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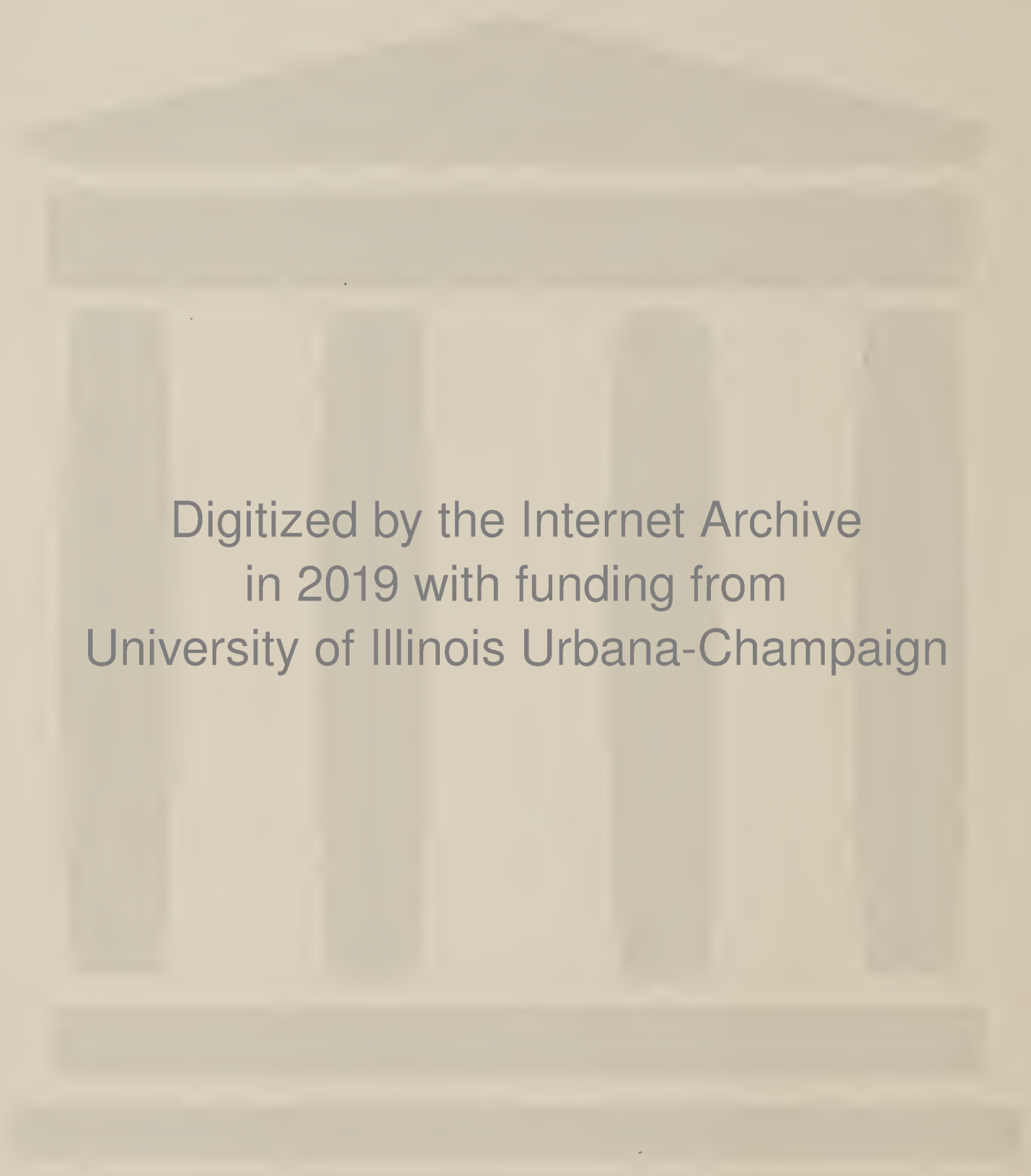
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THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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[Written for the *Journal*]

THE WILDERNESS MADE GLAD

JESSIE BALFOUR ELLIS

LONG, long, men stumbled in sad, dreary ways,
Pining for portents of a dawning spring.
"God gave us life," they said, "but all our days
Hold haunting terrors of some evil thing."

Upon the winter of their discontent,
Ages ago, there came the call,—
"Believe no ill! God is man's life,
And He is Love, and He is All."

And some there were who woke to hear
Truth's message, and to spread its cheer;
But blind belief bound most in chains of fear.
" 'Tis dark," they said. "Evil is ever near."

Then, fifty years ago, to one who watched
Upon the tower of faith, scanning the night
With heart so pure that she could see her God,
There came once more clear vision and clear light.

"God is our life, and God is All," she said.
"Of all that lives and moves He is the cause.
Where then is evil's place? Look up! E'en now
Your wilderness has blossomed as the rose!"

PARABLE OF THE GREAT SUPPER

WILLIS F. GROSS

THE parables of Jesus are so rich in spiritual instruction that the lessons to be learned from them are as varied as human experiences. When they are studied in the right spirit, the earnest seeker for divine guidance often feels as though they were addressed to him personally; and so they are if he is ready for the lessons they are intended to teach. The true disciple never grows weary of Jesus' teachings; he always finds in them something new and practical. Mrs. Eddy says: "Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man" (Science and Health, p. 117).

In the parable of the great supper, as recorded in the fourteenth chapter of Luke's gospel, four classes of persons are referred to, and there is to be found therein a most helpful lesson for each. First there is the servant who called the guests; then there are those who were bidden but later excused themselves; next are the poor, the maimed, the halt, and the blind; and lastly those who were compelled to come in.

We read that "a certain man made a great supper, and bade many." This "certain man" is surely divine Love; and the supper that is prepared is a feast of good things, to be found only in the true consciousness of being. The invited ones are those who have heard the voice of Truth, and many are called. All to whom the word has been spoken, in whatever manner; those who have witnessed the healing and regenerating

power of Truth as manifested in the lives of others, of neighbors, friends, and relatives,—to them has the invitation been extended. The words of Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price," have echoed down the centuries, and many have heard and were glad.

At the appointed time a servant was sent to those who were bidden, saying, "Come; for all things are now ready." It is worthy of consideration that the servant was not sent until all was prepared. There was no reason why the invited ones should not respond at once, as was expected of them. They could not plead that they did not know they were to be invited, for the invitation had been sent in ample time for them to make all necessary preparation.

It was the custom in those days to send a messenger telling those who had been previously invited that the host had provided for their entertainment and awaited their coming. Today when one receives an invitation he is expected to appear at the time designated without further ceremony. However, it is too often the case that those who have been invited to partake of the heavenly manna must be reminded that the feast is spread and the appointed time is at hand. It may seem strange that those who have experienced even in small degree the blessing of Truth in moral and physical healing, should need to be reminded that they are

invited to partake of the greater good which satisfies the heart hungering and thirsting after righteousness; but such is often the case, and all too frequently the excuses come. The wide awake, earnest disciple of Truth never needs to be reminded that he is invited to the feast; he has so arranged his affairs and done his work that when the time comes he is ready.

When the servant announced to the invited guests that the feast was prepared, "they all with one consent began to make excuse." And what of the excuses? Were they of such a character as would justify them in remaining away? By no means. No reasonable excuse could be given for failing to accept such an invitation; but when mortals consider the things of sense as of more importance than the things of Spirit, any excuse, no matter how unreasonable, seems to suffice. Unmindful of the injunction that "now is the accepted time; behold, now is the day of salvation," they are seemingly content with the things they have and esteem not the privilege that is afforded them.

How great is the number of those who offer excuses when reminded of the opportunity they have to gain that good whose value is above rubies! Why the reluctance to respond to the loving invitation, "Come; for all things are now ready"? Is it not because they entertain a false sense of reality? If a man clings to an illusion it is because he believes it to be real. He could be influenced by no other motive or have no other reason for indulging a false belief.

The wise man said of a mortal,

"As he thinketh in his heart, so is he." What one thinks is to him the reality of being, and there seems to be nothing else worth striving for. Jesus said, "No man can serve two masters." This applies to what one thinks as well as to what he does. Few realize that even in what a man thinks, he is the servant of good or of evil, or Truth or of error. The opposite of reality is not real, and those who believe in the unreal things of mortal belief must of necessity fail to discern the eternal realities of spiritual existence.

Mrs. Eddy writes, "When the sick or the sinning awake to realize their need of what they have not, they will be receptive of divine Science" (*Science and Health*, p. 323). Those to whom the servant was sent did not realize their need of what had been provided for them, so instead of joyfully responding to the invitation they offered excuses.

What was the servant to do when those who were bidden not only refused to accept but considered other matters of greater importance? Doubtless at some time in our experience we have found ourselves in the position of this servant. The servant was disappointed; likewise have we been disappointed and discouraged, even dismayed perhaps, because those to whom we have extended the loving invitation to partake of the great good we have found in Christian Science have esteemed this privilege so lightly. At times the sense of discouragement was so great that it almost overwhelmed us. Perhaps we felt like giving up, and may have said within ourselves, What is the use of trying, when those in

so great need are careless and indifferent? The parable furnishes a strong rebuke to such a temptation. At all times the servant needs to be firm and undisturbed, knowing that the feast has not been spread in vain, but will be supplied with guests.

The master of the house was displeased, but not discouraged. He knew that if the invited guests did not come there were those who would. So he sent his servant to bring in "the poor, and the maimed, and the halt, and the blind." These were they who realized "their need of what they have not," and with joy responded to the loving invitation.

The student needs to learn that the cause of Truth is dependent upon no one class of persons. If the chosen ones are unfaithful, others will be raised up and the good work will continue. Those whom he would bless are not always ready for the blessing, and oftentimes it may be necessary for him to say in his heart, as did Paul and Barnabas to those who refused the message proclaimed by them, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The poor, the maimed, the halt, and the blind came as soon as they were bidden, and still there was room. "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." This part of the parable is not so readily understood perhaps. At first reading it might seem that there were those who could be brought in by force, but how often have we tried this method in vain! On every hand

are manifest the sad results of trying to force people to do as we do, talk as we talk, and think as we think.

It seems strange that we should here be told to do the very thing we have long been trying to do and with results so unsatisfactory. But Jesus does not mean that we shall resort to the ineffectual methods of the past. In what way did we attempt to compel the people? Was it not through the so-called influence of the human or mortal mind, the egotism of mere personal opinion, and the stubbornness of the human will? Such methods are in common use, and yet how ineffectual they are! The power attributed to mortal mind is no part of the might of omnipotence, and it can never be instrumental in helping others to gain an understanding of divine Truth.

There is a way, however, in which the servant can "compel them to come in." Right living is the most potent influence for good, and it will succeed where other means have failed. The student who lives what he understands of Truth (and here let it be said that he really understands no more than he lives) will as certainly compel the honest recognition and acceptance of Truth as the polar magnet affects the mariner's compass.

Mortals would need no compulsion were they not held by the sense of satisfaction in evil. Being thus bound, only the reflection of divine Love and Truth can awaken them and draw them into the kingdom. Jesus found humanity in the byways and hedges of mortal belief, suffering the discords of sense but holding the supposed pleasures of material existence too real to be given up. His pure

life was a rebuke to the erroneous beliefs of sensualism, and by destroying these false concepts he compelled mortals to give up the unreal for the real. He is the example for all men, and those who follow in his footsteps will be accounted faithful. There is no greater power than a pure life to compel the sinner to forsake his evil ways, "and the unrighteous man his thoughts."

To every one who knows the truth is given the command to go out into the byways and by the love he reflects "compel them to come in." The disciple should be a friend of the sinner in the same sense his Master,

Christ Jesus, was. For this reason he is commanded to return love for hate, good for evil, and blessing for cursing. Doing this, he not only delivers himself from evil but helps others to gain their freedom.

Divine compulsion does not seek to force others into the kingdom; it goes before, pointing the way, and says, "Come; for all things are now ready." Those who realize how great is their need and that divine Love alone can supply that need, respond at once, and the feast is provided with guests who appreciate their blessings and render thanks unto God, the giver of every good and perfect gift.

"THE TEMPLE OF THE LIVING GOD"

W. CYPRIAN BRIDGE

AMONG the many precepts intended to further the progress of the student of Christian Science in his passage from sense to Soul, few are more practically helpful to him than St. Paul's statement in his first epistle to the Corinthians, "Know ye not that ye are the temple of God." It is followed by a solemn warning against doing aught which would defile this temple. In the second epistle to the Corinthians we read, "Ye are the temple of the living God." Each must therefore cleanse his own consciousness by casting out of it with truth all sense of fear, hate, envy, malice; and a brief analysis of the significance of this behest will suffice to make clear how necessary it is to pay heed to this.

In the case of each individual his sense of what is real is limited to that which occupies his consciousness; consequently it is plain to the student of Christian Science, who has

realized that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and that man is the expressed idea of that Mind, that only in so far as his consciousness is filled with pure and spiritual thoughts can it constitute a temple for the living God, who is not to be found sharing any abode with evil of any kind. He who would entertain God must therefore offer Him a dwelling place cleansed from the presence of all phases of error, including every other inharmonious condition not specifically named, but constituting, so to speak, by-products of the four primitive elements already mentioned.

To the beginner it may appear to be a large order to require him to dispose summarily of manifestations of evil so formidable and so prevalent to sense as are these. If, however, he inquire into the origin and nature of these undesirable would-be

inmates of the temple, he will soon find that the cleansing task is not so difficult as it at first appeared. Dealing with them seriatim, let him ask himself what fear is doing on his premises. This form of error is rightly accorded first place because, as all history and our daily experiences prove, far more of crime and wrong doing is due to it than to all other causes put together; indeed, the activities of the other members of the intruding quartet are in great measure due to it, so that its elimination signifies the successful accomplishment of the greater part of the cleansing process.

Fear can only be present with the man who is not conscious of the constant, unfailing protection and availability of Love. Therefore no one who has accepted and in some degree demonstrated the truth of St. John's statement that "God is love," and has realized that He is ever present, can possibly entertain fear. Moreover, any one who accepts the opening statement in the ninety-first psalm, and the comforting assurance found in Deuteronomy that "underneath are the everlasting arms," has no real occasion for fear, and so can unceremoniously oust that undesirable sojourner from the very considerable space which it has hitherto claimed in the temple of human consciousness.

The beginner may next ask why hate is abiding with him. We only hate, or think we hate, those who we believe have done or contemplate doing us some wrong. But who is there that can injure us? God, the loving, and the just, has no idea of harming any of His children, and therefore

He certainly does not endow them with power to harm one another. Evil may seem to work through individuals to inflict injury upon others, but nevertheless this is only a seeming, for evil is impersonal, and God, who is good and "of purer eyes than to behold evil," has not endowed any one with the power to work against the purposes of good or to retard the establishment of the reign of the law of Love, which must ultimately prevail throughout His universe, and which indeed prevails now and has never ceased to do so, if we would only allow ourselves to realize this great fact of being.

Even a very superficial survey of one's life experiences will suffice to convince any man that neither he nor anybody else ever succeeded in effecting anything desirable through the medium of hate, and that consequently it constitutes, to say the least, a useless possession. Directly this fact is discerned, the futility of indulging in hatred must be at once admitted; and not only so, but the student of Christian Science who is endeavoring to obey the command to love his neighbor as himself must experience a feeling of compassion for any one who gives way to this passion, coupled with a desire to free him from such thralldom.

To meet hate with hate is futile, and involves disregard of that beautiful and confidence-inspiring statement by Mrs. Eddy, "Clad in the panoply of Love, human hatred cannot reach you" (*Science and Health*, p. 571). When one is thus clad, Love never fails to prove efficacious. Thus the necessity for giving hate summary dismissal becomes apparent,

and there is no longer hesitation in sending it to join its progenitor and partner, namely, fear.

As for envy, how can any one entertain this unworthy sentiment toward his neighbor when he realizes, as Christian Science teaches him to do, that God is just and absolutely impartial toward all, and "maketh his sun to rise on the evil and on the good"? God does not prefer any one of His children to the others, but bestows His gifts and His bounty equally upon all, according to them all like honor and like opportunities in the great democracy of Love. Nothing in connection with the truth of being as revealed by Christian Science can be more encouraging to the meek and lowly, than the fact that a realization of this truth has served to make of men and women who judged by human standards were ill educated and obscure in origin, clear and convincing expounders of the word. Neither with the tongue nor with the pen could such as they have hoped to become useful in this manner by means of mere college or university curricula unillumined by the grace of Spirit.

The educative effects of Christian Science are astonishing, and yet they but repeat the phenomena attending the ministry of our Master; for doubtless nothing exasperated the highly educated theologians and lawyers of his day more than to hear such convincing eloquence, logic, and power of exposition proceed from "the carpenter's son" and his unlettered companions, the erstwhile fishermen. Nevertheless today, some two thousand years after their era, the names of these simple men are widely

known and honored, while those of mighty potentates and conquerors of much later date have already sunk into deserved oblivion. To envy any one for his seeming possession of superior intellectual endowments is equivalent to denying that in reality all men reflect the divine Mind, which, as Mrs. Eddy has taught us, is omnipresent and infinite.

Again, to be envious of those who possess riches or so-called place and power is to attach a value to things material, which Jesus taught us both by precept and example to regard as empty and vain, and therefore unproductive either of profit or of enjoyment. It is to lose sight of the fact that only he who is engaged in his Father's business can experience that true peace and contentment without which the existence of him who is most successful and wealthy in a worldly sense, or the most popular hero, is "flat, stale, and unprofitable." The possession of this peace, even though it be experienced only in a degree, transforms the lowliest abode into an antechamber of heaven. Can there be any hesitation in jettisoning envy, when it is realized that the least in the kingdom of heaven is greater than all these?

Among the dictionary meanings attached to the word malice are the following: badness, harmfulness, ill will, a spirit delighting in harm or misfortune to another, disposition to injure another. Now since all these constitute offenses against our neighbor, hence against that commandment which is "like unto" the first, upon the fulfilment of which Christian Science lays particular stress, it is scarcely necessary for any Chris-

tian Scientist to hesitate for a moment before consigning all such undesirable qualities to the limbo of pernicious things for which he has no use, especially as the whole profession and practice of Christian Scientists is founded upon obedience.

Thus the student is engaged in driving forth the money changers, the buyers and sellers, that is, the material thoughts and errors of belief which tended to crowd his temple to the exclusion of the "gentle presence," which, as our Leader tells us in her "Mother's Evening Prayer" (Poems, p. 4), is "peace and joy and power." Even if at first he only partially succeeds in ridding himself of the unwelcome guests, the relief experienced is nevertheless immediate and encouraging, for Spirit does not await the entire clearance of the

sanctuary before entering in. Indeed, properly understood and expressed in language other than that of ordinary metaphor, God has really been in possession all the time, although material sense has not been able to perceive Him, and what has actually been done is not the casting out of other occupants, but merely the realization of their non-existence. This done, the one whose sense is cleansed from evil, experiences the joy of full and undisputed possession of that which is really his own.

Thus it is plain that he who prosecutes the cleansing process to a successful termination has fulfilled a task of the most practical nature, and can truthfully say in the words of the psalmist, "I sought the Lord, and he heard me, and delivered me from all my fears."

THE SIGN OF THE FISH

NELLIE B. MACE

MENTION in the first chapter of Genesis of the gift of dominion to man, immediately follows his characterization as the image and likeness of God. This dominion was to extend over all other forms of creation, "the fish of the sea" being the first named. There may seem to be little if any connection between humanity's present-day problems and man's original gift of dominion over the fish of the sea. But when allowance is made for the oriental metaphor which persists throughout Biblical narratives, even the more prosaic thought begins to find its way to the spiritual idea beyond the figure. Each individual consciousness as a sort of microcosm repeats the metaphysical processes recorded as con-

crete events in the Bible. This being understood, events fall into their proper perspective of relative importance, and the spiritual idea implied in the symbolism of those events is recognized in the operation of spiritual law.

On page 507 of *Science and Health*, in speaking of the metaphor which presents the spiritual creation or reality, Mrs. Eddy says that "*water* symbolizes the elements of Mind." Interpreting the statement concerning "every living creature that moveth, which the waters brought forth abundantly," she writes (p. 512), "Spirit is symbolized by strength, presence, and power." In the perverted sense of creation or the unreal history of mortal man, the sea since

primitive time has stood as a type of evil, and "the fish of the sea" may well be taken to represent the activities of mortal mind. Considered materially, both the sea and the fish are unreal counterfeits of God's creation, all of whose ideas or activities are expressions of Mind. Throughout the Scriptures there is portrayed, just as in every-day experience there is enacted, the drama of perpetual struggle between the unreal activities of the carnal mind and the spiritual activity of divine consciousness or spiritual law. There may be traced also the growing human realization of the inevitable victory of divine intelligence or Truth over the belief of an evil intelligence and the animate or inanimate matter in which it finds expression.

Because of the fear and dread with which the ancients regarded the sea, and the pagan tendency to deify all the forces which were not understood, it was an easy step from the personification of the sea itself to the deification of the inhabitants of the sea. The heathen attempted to placate inscrutable powers by honoring that which was supposed to be agreeable to them, so the fish became an object of idolatry in all the ancient world, and the form of the fish was adopted as a symbol of protective dominion. When the chosen people came to live among the Egyptians, it is certain that they became familiar with pagan signs and idolatries, though they held to their own expectation of a Saviour who should redeem them from oppression and establish them in their rightful princely liberty. This ancient symbolism finally passing into Christian

observance, the idea of protective dominion symbolized to the Egyptian by the fish was adapted as an emblem of the Saviour; and this higher hope of a saving manifestation of divine Principle has always stood opposed to the carnal concept of the dominance of matter and material intelligence. (See article "Fish," in *Popular and Critical Bible Encyclopedia*.)

Now the children of Israel had after Joseph's time gradually submitted to the mesmerism of Egyptian materialism, but for a time there was no open conflict because they were doing the bidding of that materialism. They knew of the one true God, but it was not until this knowledge of God became active in consciousness and urged them to break the bondage of darkness, that the carnal mind set loose its supposititious activities to oppose them. This activity assumed the form of hatred of the saving idea of God as divine Mind, and the reaction of this hatred was manifested, among other plagues, in the death of the sacred fish in the sacred river, as we read in Exodus. The spiritual idea, though but dimly discerned by the Israelites, was the only real activity in this contest of ideals. The self-destroying hatred of carnal mind, first subjectively withering, extended its blight to the outward phenomenon of its belief in matter, which also perished. This default of material power before the higher understanding of the one Mind as manifested by Moses, exposed the fallacy of belief in any material mind or intelligence. Thus was foreshadowed the final subjugation of the carnal mind and its activities by the Mind of the Christ which the Saviour in a later century

perfectly demonstrated, illustrating man, the highest idea, in his dominion over all the elements and activities of consciousness.

Within this story of the plague upon the Egyptian fish lies the further hint of the correlation between dominion and supply. The fish, besides being held as sacred, were regarded by the Egyptian as a source of food supply. With no higher recourse than matter, the destruction of this supply seemed an external calamity, though it was in fact the subjective element of destruction, hatred, or carnal mind in activity, which carnal mind was itself projecting upon its own sense-manifestation, matter. Just as the Israelites, on the other hand, adhered to the spiritual ideal, it was repeatedly proven to them that the necessary supply for each idea coexists with the idea; that it comes directly from divine Mind, and its manifestation is accomplished within consciousness, neither hindered nor assisted by matter.

The symbolism of the sea and the fish elaborates also the history of Jonah, who, when he was bidden to declare the omniactivity of good which would destroy the evil of Nineveh, refused the embassy because he failed to exercise spiritual dominion over mortal belief in his own consciousness. Holding a personal sense of evil, he feared that mercy, an activity of divine law, would be extended to those persons who, as his oracle should declare, were to be destroyed, and his own reputation as prophet be thereby impaired. He yielded to the evil activities of carnal mind and then attempted to flee from the compelling voice of Truth. Man's

dominion was so completely reversed that to Jonah's false sense he was submerged in the sea, in error, and was swallowed up by the sea monster, the personification of evil.

Now whether this event was literally historical or whether it is the oriental couching of truth in allegory is not important. To glean from the narrative its spiritual meaning, it is no more necessary to attempt to explain away its literalness than it is to deny the actual experience of Jesus' three days in the tomb in which the raging carnal mind endeavored to silence the spiritual idea, of which latter event the story of Jonah was a foreshadowing type. The activity of the divine law which Jonah had in his error begrudged others, finally released himself from the overwhelming mesmerism of evil sense, and he then performed his mission and learned that God, divine Principle, has already provided abundant good for all in just the proportion that the activities of the carnal mind give place to the spiritual activities of the consciousness which reflects God. It was this universality of the saving Principle, divine Mind, to which the Saviour referred when he assured the exclusive Pharisees who required of him a sign, that there would be no sign given but that of the prophet Jonas.

The circumstances which at the end of the old era attended the birth of the child Jesus, furnish another link in this interesting symbolism. The conviction had long obtained in the East that the appearance of the expected Messiah would, according to Balaam's prophecy as found in Numbers, be connected with the appear-

ance of a star. The calculations of Kepler have shown that Jupiter and Saturn were in conjunction in the constellation of The Fishes at the time of the birth of Jesus of Nazareth. These two planets passed each other three times, according to this distinguished astronomer, came very near together, and for months were seen together throughout the night. Now a fish was the astrological symbol of Judæa. The union then of these stars in the constellation Pisces interested the magi, for to them it was a sign that the period designated by their calculations had arrived, and they immediately began their journey toward Judæa. When they reached Jerusalem the two planets, Kepler explains, were once more blended together, and in the evening in the southern sky cast their united rays toward Bethlehem, where the prophecy had declared the Messiah was to be born; and here the magi found the child Jesus. (See article "Star in the East," in Popular and Critical Bible Encyclopedia.)

The magi had represented the highest culture of the East. It seems that at this point the pendulum of this caste was swinging back from its ancient splendor toward approaching decline, hence it was fitting that the representatives of this culture should follow the "star in the east," pointing to the fuller revelation of Truth heralded by Jesus, before which the older learning would fade away. Thus the present era was introduced with the richest and most beautiful symbolism. The star, itself a symbol of purity, stood over the place from which was to emerge the long looked for Saviour who was to teach humanity how, by

reflecting the pure activity of divine Mind, to quench the elements and activities of carnal mind and restore man's seemingly lost dominion.

It is not surprising, then, to find that many of Jesus' most astonishing demonstrations were connected with the sea and fish. His work amplified and beautified the perfect pattern of saving spiritual activity but dimly figured in ancient symbolism. The triumph of spiritual consciousness over carnal mind, typified by the sea, Jesus demonstrated when through spiritual understanding he stilled the tempest which terrified the fishermen disciples, still believing in the reality and power of matter. He who overcame for himself in the wilderness the material laws of sustenance, was able on two occasions, by multiplying the fishes wherewith to feed the multitudes, to prove, not the dominion of mortal mind over matter, but the dominion of the Mind of the Christ over the carnal mind itself, and so over its phenomenon, and thus to silence its demands.

He who thus quelled the activity of mortal mind by the Mind-action of which God is the Principle, immediately afterward walked on the sea to his disciples, proving that there exists no such reality as elementary mortal mind, since God is the only Mind. It is noteworthy that Peter also having gained some vision of the Christ-power, took a few steps on the water. But he had yet to conquer step by step the elemental qualities of the carnal mind, before he could demonstrate the complete dominion of the Christ-mind over mortal mind, and so over its supposititious manifestation, matter.

It was the scientific knowledge of God and of man's reflected dominion which produced the tribute money from the fish's mouth and administered a scathing rebuke to the material conception of business which leaves a man powerless to control the store in his own barns and helpless before exigency. Just as in Ashdod, a Philistine city which was assigned to Judah, the fish-god Dagon fell before the ark of God, so every claim of material law or activity was annulled by the Christ-mind, the true activity which reflects God, and reveals man in His likeness.

After Jesus had passed through and overcome the belief of death, the final operation in the supposed activity of mortal mind, the disciples saw him standing on the shore of the sea. When, after a fruitless night of toil, they had secured the miraculous draught of fishes at the Master's command, he invited them to come and dine. As they now also drew near the shore of the sea, they "saw a fire of coals there, and fish laid thereon, and bread." Here, as we also read in the twenty-first chapter of John, was a manifestation of supply provided by a spiritual activity so far transcending their present understanding that "none of the disciples durst ask him, Who art thou? knowing that it was the Lord." They

saw him, and knew him now after his resurrection, because they had themselves gained some vision of the Christ. Then they better understood his demonstration that man, the reflection of God, or divine Mind in activity, is superior to every belief of fear, sin, disease, lack, death—carnal mind's supposititious activities.

In "The First Church of Christ, Scientist, and Miscellany" (p. 247) Mrs. Eddy writes, "Christ is meekness and Truth enthroned." In just the ratio that the carnal mind gives place to the Mind of the Christ, it is found, as John says, that "of his fulness have all we received." Then the elements of destruction inherent in mortal mind, and so in its activities, disappear before the true idea of protective dominion. Mrs. Eddy's further words in this same letter beautifully illustrate the tenderness which inheres in man's spiritual dominion over the lesser ideas. "The little fishes in my fountain must have felt me when I stood silently beside it," she says, "for they came out in orderly line to the rim where I stood. Then I fed these sweet little thoughts that, not fearing me, sought their food of me." The dominion of Love, in which man finds his continuous supply, blesses all ideas and unites all creation in one perfect harmony of undestroying activity.



Had Abraham doubted whether it was in any case right to slay his son, he would have been justified in doubting whether God really required it of him, and would have been bound to delay action until the arrival of more light. True, the will of God can never be other than good; but I doubt if any man can ever be sure that a thing is the will of God, save by seeing into its nature and character and beholding its goodness. Whatever God does must be right, but are we sure that we know what He does? That which men say He does, may be very wrong indeed.—*George Macdonald*.

“WHY WEEPEST THOU?”

ELIZABETH EARL JONES

IF we were at sea in a storm where all was confusion and imminent danger, and we were wise, we would keep calm and think and do the best thing possible to save the situation. We would resist the selfish temptation to yield our thoughts to the dread of shipwreck and death. We would put forth every effort to save ourselves and others.

In the midst of a war swept era conditions are very similar to those outlined. Confronted with the loss of loved ones, and possibly of home and of national honor, the temptation to give way to inconsolable grief may be strong indeed. The compassionate Jesus at the tomb of Lazarus wept because of the sorrow of others, but he did not acknowledge its reality, for he healed that sorrow and proved that divine Love can undo the bonds of death and set the captive free.

Christian Science has come today, in the hour of the world's greatest need, to prove true the promise of Jesus, “He shall give you another Comforter, that he may abide with you forever.” We know that the comfort God gives is sufficient to meet all our needs, no matter how hopeless the seeming conditions. In “The First Church of Christ, Scientist, and Miscellany” (p. 149) Mrs. Eddy says: “Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and

to deliver, will guide thee, if thou seekest this guidance.” The promise is to those who seek divine guidance, not to those who turn to the witch of Endor for help, or who seek the gratification of the material senses, which have never told us the truth about God or man.

Christian Science teaches that God, good, is the one and only Mind. It unites man to God, hence to his fellow man in the image of God. It can never unite us with evil, but only with good. It also teaches that evil is not of God and therefore is not eternal, but that all which is good and true and lovable is of God and is therefore eternal, deathless, changeless.

Christian Science shows us how to put off the carnal mind, or “mortal mind” as Mrs. Eddy terms it, with all its illusions, its sin, sorrow, sickness, death, and to reflect the Mind which sees and knows only love, joy, peace, life, health, harmony. It may take courageous wrestlings with our old beliefs and false habits of thinking to overcome the inertia and mesmerism of grief, but each struggle with selfishness (and that is truly all it is) clears our thoughts and lets in more of the light and joy of Truth. It brings a peace which the world can neither give nor take away, and enables us to understand the passage in the New Testament which tells us of Jesus' forty days' struggle with evil, and his great victory, after which “angels came and ministered unto him.”

So often we are tempted to give up

the fight just before the moment of victory, and thus feel only the weariness and even uselessness of it all,—whereas if we would but keep on as did Jesus, until we know and prove the nothingness of evil and the allness of God, we too would be refreshed and renewed by ministering angels; and we too would return “in the power of the Spirit” to heal others as God healed us. We surely would hold out if we only knew what our victory would mean to others.

If all were faithful to the highest ideal, there would be no more tears in all the world. Jesus commanded his followers to raise the dead, but how can we do this until we have raised ourselves above the belief that death is real and that it can separate God’s children from one another? So long as we cry out, as Tennyson wrote, for—

The touch of a vanished hand,
And the sound of a voice that is still,

we are not mastering the temptation to think of man as matter rather than as Spirit’s reflection. The blessed thing in the touch of a hand is the love back of it. The joyous thing in the sound of a voice is the truth and love which it expresses. Man is forever the expression of God, Spirit; he is not and never was material. What the senses cognize never was the real man,—the man God knows,—the man we love, or the man who loves us.

We can never find unity in matter. Even if we could, its object would be subject to change and decay. We can only find that which we really seek in God, Mind, and to do this we must understand what God is. The Bible tells us that God is Love; but

so long as we hate any one we cannot enter into the fulness of Love and make ourselves one with it, and so one with those who dwell therein. Hate, fear, selfishness, pride, materiality are estranging thoughts which separate human hearts far more sadly than does death. As we rise above sense-testimony we rise above the sense of death and sorrow.

It matters not what our present beliefs about living may be, nor those of the dear ones who have gone from us, any more than it matters what dreams may fill the sleeping thoughts of two individuals lying side by side. The all important thing which we can always gain in Truth and Love is to awake. Every thought which is based upon the belief that man lives in matter rather than in Mind, is but a dream, and it separates us from God and from our fellow man. Even if we dreamed of union with our dear ones, it would not be the true unity, and would quickly vanish when the dream changed. Every thought based upon the understanding of man’s oneness with God, good,—that is, every loving, forgiving, uplifting, honest, pure, and healing thought,—is a waking fact which cannot change or be lost.

As we all learn to keep awake, keep conscious of spiritual, harmonious being here and now, we are truly united, and we know that we are. Material longings but prolong the dream of life in matter. It may cost us unceasing effort for a while to keep out the sense of heart hunger and to keep on declaring the truth of being, but we shall never wake up until we do this, and the joy of the awakening is beyond mere words to

express. Only those who taste and see it can know the bliss of spiritual reality. The disciples of Jesus tasted of spiritual reality as they left the mount of ascension, for we read that they "returned to Jerusalem with great joy,"—quite a contrast to the hopeless grief that drove them back to their fishermen's nets after the tragedy on Calvary, and before they glimpsed the glory of the resurrection morn.

We can never lose anything good by placing it in God's keeping till our vision clears sufficiently through individual growth to see again, beyond the mists of materiality, that which we loved so well. Let us wait and trust; watch and pray. Now and then, along the way, will come a message straight from God, a message all our own and almost too sacred to tell to any one; a message which will reassure and comfort us, and shorten the way.

On the walk to Emmaus his disciples could not recognize their risen Master because they were so convinced that he was dead. He walked and talked with them, yet they knew him not, because of the blindness of their own state of mind, until, illumined in the "breaking of bread," they saw him and believed. Christ, Truth, will break for us the satisfying bread of Life as we are faithful in seeking "first the kingdom of God, and his righteousness." If we run after a "sign" as did the people of old, it will evade us, for "there shall no sign be given," nor can it be given, "but the sign of the prophet Jonas,"—the sign that obedience to the commands of God will deliver us from all evil, even from so seemingly

impossible a dilemma as was that of Jonah when he cried from the depths. We know that all that evil claims to do, an understanding of God, divine Love, can undo, until we can truly say, with the conviction born of proof, that evil never did anything, unless it were to destroy itself.

After all, there is no near or far in infinity,—in the Mind which is God, and in which we all "live, and move, and have our being." Near and far are finite terms! To the ever present infinite Mind all is here and now. As we rise above the finite sense of good (a belief in limited good) we see that time and space are not known to God, or to man in His image. Age and weary waiting vanish from the thought which contemplates reality. How can we ever forget a child of God, when God never forgets and we reflect the divine Mind? There is in reality no other mind. This brief dream of existence which we call human life is not all there is to man. In the Bible we read, "From everlasting to everlasting; thou art God," and He made man in His image and likeness. Therefore from everlasting to everlasting man coexists with God, is environed by infinite Life and Love.

On page 304 of *Science and Health* Mrs. Eddy lovingly assures us of this truth when she says, "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object." And on page 410 she says: "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love."

UNFOLDMENT

ANNA SANBORN BROWN

WHO does not love the coming of spring, as under the glow of light the barren wastes are transformed into loveliness and all the sunlit earth stirs from its somnolence to break forth into bud and blossom? To the thoughtful Christian Scientist it bespeaks that other awakening, when the light of Truth penetrates mortal error and in some hitherto unilluminated consciousness there begins that spiritual unfoldment whose flower and fruitage shall go on throughout eternity.

But just as the glory of June emerges slowly from winter's frosts, so does the full revelation of the divine Life unfold slowly in the human consciousness. It is a truism indeed that no strong, stanch Scientist was ever made in a day or a year. Glimpses of divine realities do not alone make the steadfast worker; it takes line upon line, precept upon precept, and lesson upon lesson. We need to be very much awake, we who have started on this divine unfoldment, to heed every lesson, and to be very vigilant that the sunshine of Truth may light all the recesses of our thought and regenerate all our thinking.

On page 485 of *Science and Health* our Leader tells us to "emerge gently from matter into Spirit," and it is this lesson of gentle emergence which we all must learn, for it points to the only true growth. Can we tear open the bud and have the perfect rose? Which helps the wheat more, the hail or the rain? Perhaps our unfoldment may be so slow as to seem impercepti-

ble at times, but of this we may be assured,—that all consecrated, faithful work does mean emergence from mortality and is known of God. True emergence, moreover, is always spiritual growth, not just the acquiring of better material conditions. Improved conditions are sure to come, for they are the inevitable "signs following;" but the place of regeneration is in human consciousness and the thing to watch is our thought.

The right thinker, therefore, alert to the real issue, is seeing to it that his unfoldment is not delayed by discouragement and impatience if his spiritual growth comes slowly. True patience does not mean laziness. It means keeping ever in mind our vision of the truth; it means constant mental activity, never resignation to aught imperfect. Its very essence is faith, and its opposite, discouragement. Why need we be downhearted? Does the sun get discouraged because the thaws of February, the winds of March, the rains of April, and the buds of May must all precede the flowering? There should be happiness and hope for us in each of our mental steps. The apostle could say, "I am exceeding joyful in all our tribulation;" and we can rejoice even in tribulation because we are progressing.

When we desire to hurry into the kingdom, it means of course that we do not perceive that in reality we are already there; and this in itself delays blessings. Moreover it sometimes leads us into taking our steps prematurely, and as a result our

growth is hindered; for the intense ambition to work out our salvation quickly is yet human will, the same old cheat, which under the name of worthy zeal would crowd out the divine idea, waiting at hand to save. It would carry us by today's self-correction into next year's work, out of quiet, steady growth into positions and problems difficult to handle.

When, therefore, opportunities to serve in our various fields come to us, we need to pray very earnestly not only that the delicate flattery of recognition and human opinions about us do not govern us, but also that no subtle ambition within us can influence our decisions. For important posts are not necessarily demonstrations, but rather opportunities for demonstrations; and it is not human efficiency and desire but spiritual preparedness which is essential to their true fulfilment. No church, no field, can outline a member's steps or decide one's place in God's service. They can only lay before each one the blessed privilege of serving, leaving him to work out through demonstration his rightful relationship to that opportunity. If at such times divine protection and guidance is humbly sought, each earnest worker will be led to decide aright. He will take his steps in God's time, and in proportion to his faith in and his dependence upon Principle, he will serve truly and greatly.

But although we are to emerge gently, still we must emerge; and better far are strides which are too fast than no strides at all. Putting off today's opportunity to be faithful in a few things, for the idle contemplation of the time when we are going

to know a great deal and be very active in the work, is counting on the tomorrow that never comes. Indeed this is not Christian Science at all, for right thinking always means the realization of man's eternal unity with the Father, his present full reflection of God's nature and power. In regard to the unity of God and man with relation to man's unfoldment, Mrs. Eddy has given us this luminous passage: "Man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love. . . . Immortal Mind is God, immortal good . . . This Mind, then, is not subject to growth, change, or diminution, but is the divine intelligence, or Principle, of all real being; holding man forever in the rhythmic round of unfolding bliss, as a living witness to and perpetual idea of inexhaustible good" (Miscellaneous Writings, p. 82).

Held then in unfolding bliss, as living witnesses to inexhaustible good, we can take our steps steadily in joy and confidence, for the law of unfoldment is leading us on. We can resolutely put out self-depreciation and timorous fear of any human power for faith in God and reliance upon spiritual power. The one thing needful is the Christ-mind to guide our way; for when the true Ego is present in thought it crowds out that personal "I" which here would abase and there exalt itself, and wherever this Ego abides it reveals the chosen vessel, fitted and ready to serve. There are "diversities of gifts," as Paul has said, and all are needed in His service. Love will indeed sustain us in whatever is right for us to do,

and will lead us into experiences helpful to the cause and necessary for our growth.

So perfect are the laws of God that they govern the minutiae of our daily activities as well as our progress as a whole, and this is true of the law of unfoldment. The life of the Master is a perfect example of this. His activity was always mental, because he knew without a shadow of questioning that the infinite Mind is All-in-all. He saw into and through mortal beliefs, and his understanding of spiritual law displaced the operation of material law. His time, therefore, was spent not with human energy but in the constant realization of Spirit, which ever reveals the saving divine activity when human needs appear. For him the coin was in the fish's mouth, the upper room was ready; and wholly apart from material preparation, the few loaves fed the thousands.

Thanks to Christian Science, we today are learning little by little to trust God. The busy woman in the office or home knows, if she is alert to the truth, that there is a harmonious unfoldment of the full day's tasks, bringing lessons of peace and plenty. The right thinking business man turns away from human outlining to let spiritual law unfold his good; and to the degree that he depends upon this law he is mentally stepping aside, putting out both fear and human desires, a silent, joyful observer of Love's activity. After all, what have we to do, as reflections of the one Mind, but to stand still and see the glory of God unfold? Can we not let God do things for us? It is always there,—this gentle spir-

itual impulsion,—waiting to meet every need, to open our lives like flowers that we may bless humanity, to unfold the Science of being to the world for the complete saving of all mankind.

Deep in the recesses of thought are many seeds of wrong thinking, and it is always the light of Truth that brings them to the surface. The human mind, unable to differentiate fully between Truth and error, cannot see clearly its own shortcomings. "Who can understand his errors?" said the psalmist,—who can see all in himself that is unlike the Christ? Then, turning from human effort to divine activity, there followed that humble prayer, "Cleanse thou me from secret faults,"—not faults hidden merely from his neighbor, but from himself,—a prayer for complete purification, a cleansing of the mortal, of which again he said, "Wash me, and I shall be whiter than snow." The secret of all true healing lies in these simple petitions, for the psalmist was turning to God to save him; he was not trying to save himself. It is indeed a step in the growth of each of us when we realize that of ourselves we can do nothing; that we cannot destroy one single fault. When thus seeing we turn in all humility and say with the Master, "The Father that dwelleth in me, he doeth the works."

If then we do not save ourselves, what is our part in this cleansing, unfolding process? Since it is the Father that "doeth the works," does it not mean that we must have Him always with us, that we must cleave to and commune with the spiritual idea? This idea does not work, so far as we individually are concerned,

unless it abides, and it cannot abide unless it is cherished. Having our part in the process of unfoldment means the leaving behind of every hindering thought, that we may have the spiritual idea. It means binding this idea as a frontlet between our eyes, wearing it engraven in the palms of our hands, keeping it nearer than breathing.

With this ever present activity of Spirit in our consciousness, all unlike its own purity will come to the surface to pass away; not because we are delving into the old man's nature, but because we are dwelling in the truth. And our further work lies in this: to be willing to part with our errors in a joyful letting go of each fault as it is uncovered, and to be constantly grateful for this purging process. Then as we put off our material thinking, even our cherished sense of human good, and cling only to the divine sense, we are indeed in that purified atmosphere of humility and obedience where spirituality grows

apace and the emerging steps upward are revealed to us.

Unfoldment then is that eternal process whereby God is progressively revealed to man. Never aggressive, never tardy, and ever operative, this process is as perfect as God. To the true worker it comes as a daily joy, for it means "God with us," and is revealed first through spiritual perception, and then to mankind through corrected human conditions. It is that law of Love which brings Christ, Truth, across mountains if need be, to every hungering consciousness as soon as it can be received. In peace or in war, in calm or in storm, Truth still goes on in all its stately perfection, recognized by the spiritual seer who said (*Science and Health*, p. 306), "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal."

THE TRUE WAY

JEANNETTE R. GOODMAN

JESUS said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," thus indicating that there is but one right way to gain a knowledge of God, of divine Truth. It is therefore essential that one should understand what Christian Science means to the world. If one does not know that it is a revelation of Truth to this age, of the Comforter promised by the Master, or the reappearing of the Christ, Truth, he has failed to take even the first steps toward the understanding of Christian Science and is liable

to go adrift on the shores of materiality; to be influenced by human opinions, false theories, man-made doctrines and philosophies.

This revelation of Truth had to be spiritually revealed, and it is therefore necessary to understand the relation which the revelator bears to the revelation, in order that the foundation may be firmly and scientifically laid for all who seek help in Christian Science. In order to trace logically the unfoldment of human thought leading up to this revelation, it is helpful to begin with Genesis and

follow the steps taken by different ones in their emergence from a material to a spiritual understanding of God and man. The opening statement in the book of Genesis reads, "In the beginning God created the heaven and the earth." Then follows a record of the entire creation "from the infinitesimal to infinity," as Mrs. Eddy describes it on page 503 of *Science and Health*, ending with man made in God's image and likeness, male and female, having full dominion. The Scripture tells us that God in beholding His creation declared it "very good."

It was thus that Moses first spiritually discerned the truth about God and man, but as Josephus states in his history of creation, Moses afterward began "to talk philosophically;" in other words, he listened to the testimony of material sense, this causing a mystification of thought and obscuration of spiritual vision. He then gave the very antithesis of the true creation, as shown in the Adam-dream related in the second chapter of Genesis.

The history of this perverted sense of creation shows that the asserted fall of Adam and Eve was because of their belief in a mind separate from God, and of life in matter, which had to come to an end, having no Principle to sustain it. The offspring of this Adam-dream, the mortal Cain and Abel, began in brotherly love; but false sense always leads to its own destruction, because it has not the understanding of Love as divine Principle.

In the same line of material progress mortal thought, multiplying the lie of a false creation, hastened on to

its own destruction in the flood, which came because mortals had reached such a state of materiality and sin that it was the inevitable result. All thought externalizes itself. Thus the human sense had to be regenerated, and in Noah we recognize the first real awakening in the line of spiritual ascension. Noah had better and higher thoughts, which were expressed in a knowledge of the reality of good and the immortality of all that is spiritual, and thus he was saved from the flood.

In Abraham we find one who had such faith in God, in the things of Spirit, that when called upon by Truth he was willing to yield up his possessions in matter, even his beloved son, knowing that only through obedience to Principle could he gain the true sense of substance and eternal life. Moses came declaring the moral law, and paved the way for greater spirituality and consequent dominion over the material senses.

Mortal mind, continuing to rise out of its false beliefs, reached a more purified state of consciousness, which was manifested in John the Baptist, and later the Christ was revealed through Jesus. The coming of the Saviour was made possible through the Virgin-mother's intuitive response to the spiritual law of creation, which brought forth, as Mrs. Eddy expresses it in *Science and Health*, this "highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality" (p. 589).

Thus, as prophesied by Isaiah, the Messiah came bringing the full gospel of salvation. This way of salva-

tion had a sign following,—a proof that it was indeed the saving Principle, the key to the kingdom of heaven. It will be remembered that Jesus, in response to the inquiry, “Art thou he that should come, or do we look for another?” referred John’s messengers to his healing works as the essential proof needed to confirm his Messiahship. Through his understanding of the divine Principle of life, Jesus proved his dominion over every form of evil. He broke every law of materiality, and finally triumphed over what Paul termed “the last enemy.” Thus the first became last and the last first, and man in God’s image, with full dominion, was again brought to light.

The time came when Jesus seemed to have completed his earthly mission, and he then told his disciples that it was expedient for him to go from them. He however left this promise: “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

In the history of the time following Jesus’ ministry on earth, it is learned that the sick were healed and the dead raised for at least two hundred years. In the third century the sick only were healed, this indicating that spiritual understanding had become somewhat darkened and the understanding needed to raise the dead had been lost. Then followed a gradual and continued waning of clear spiritual perception of the Christ-

principle, of the healing Christ. Greater and greater materiality of thought was manifested under the name of Christianity. There arose a desire for place, power, and leadership among the people, which resulted in political differences and religious dissensions, until pure Christianity seemed to be a thing of the past. This was another form of the Adam-dream out of which thought had to be aroused in order that the Comforter, the Holy Ghost or impersonal Saviour, might appear to an age sitting in darkness, yet hungering for “the bread which cometh down from heaven.”

First one, then another, cast off in some measure the fetters of false theology and took a stand on a broader, higher, and more enlightened platform of Christianity, the true idea of God and His Christ becoming clearer all the time as the different ones caught the echo of the Messiah. The unenlightened belief in matter as an entity and in evil as a power had hidden the Science of being for centuries, but all the while, as we have observed in tracing the steps that have been taken, the density of material belief had been gradually lessening, until a gleam of light finally shone through the obscurity. Some one had to perceive it first, and that some one also had to have the mental and spiritual fitness as well as the honesty to express the truth when it was perceived.

Revelation is the dawning in consciousness of a new idea, which unfolds from an infant conception to full-orbed maturity, and announces itself to the thought most receptive to it. Because of these glimpses of

Truth gained through spiritual vision some may have come near to discovering the truth as practised by Christ Jesus, but it remained for Mrs. Eddy to discover and give to the world the Science of being as set forth in "Science and Health with Key to the Scriptures," to demonstrate its Principle, and to establish again the ministry of healing.

In Mrs. Eddy we have one who was spiritually minded enough to make it possible for her to receive the divine impartation or revelation, and having been pure enough to catch this gleam of Truth, she was faithful in putting it into practice in all its beauty, purity, and power. Day by day and year by year she advanced in the light of Life and Love, until now the whole world is the beneficiary of her obedience and consecration. The promise of the Son of man has been fulfilled, and the truth is again being demonstrated "with signs following," as in the time of the great Metaphysician. The Holy Ghost is illuminating the consciousness of mankind and bringing to remembrance all the things that Jesus taught and practised. No other or greater revelation can come; all of Truth is revealed. It is the higher dispensation of the word in that it is the impersonal Saviour.

There is no other way whereby a mortal can be saved; no other way whereby he can attain peace, happiness, health, power, dominion, and life eternal, than the Christ way. If one departs from this path of righteousness, he must eventually return to it. Salvation is wrought only through establishing man's unity with his Maker. On page 99 of "Miscel-

laneous Writings" in speaking of Jesus' words Mrs. Eddy says: "They are today as the voice of one crying in the wilderness, 'Make straight God's paths; make way for health, holiness, universal harmony, and come up hither.' The grandeur of the word, the power of Truth, is again casting out evils and healing the sick; and it is whispered, 'This is Science.'"

The call to "come up hither" must be obeyed, and how is it to be done? The Christ, or saving idea, first comes to darkened mortal sense and lifts it out from the burial of thought in matter and from the desire to gain pleasure through the material senses, from the state of consciousness termed total depravity to the stage where thought has become awakened and hungers after righteousness,—has become moral according to the law of Moses. Still ascending, it reaches the higher stage of growth called spiritual understanding.

To the Christian Scientist the universe is being expressed in terms of Spirit. Through the student's understanding of Principle he is gaining the right idea of all things, the scientific or spiritual idea of the universe and man. Infinity is forever unfolding itself to man, and man understands God by knowing that which expresses the one Mind. Immanuel, or "God with us," is equivalent to God with man, or good with man, Life with man, Love with man, Truth with man. This is the right idea or understanding of power, wisdom, force, law, and presence with man, resulting from the understanding of God with man.

When the Science of being touches

and awakens human consciousness, this divine idea becomes operative and active, because it is the law of Life to man. In this divine effulgence mortal man begins to disappear and man in God's image to appear. What man knows about God through Christian Science constitutes the real man. This true sense of existence is also the Saviour, or the Christ, the healer and redeemer of all mankind from a perverted sense of God and man as exemplified by scholastic theology and false educational systems. Every mortal thought or false concept has to be cast out before the kingdom of God can be established.

In Exodus we read that God said to Moses, "Behold, I send an Angel before thee, to keep thee in the way, and bring thee into the place which I have prepared." This way has been clearly shown through Jesus of Nazareth, and later through the Discoverer and Founder of Christian Science, Mrs. Eddy, and by them it has been proved, through demonstration, that divine Love has opened up the way for us into the kingdom of God on earth. Let us then, as Christian Scientists, press on in steadfast and loving obedience to divine Principle, and thus enter into our inalienable heritage as children of God.

SAFEGUARDING THE TRUTH

JOHN M. DEAN

THE necessity for maintaining the purity of our Christian Science literature and preserving in its every phase the integrity of the movement, is becoming increasingly apparent to every sincere student of Mrs. Eddy's teachings. That this desire for exactness is not universally appreciated, is evidenced by occasional misguided attempts to propagate an irresponsible class of literature bearing more or less on the subject of Christian Science, as well as by the criticisms of some who object to the announcement of Mrs. Eddy's name at the church services as the author of the Christian Science text-book.

In the first place it should be remembered that Christian Science is just what its name implies,—the Science of Christianity. It entirely rejects a haphazard or fortuitous theory of religion and relies wholly on immutable premises and invariable

conclusions. The adulteration of any science would destroy its exactness of application and finally annul its right to the name of science. This fact calls for an unusual degree of watchfulness on the part of Christian Scientists, because of those who are endeavoring, either ignorantly or maliciously, to cast discredit on its claims. The world accepts without argument the claims of the so-called material sciences, such as the science of mathematics, so that none of these is at all endangered.

It is one of the many inconsistencies of mortal mind that men are apt to accept at once the logic of any materialistic philosophy or science, while entirely rejecting myriads of demonstrations of the Science of being, or considering it necessary to submit them to long and rigid scrutiny. This of course is because spiritual things are hard of comprehension by the average mortal, who prefers

to deal only with things on his immediate plane of living. Even mathematics and music, which should be metaphysically regarded, are usually cognized from a purely material standpoint. If men would give to the study of Christian Science a tithe of the time they devote to delving into materiality, Christian Science would soon be universally accepted, understood, and uniformly demonstrated.

Under a pretense of independence of thought, mortals have always been ready to run after false gods, and this baneful tendency of humanity is responsible for the long time loss of the element of healing possessed by primitive Christianity. True independence of thought is peculiarly promoted by Christian Science, but there is a spurious brand of independence which is more interested in exploiting self than in exalting Principle. Mrs. Eddy's teachings afford room for an endless variety of individuality and demonstration, but none for worldly ambition or controversy. Had the early Christian church adhered strictly to the letter and the teachings of Jesus and the apostles, the power to heal would not have been lost about three centuries after the resurrection, and the world would now be much nearer its ultimate redemption; but the undivided garment of Truth was cut into many parts, and patched here and there, until the lapse of centuries made it well-nigh unrecognizable.

To restore this lost power is the reason for the existence of the Christian Science movement, and that this restoration shall be permanent is the determination of all who accept Mrs.

Eddy's teachings. To allow this great revelation again to be lost to the world is unthinkable, and it should be plain that its grateful beneficiaries will leave nothing undone that is necessary to insure its unbroken perpetuity. A great trust has been committed to the keeping of Christian Scientists, and their unswerving fidelity to the letter and the spirit must attest their worthiness.

It is patent that only by strict adherence to the rules of mathematics can any mathematical problem be accurately solved, and the same is true of everything related to Christian Science. The rules are laid down, and any deviation, however slight, is likely to involve a wrong answer. In *Science and Health* Mrs. Eddy says, "Error of statement leads to error in action" (p. 207). If the premise is safeguarded and adhered to, a correct conclusion is rendered inevitable. Slipshod methods accomplish but little in any field, and much less in the realm of scientific demonstration. Christian Science cannot be sugar coated to suit the taste of triflers, nor does it need artificial aids of any kind. There is no "easier way" in the search for Truth than to go to the fountain head, which is the Bible illumined and interpreted by the Christian Science text-book, "*Science and Health with Key to the Scriptures*," by Mrs. Eddy. Truth depends solely on its own manifestations, hence no well balanced Christian Scientist will recommend the study of any but the authorized literature, and no wise student will be ensnared by this net which error sets for the feet of the unwary.

In the light of past and present

experience no unbiased thinker will gainsay the paramount necessity of keeping the chaff separated from the wheat and giving the wheat an unmistakable mark. Of course no one argues that the mere naming of Mrs. Eddy when quoting from her works adds to the truth of her statements, but it at least identifies the quotation as authentic, a necessary precaution under existing conditions.

Mrs. Eddy certainly never desired and as certainly does not need publicity. Her attitude in this respect was emphasized by her retiring manner and by a nature which shrank from every least hint of the limelight. She did not, however, shrink from the light of Truth, nor did she allow her feelings to deter her from providing that every proper safeguard be thrown around her discovery, so that it might be perpetuated in all its purity; hence her insistence that the name of the Discoverer and Founder of Christian Science be invariably given by those reading or quoting from her works. This method at once stamps such statements as authorized and avoids much misunderstanding and confusion. It has a marked tendency to promote in every direction that quality of exactness which Christian Science of necessity demands. It must also be clear that one who objects to this simple requirement shows by that attitude his unfitness to stand as a representative of Christian Science. No one objects to the identification of Bible passages by the use of the names of Isaiah, or Jeremiah, or Matthew, or James, so why make a distinction in the case of a modern writer on religious subjects?

On page 361 of *Science and Health* Mrs. Eddy says, "A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration." It is therefore not only necessary to name the author when reading or quoting from her works, but it is of supreme importance that she be quoted exactly. A single misplaced word might alter her entire meaning and either turn some one from Christian Science or else give even an earnest student a misconception of its teachings which would be difficult to eradicate. This danger is well illustrated by some of the effects traceable to erroneous renderings of Mrs. Eddy's language by hostile critics, who have often been grossly careless, if not dishonest. If accuracy is desirable in the smaller things of life, it becomes doubly important when we are dealing with the Science which absolutely shapes and controls the present and future well-being of mankind.

This applies with special force to the activities of The Christian Science Publishing Society, and that this great work organized by Mrs. Eddy is accomplishing its mission is attested by the evident care used in the preparation of our publications. To protect the literature of Christian Science is one of the most important needs of the hour, for upon the purity and integrity of such publications largely depends the future of the movement. How, then, can any one reasonably object to the observance of every least precaution which helps to insure that through the ages yet to come this Science of Christianity shall be handed down without a single taint of adulteration!

CONCEDING THE GOOD

JOHN ELLIS SEDMAN

ONE of the things which Jesus said concerning the erroneous conduct of the Pharisees was this: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." No doubt many of us used to read this statement superficially and to think that what Jesus meant was that the Pharisees were not inclined to do anything for their fellow men, and that they did not try to live according to the precepts which they urged upon others. But while Jesus' statement unquestionably includes that view, it has also a much deeper meaning.

No doubt some of the Pharisees gave liberally of their goods to others; and certainly they were not necessarily all hypocrites to the extent of not endeavoring to practise the ritualistic precepts which they believed would take them into the kingdom of heaven. Some of them, like Saul, who later became Paul, made every effort to live what they understood to be good lives. They actually fasted at the time for fasting, and faithfully prayed whenever and wherever the ritual required prayer. They may have been, as "touching the righteousness which is in the law, blameless." Yet Jesus' statement applied to them as to the others, and for this reason the burden which is laid upon the race by a false theory of life can never be lifted one jot by any one who believes in and supports that false theory.

Christian Science shows that it is

as true today as it was in Jesus' time that the advocates of false theology and false medicine can never lift the burden from the shoulders of the race; for that burden has been imposed mainly by false theories of religion and medicine. When the race has been freed from these theories by the understanding of divine Truth, there will be nothing left of the load under which it has staggered for so many centuries. Liberation, then, must come today, as it came so many centuries ago, through the true theology of the Master, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

One reason why all false systems for redemption and healing fail to accomplish the beneficial results which their adherents in their innermost hearts often long to see accomplished, is that these systems are constantly denying to the individual the very thing which alone can meet his need. They say to the man in direst need of relief from sickness, "You are incurable;" to the man most in need of salvation from sin, "You have sinned so long and so grievously that you are beyond present redemption."

Now true theology reverses all this and concedes to each one the good he longs for,—and indeed all good. The blessing which results from this wholehearted admission of the allness of good, was illustrated in the healing of the lame man who was carried each day to the gate of the temple that he might ask alms of those who entered there. Those who contributed

toward his support shared with him their money, but in thought and in word denied to him the ability to walk which they claimed for themselves and others. For the first time in his forty years of human experience this man came in contact with two men who conceded to him the good he needed, when Péter and John turned aside in response to his request for alms and Peter said to him, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

As the lame man heard those inspiring words some such thought as this must have flashed into his consciousness: Why, this person says that I can walk and be free; every one else has said that I never could walk because I was born with weak ankle bones. There was revealed to him at that moment, in the light of the clear understanding of the universal nature of good which Peter and John possessed, such a new view of man's capacities and possibilities that he rose up and went into the temple, "walking, and leaping, and praising God," free from the necessity to beg which a false theory of life had imposed upon him, free to do a man's work in the world.

In this age Christian Scientists are helping to lift the load from off the shoulders of all men because they are learning to concede all good to every one. Outside of Christian Science men and women are so in the habit of attempting to classify all people that they are constantly denying something of good to themselves and to about every one with whom they come in contact. The

loving parent, though he would like to see all good bestowed upon his children, yet says that one child has a good memory but is not good at reasoning, and that another child has a splendid reasoning capacity but is deficient when it comes to memory, thus denying to each child something which every one needs and desires, and which every one actually has, since all the attributes or qualities of God, divine Mind, are reflected by each one of His children. Again, none perhaps except students of Christian Science who have had experience in the matter, realize what a burden is often laid upon children in school as a result of false theories and attempts to classify the mentalities of the pupils.

A few years ago a school-teacher came to a Christian Science practitioner for help during her Christmas vacation. It appeared that a great deal of her trouble was occasioned by the depressing theories she had accepted with regard to some of her pupils. The attempt had been made to classify the children according to the kind of mentality each was supposed to have, and one boy had become marked by all the teachers as mentally deficient in almost every particular. This depressing view vanished for the teacher when it was made plain that because there is only one Mind, God, and all of God's sons and daughters reflect that one Mind, each one has all the capacities which are characteristic of Mind and of man as Mind's reflection. The teacher returned to her work well and happy, and found that everything went in a happier and better way at school. When the spring vacation came she

reported that the boy who had been regarded as mentally deficient was proving to be one of the best pupils in her room.

Another incident known to the writer is that of a boy who at one stage in his experience in the public schools was doing so poorly in his studies that the teacher told his mother she did not think he was capable of doing good work in anything. Other teachers and his parents, although they did not share in any such extreme view, had come to think of him as one who learned very slowly. At this time the boy found himself in such a confused and discouraged state of mind that he almost ceased to care whether he did well or not.

About two years later, when the boy had succeeded in getting into high school by means of a special examination held for the benefit of those who had been deficient in their work in grammar school, he suddenly seemed to awaken as from a dream. It dawned very clearly upon him that all the talk he had listened to about various kinds of brains, and what a boy might expect to accomplish with the brain he possessed, was all nonsense, since God is the only Mind and man reflects that Mind. This light dawned because of the earnest work which he had been doing in a Christian Science Sunday school, where the true nature of God and man was considered each Sunday. It also occurred to him soon after this that the thing for him to do was to study Science and Health every day, and that in such study he would find the enlightenment and the encouragement which would enable him to solve all his problems.

As the boy's understanding of the possibilities of Mind increased, he found that he was able not only to do good work in all his studies, but to do it with an ease which often made him wonder. In the first two years of his high school course he received the mark of "good" or "excellent" in almost every subject and did not fail in a single study; in his junior year, without making any special effort to attain such a result, he was placed on the honor list in every subject. It also became clear to him that every boy has the ability to do good work, and if another boy was not getting good results it was because discouragement, diffidence, fear, or something of that sort, was getting in his way. In knowing the scientific remedy for this, he was often able to help other boys.

In each of the instances just considered a child had turned with a sense of self-distrust and diffidence to ask his elders what his possibilities were and what he might expect of himself, and each had met with such a weight of condemnation that it had greatly hampered him, until its effects were removed through the understanding of Christian Science. When we remember that "Love is impartial and universal in its adaptation and bestowals," and that "to all mankind and in every hour, divine Love supplies all good" (Science and Health, pp. 13, 494), we may well concede all good to every one under every circumstance. We thus help to lift the load from the shoulders of humanity, and are hastening the day when the wonderful possibilities of man in God's likeness will be generally recognized and acknowledged.

WALKING WITH GOD

AGNES F. CHALMERS

AMONG the many wonderful lessons given us in the Scriptures, none is of more vital interest to Christian Scientists than the earthly record of those who are described as having learned how to walk with God. The term "walked with God," used in the Bible in reference to Noah and Enoch, has been defined as "a prophetic life spent in immediate converse with the spiritual world."

On page 323 of *Science and Health* our Leader says: "Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory." As we gain a true understanding of the enduring satisfaction of walking "enraptured," the belief in the reality of the sinful sense of murmuring, or wandering, must lose its hold. After they had left Egypt the children of Israel spent many years wandering in the wilderness. History records that discouragement, murmuring, and rebellion merely served to darken their concept of the true way, and thus their years of aimless wandering were doubled. As Christian Scientists we may well profit by these lessons of the children of Israel, and persevere in walking "enraptured" toward ideal home, church, and business relations and conditions. Thus we shall find without delay Truth's unobstructed way to the promised land of peace and joy.

The Scriptures tell us that Enoch, seeking divine guidance, walked and talked with God three hundred years,

and "he was not; for God took him." His translation followed as a necessary result of his daily life, which he had chosen to spend in constant communion with God. Of Noah it is likewise said in the Scriptures that he was a "just man and perfect in his generations,"—that is, among his co-workers,—and that he, like Enoch, "walked with God."

Still another inspiring example of one who was conscious of man's steadfast communion with God, is found in the life of the prophet Elijah. Because this prophet knew how to commune with God, he was protected from danger in the hollow of the torrent bed at the brook Cherith; he found refuge at Zarephath, where he restored the widow's son, and he was divinely sustained from famine in the wilderness. This servant of God, who has been termed "the grandest and most romantic character that Israel ever produced," received the same reward as Enoch,—he was translated without seeing death.

Christ Jesus knew constantly the peace of companionship with God. Whenever called upon to do work of any nature, he referred the task without delay to his Father. "My Father worketh hitherto, and I work," is one of the many ways in which the Master expressed God's nearness. He knew that man's communion with God is unchanging and eternal, and because of this knowledge Jesus always spoke the right word at the right moment. He proved in every act and word God's presence as divine Mind, and man's ability as the

spiritual idea to demonstrate this one infinite Mind. Thus did our Master, who walked always near to God, prophesy the coming of Christian Science, wherein man's selfhood as the reflection of divine Mind is forever true and perfect.

Whoever is an earnest student of the Bible and Science and Health learns daily more of the wondrous joy of companionship with God. This companionship becomes a substantial reality in the light which Christian Science throws upon God as infinite Life, Mind, Love. To declare that man walks with God is identical with saying that man reflects and manifests the divine nature. One who is seeking spiritual understanding and regeneration, learns naturally and without conscious effort how to commune with God during the waking hours of the day, and experiences the peace of retiring at night, after the day's work is finished, with the calm assurance that all is well, since God, the one ever active divine Mind, is man's ever present companion and friend.

There is possibly no phase of fear more prevalent than that which argues that either now or in the future one may be left alone, without satisfying companionship. It is obvious, too, that many of the conscious and unconscious sins of mortals are directly traceable to this fear of being left forlorn and loveless in the world. Has not humanity for ages been seeking a way of escape from such foes as intoxication and lust? Who would deny that these mortal dreams are not largely the offspring of loneliness and despair? "Thy sins are forgiven," Jesus said lovingly to the

woman who, because of her misunderstanding of the comforting presence of God, had been deluded into accepting the counterfeit or carnal sense of companionship. This direct statement of Truth's completeness revealed to the woman the possibility of immediately transforming her conception of God and of man's relationship to Him, and extended to her the privilege at that very moment of entering into the peace and joy of companionship with God.

We may rest assured that it is unnecessary to leave our homes or business surroundings in order to commune directly with God. The wise man said in pointing out the safest way for our ascent heavenward, harmonyward: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." To each of us comes daily the opportunity to learn with an open, unbiased thought the verities of being, as well as the privilege of making these truths practical in the little things of life. It has often been the case that an entire family has become interested in the teachings of Christian Science because some one of its members has shown a better and happier disposition after having taken up the study of this new-old religion. Jesus made it plain that fidelity to one's own home problem need not deter one from gaining divine companionship.

The man from whom the demons had been driven out furnishes a helpful example of the practical kindness and affection which always result from true healing. In the few words of advice which the Master spoke to

this one who had been restored to the sanity of loving consideration for others, it will be remembered that Jesus strongly recommended this tomb dweller to return to his own "house" and show what great things had been done for him in the transformation of his nature and character. It was in his own home, among his own people, that this man, freed from the disturbing suggestions of speculative theology, was to demonstrate true Christianity and thereby prove that the real man has no existence apart from God. It is true that many a gloomy business office as well as home has become transformed through the loving-kindness of one who has learned even a little of the leaven of divine Love's comforting companionship as taught in the Bible and Science and Health.

Some time mankind must learn that unceasing gratitude is truly essential if one would walk very close to God. The Galilean Prophet gave thanks before he fed the five thousand with the "five barley loaves, and two small fishes." In this case our divine Exemplar proved that true prayer involves perceiving gratefully the spiritual relationship which exists between God and man. The assurance of the familiar words spoken by Christ Jesus at the grave of Lazarus, "Father, I thank thee that thou hast heard me," further illustrates his intimate and grateful intercourse with God, whom he always addressed as a well known counselor and friend.

What a great change would suddenly take place in the world if we should all endeavor to be grateful for everything. It is true that an honest expression of gratitude on the part

of any one is an unmistakable proof that he has communed with God. As men learn to walk with God, and even begin to contemplate His infinite goodness, new revelations of the spiritual qualities of gratitude will appear, and it will be seen that these gentle qualities are perfectly expressed by man, the perfect idea of infinite Mind.

A Christian Science practitioner was one day called to a home where it was said that some one was about to pass on. On the way there the Scientist remembered that the master Metaphysician once said, "The Father which sent me, he gave me a commandment, what I should say, and what I should speak." Upon reaching the home she found anxious relatives waiting at the bedside. At that moment the definition of the word death given in the Glossary of Science and Health illumined the scene. This one sentence especially shone forth as a beacon light across the darkened way: "That which frets itself free from one belief only to be fettered by another, until every belief of life where Life is not yields to eternal Life" (p. 584). Instantly the realization came that human consciousness is immediately transformed from sadness to rejoicing through the healing operation of divine Love.

In this experience, as in all others, the answer to prayer was provided before the call. The faces of the anxious relatives became radiant as the one who was receiving the help in Christian Science was restored to consciousness and calmly remarked, "I tell you it is wonderful at a time like this to turn to God." The unchangeableness of God's presence was

again shown to be man's unfailing source of health and harmony.

The Master declared for the comfort and assurance of every one who earnestly desires to commune unceasingly with God, good. He said, "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him." Even in this manner Christian Scientists are seeking and striving to prove that walking with God may become a practical daily experience. They are likewise aware that they may hopefully work to win God's "perfect gift" of ascension, the same as was awarded to Enoch, Elijah, and Jesus as a direct result of having walked with God. This ascension in the light of Christian Science is the emergence from the plane of material sense into the abiding consciousness

of Truth's ever-presence. It is putting off the old man and putting on the new. It is being in the world and yet not of the world. It is rejecting human will and accepting divine guidance. It is giving all for the right understanding of God and of man's relationship to Him. It is relinquishing the visible in order to grasp the invisible.

As we yield more loving obedience to the dictates of divine Principle in our every-day lives, we shall see fulfilled here and now, on earth, the prophecy of the revelator, who portrayed man's uninterrupted communion with God in these comforting words: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

[Written for the *Journal*]

RESURRECTION

JOSEPH B. BAKER

"O STRANGERS, is not this the burial place

Of that great Teacher, Jesus Nazarene,
Whom Pilate joined with Herod to abase

And crucified at last, two known and noted thieves between?"
"Good will and peace, O men! This was his resting place;
In this cold tomb lay he that came to save a sinning race!"

"O bright ones, ye are wondrous in our sight,—

Wondrous and awful. Do not say us nay.
Who was this Prophet, who this Saviour hight?

Oh, tell us, for we fain would hear, and hearing, fain obey."
"He is the Son of man, the promised Light,
Bringer of Life to men, reflecting majesty, dominion, might!"

"O heavenly messengers, what tidings do ye bring?—

Glad tidings of the Son of David's line?"
"This, more than utmost heart's imagining:

He is not bound, but free! not dead, but liveth,—Christ divine!
He hath sealed man to God, burst error's chain, annulled death's sting!
Henceforth the Son of God is risen: the Prince of Peace, of kings the King!"

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, OTTAWA, CANADA

INTEREST in Christian Science was awakened in Ottawa in 1888, through the healing of three of its residents. Other people became interested, were healed in their turn, and the work grew apace. It was not long before this small band of Christian Scientists began to worship together in a private house, which they continued to use as a meeting place for several years. In 1898 two members of this band were invited to attend the last class which Mrs. Eddy taught. At a special meeting held in December, 1899, a unanimous vote of the twenty persons present was taken for the organization of a church. The first action taken was to send assurances of heartfelt gratitude and love to our revered Leader, Mary Baker Eddy.

The first service of the new church was held in Bank Street Chambers, but permanent quarters were secured in Newcombe Hall, on Sparks Street. Another move was made to Wilson's Hall, where there was also accommodation for a reading-room. At the first annual meeting, Dec. 4, 1900, the clerk's report showed an increase in membership of nearly 300 per cent. Within less than one year from the time of its organization the church decided to purchase a home of its own. A very desirable property on the corner of Metcalfe and McLaren Streets, one of the best residential districts of the city, was secured at a cost of seven thousand dollars, and the house was remodeled. The whole of the main floor was converted into

a chapel seating about two hundred persons, and one of the upper rooms was arranged as a reading-room. The first service in the new church home was held Dec. 29, 1900.

When the opportunity was presented to contribute to the building fund for the extension of The Mother Church, the Ottawa church unanimously voted that the whole of its own building fund should be forwarded, and further that the collections taken on the first Sunday of each month should be devoted to that purpose so long as The Mother Church fund remained open. At a later date the church made regular contributions to the building fund for the publishing house.

The passing years showed a steady growth in interest and in the number of adherents to the cause. In 1910 the reading-room was moved to the Trafalgar Building on Bank Street in the business section of the city. The next year the church was incorporated.

In 1912 it was thought desirable to purchase a larger property, in order that the building might more suitably represent the cause of Christian Science in the capital of the Dominion of Canada. At a meeting held on May 31 it was voted to sell the property then held and purchase a larger one on Metcalfe Street, facing also on Gilmour and Lewis Streets, at a cost of twenty-seven thousand five hundred dollars. In the spring of 1913 building operations were commenced, and on July

14 of the same year the corner-stone was laid. The church edifice, which accommodates about seven hundred and fifty people, is classic in design and is built of Ohio sandstone. The total cost of the land, building, and furnishings amounted to \$75,793.23. While the members eagerly look forward to the dedication of their church, they feel the more pressing call to help the suffering in the present world crisis, and accordingly have established a fund to bring some cheer and comfort to those whose needs are great.

From the first the church has maintained a Sunday school, and the yearly reports show a steady increase in the number of pupils. Since the organization of the church, free public lectures on Christian Science

have been given regularly, and in this way, as well as by the distribution of literature, a better understanding of the true teachings of Christian Science has been brought about.

In response to one of the messages of loyalty sent annually by the Ottawa church to the Discoverer and Founder of Christian Science, Mrs. Eddy wrote (*Miscellany*, p. 209):—

God will abundantly bless this willing and obedient church with the rich reward of those that seek and serve Him. No greater hope have we than in right thinking and right acting, and faith in the blessing of fidelity, courage, patience, and grace.

The members are endeavoring by adherence to the Manual and by striving for the spirit as well as the letter of Christian Science to be true to this great trust.

CHRISTIAN SCIENCE SOCIETY, WINSTED, CONN.

A GATHERING of twenty-three persons in a parlor one day during the month of December, 1900, to talk with a visiting practitioner of Christian Science, formed the nucleus of a church which has become a beacon light in the community of Winsted, Conn., revealing the truth as it is taught in Christian Science. The fields were white for the harvest, arrangements being made at this gathering to meet every Sunday to read the Lesson, and at the first service there were thirty-four persons present. So much interest was manifested in the beautiful, simple Lesson-Sermon, and the numbers increased so rapidly, that at the third meeting it was decided to form a society to hold regular services. This was organized in January, 1901.

Speaking of the growth of Chris-

tian Science in this community, a clipping from the *Winsted Citizen* of 1910 says: "Until June, 1905, the meetings were continued at private houses, with the exception of one year, when services were held on Sundays in Pythian Hall. In June, 1905, the society was reorganized and rooms were fitted up especially for its use in the Wetmore Block on Main Street, where public services are now held and public reading-rooms are open daily."

In time these quarters were outgrown, and the matter of building a church edifice came up for discussion at the annual meeting in June, 1910. In August of that same year a building committee was appointed, and shortly afterward a building lot was purchased. This lot, on the corner of High and Fairview Streets,

opposite the end of Union Street, is centrally located and in one of the best residential sections.

Work on the church building was commenced during the following summer. The corner-stone was laid Sept. 24, 1911, and the first service was held Jan. 28, 1912. A reading-room, which is maintained in the church, is open daily, and it is encouraging to the workers to note the large number of visitors who ask for information regarding Christian Science literature and who would know more about our beloved cause.

EIGHTH CHURCH OF CHRIST, SCIENTIST, CHICAGO, ILL.

EARLY in the year 1907 First Church of Christ, Scientist, of Chicago, became so crowded that a portion of its members petitioned the board of directors for permission to withdraw and form a church to be known as "Eighth Church of Christ, Scientist, of Chicago." At a meeting held May 16 it was decided to grant the request, and one hundred and eighty-five members withdrew and formed a new organization, this being the sixth church to be established from the overflow congregations of First Church. The opening services of Eighth Church of Christ, Scientist, were held in Bournique's Hall, Twenty-third Street, near Cottage Grove Avenue, June 16, 1907, with about eight hundred people at the morning service.

From the steadily increasing attendance at the Sunday and Wednesday services, it soon became apparent that steps must be taken to provide a permanent and more commodious church home. At the time of its organization, it was the general expect-

Since the organization of the society harmony and unity has characterized its progress, in exemplification of its divine Principle, Love. As the members are learning more of the Christ, Truth, they are endeavoring to express by daily living their gratitude for Christian Science, as they remember the words of Mrs. Eddy, on page 3 of *Science and Health*: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more."

tation that the edifice of the Eighth Church would be located somewhere north of Thirty-fifth Street, but the rapid encroachment of business interests changed the character of that section of the city, making it necessary to revise the original plans. As it was considered advisable to build the church in a strictly residential district, it was decided to purchase building space on the corner of Michigan Avenue and Forty-fourth Street, which was a considerable distance south and west of the temporary location. Soon after this purchase was made the following letter from our Leader through her secretary was received:—

Your letter of recent date addressed to Mrs. Eddy, advising her of the purchase of a site for your church building, is duly at hand.

Our Leader desires me to assure you of her appreciation of your affirmations of loyalty and gratitude, and to say that she rejoices with you over the evidences of growth your letter contains, which she fully approves.

She further wishes me to convey to your faithful members her tender love and remembrance.

Building operations were begun July 27, 1910, and early on the morning of Oct. 20 the corner-stone was laid, quietly and reverently, in accordance with the requirements of the Manual of The Mother Church. Service was held in the new edifice for the first time on Sunday, June 25, 1911. This progressive step proved an incentive to renewed effort, and the building fund was completed Nov. 2, 1913. All obligations were promptly discharged, and the dedicatory services were held Nov. 23, 1913, just six and a half years from the date of organization. The seven other Christian Science churches in Chicago contributed freely and generously toward the building expense

of Eighth Church, the grateful acknowledgment of the members being given in the dedicatory address as follows:—

“To the Christian Scientists of Chicago, whose loving assistance has made possible the early completion of this edifice, we give assurance of our deepest appreciation of their splendid manifestation of Christian fellowship during the trying times of our church building. Bound to us in kindred hopes and purposes, worshiping with us the same God, divine Love, your joy is not less than ours that this demonstration has been completed and that this church, free from indebtedness, is given to the service of mankind.”

FIRST CHURCH OF CHRIST, SCIENTIST, LIMA, OHIO

ALTHOUGH the initial service of First Church of Christ, Scientist, Lima, Ohio, was not held until Jan. 2, 1898, for ten years previous there had been in this community an increasing interest in Christian Science. As the result of a number of remarkable healings several people began the study of the truth as explained by Mrs. Eddy, and the homes of those to whom it had by this time become of vital interest were opened as meeting places. Because of the ever increasing number of inquirers, it soon came to be felt that there should be an established church, and twenty-one persons signified their willingness to enter this new field of religious endeavor and assist in the work of establishing Christian Science in Lima. These became the original members, to whom the state granted a charter in August, 1898.

After the organization of the

church a Sunday school was started with five children, and within a month the attendance had increased to thirteen. In July, 1898, the reading-room was established, and in March, 1899, the first public lecture on Christian Science was given in Faurot Opera House, which was filled with an interested audience. It was an inspiring occasion, and gave the cause a new impetus in the community, the press devoting considerable space to a synopsis of the lecture.

In October it was decided to exchange the small room on the third floor of the Cincinnati Block, which the church had occupied since its organization, for a larger room on the same floor, the new home being known as “Christian Science Hall.” At this time there was a marked increase in attendance, both at the reading-room and at the Sunday services and Wednesday evening meetings. The

healing power of Christian Science was becoming better understood, causing many to seek refuge and help therein. About this time the children of the Sunday school placed Christian Science literature in the county jail, and also in the Children's Home.

It is said in the Scripture, "For who hath despised the day of small things? for they shall rejoice," and one is reminded of this when in the records of January, 1900, this note is found: "We owe no man anything, and have a cash balance on hand of \$55.66." The feeling of ease and satisfaction over this comforting assurance but paved the way for another step in the advance of the cause and the church, for at the same meeting it was decided to take steps toward obtaining more commodious and accessible quarters. It seemed quite a step from the small room to a hall in Masonic Temple, a fine new building with all the modern improvements, and a rental to correspond; but the supply increased in proportion to their faith, and on Jan. 6, 1901, the first services were held in the new location,—“Christian Science Hall, Masonic Temple.”

Upon two occasions a building fund was started, but when important improvements were under way for The Mother Church and later for The Christian Science Publishing Society, in Boston, the church in Lima sent its entire fund to assist in this splendid work, well knowing that loyalty to the parent church would ultimately bring a blessing.

On July 14, 1914, the church purchased the property at 553 West Market Street, one of the most de-

sirable locations in the city. Extensive alterations were made in the building, and the first service in the new home was held Sunday, Nov. 1, 1914. The following Thanksgiving service recalled the day of Pentecost, when the disciples were moved to speak “with other tongues, as the Spirit gave them utterance,” and strangers present at the service were blessed and healed. A month later word was received from the Trustees under the Will of Mary Baker Eddy that this church would be entitled to a grant to assist in defraying the expense of church building. Encouraged by this, the church was aroused to a greater effort, and when the gift came all indebtedness was wiped out and a considerable sum remained in the treasury. Thus was the bread cast upon the waters, out of what had seemed a great sacrifice, returned as a blessing, full, “pressed down, . . . and running over.” The church was dedicated Nov. 5, 1916.

A statement of chronological data is not all of history. The roots of this church are planted deep, nourished in the rich soil of affection and fellowship, and its branches laden with the fruit of increased usefulness and well spent years prove the truth of Paul's message to the Corinthians, “Love never faileth” (Rev. Ver.). All the patient endeavor and loving tenderness that have marked the beginning of new ways for the seeker after Truth, will remain to bless each succeeding year, and make an atmosphere of such spiritual clearness that the Christ, Truth, will be seen and understood, fulfilling his word, “Lo, I am with you alway, even unto the end of the world.”

TESTIMONIES FROM THE FIELD

CHRISTIAN SCIENCE was first presented to me in 1908, by a friend who had received a most wonderful healing, she having sent me some literature which I read and became much interested in. I secured a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it carefully, but without really understanding it. Then I read it a second time, but did not seem to get anything from it except the one thought that God is Love, and that I was His child. While I did not understand the book, yet I could not let it alone. So I took it up again, determined to read slowly and thoughtfully to see if I could gather anything from it. This time the first two chapters seemed beautiful to me, and such a hungering for the Bible came as I had never experienced before. I turned to it to see if what I had been reading in Science and Health was the truth, but hardly knew which to read first, or which to read more, for the food I received there was so new and inspiring.

I had been a great sufferer, both mentally and physically, for many years. Among other ills there was an affection of the bowels which had become chronic, also stomach trouble, extreme nervousness and sleeplessness, while intense headaches sometimes lasted for days. I had received the best of medical treatment and was a slave to drugs, but each year found me worse than the one before, until the mental depression and despondency was terrible. The way was so dark life seemed not worth the living; and as I thought death would be a deliverer, I often longed for it.

As I read Science and Health many beautiful thoughts were unfolded to me, and hope was awakened that if this truth was doing so much for others it could do something for me. I began to realize that God did not send the suffering, but that through divine Love it could be dispelled. One day, while earnestly thinking on the command, "Thou shalt have no other gods before me," I determined never to take a drug again, and accordingly threw all my medicines away. I had very little understanding of the truth then, but trusted in God's care. In a few weeks the bowel difficulty was overcome and my food was better digested, so that in a little while I ate anything I wanted. Later the headaches vanished, as well as the many other ailments.

I know that Truth does heal physical ills, and while I am very thankful for what has been done for me in this respect, I am even more grateful for the spiritual uplift, which has been most glorious.—*Lillian V. Hite, Augusta, Ga.*

As with many others, not ill health in my own immediate family, but the raising up of a dear relative, apparently from the brink of the grave, drew me to Christian Science. We have received help in Science in so many ways that I cannot name them all. Jaundice, uterine trouble, goiter, have all been overcome, and a young grandchild was healed of rupture. An attack of lumbago which came on suddenly and seemed unbearable was cured in one treatment. Since then I have done very heavy work,

but am strong and well and there has been no return of the trouble. Aside from what we could do for ourselves, nearly all the healing was done through absent treatment.

I am thankful to the dear Father for putting into Mrs. Eddy's heart a desire to do the noble work for mankind which she has done and is still doing by means of "Science and Health with Key to the Scriptures," together with her other writings and the Christian Science periodicals. My husband and I study the Lesson-Sermons, and I always enjoy reading the *Journal* and *Sentinel*. The testimonies have given me much help and comfort.—*Rose C. Markham, Independence, Wis.*

WITH a heart full of thankfulness to God I testify to the many blessings received through Christian Science. Almost all of them have been brought about by the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and by earnest attention to the Sunday services. Since birth I had suffered from asthma in its extreme form, so that I had to be kept under the effects of chloroform when these attacks occurred, and finally became so addicted to the use of this drug that I could not sleep without it. In 1907 I had to face separation from a loved one, and lost my entire financial support. In this extremity I concluded the wisest thing to do was to end my life, which I attempted to do by using a large quantity of this same drug; but to my amazement, after I had been unconscious for about two hours I found myself up, with the gas lighted and Science and Health in my hands. I

spent the remainder of the night reading the Bible and our text-book, and from that day to this have neither needed the drug nor had any desire to use it. The asthma left me in like manner, though I had no treatment for either of these conditions.

I have also been healed of a malignant growth and of what was considered a kidney affection. Four doctors had wanted to operate on me, but as my mother and sister had both passed on with this disease after being operated on, I would not give my consent. Instead I clung to God, telling no one of the fear that was within, but praying constantly, knowing that God was the only physician who could heal me. Finally I called upon a practitioner, and was healed in one treatment. Within a week the enlarged side was absolutely normal, and the stagnant condition of the bowels and kidneys was entirely overcome.

I trust this testimony will encourage those who are suffering as I was, and help them to reach out to this healing truth. Words cannot express my love and gratitude to that good woman, Mrs. Eddy, who brought this light to us anew, enabling us to know that God heals all our diseases in this age even as He did when Jesus was here.—*Helen W. Post, New York, N. Y.*

AFTER an experience of several years in Christian Science I wish to express my thanks to Almighty God for the unnumbered blessings that have come to me. Although to material sense I was gifted with a wonderful constitution, nevertheless ex-

posure, overexertion, want of ordinary care, wrong pursuits and pleasures, which seem to make up the chief aim and existence of so many, all brought their inevitable result in the shape of ill health. For many years I was intimately acquainted with both doctors and drugs, but they gave only temporary relief. In one form or another, after spells of freedom, sickness would manifest itself.

For twelve years I was held in terrible bondage to what seemed to me the worst cough a man could possibly have, often accompanied by pleurisy and bronchitis, and was also a sufferer from stomach disorder. These two evils had made me a physical wreck. The quantity of medicine I consumed under medical treatment can easily be imagined. Since the day I began the study of Christian Science, however, I have not used material remedies in any form.

I can now eat all kinds of food, and am almost as tired of being told I look twenty years younger as I was previously of being asked how the cough was. The cough has been so completely overcome, that whereas formerly I never bathed in the sea except in the warmest weather, for the last few years I have bathed all through the winter, even in the most bitter cold, and have never suffered from it. At sixty-eight years of age this is sufficient proof of God's power and willingness to heal all who turn to Him for help.

I was an inveterate smoker, and was seldom without a cigar or a cigarette in my mouth. That habit has entirely left me, and only those who know what smoke hunger is can appreciate what the healing signifies.

All taste for wine has likewise gone, as has also the love of novel reading, and in its place has come, as it does to every Christian Scientist, the love of the Bible, acquired solely through reading Mrs. Eddy's works.

Gratitude is due to Mrs. Eddy, to those who so lovingly and patiently guide us, and to all who contribute such wonderfully helpful and comforting articles to our periodicals. There are false beliefs still to be overcome, but there is no room for discouragement in Christian Science, least of all for one who has already experienced so many blessings, and has thus proved the truth of the promise of the Scriptures, "Call upon me in the day of trouble: I will deliver thee."—*Col. Frederick H. Maturin, London, England.*

ONE Monday evening, when in a place where no practitioner nearer than the United States was available, I was suddenly taken with intense pain. My husband tried to help me, but sense-testimony was so insistent that after hours of intense suffering it seemed best to send for the doctor to administer a hypodermic injection, as our Leader says may be done under such circumstances (see *Science and Health*, p. 464). The doctor diagnosed the case as severe inflammatory rheumatism, and advised my taking some tablets to quiet the pain; but he would not administer the injection, as he did not believe in it and very seldom resorted to it. Knowing that we were Scientists, the doctor asked whether I would take the tablets or stand the pain, and as I refused to take anything, he went away, feeling very sorry for me.

I felt a great relief at not having resorted to any material means after all, and declared the truth vehemently, denying all man-made laws. Soon I was able to lie down, and I slept until five o'clock in the morning—nearly six hours. Both my husband and I were filled with gratitude for this relief. After one more paroxysm of pain, which however did not last long, I gained rapidly. We read almost constantly in Science and Health and the Bible, and gradually but surely drove fear and all the thoughts that make for discord out of our mental home, so that by Thursday I was up and around.

I am very grateful for this experience, and have come to realize that we must keep all the commandments of God if we would be well and happy. Christian Science came into my life about eight years ago, and we have had many proofs of God's ever-presence. Although I seemed to make very slow progress, still on looking back I find that whenever I clung to the truth steadfastly, I was never without the proof. I have more and more love for Mrs. Eddy, who was patient with all mankind and held steadfastly to God and His idea. Surely the only way to show my gratitude is to follow the Christ-example as much as possible, trying again after each failure, until my footsteps are unfaltering. I thank God for Christian Science.—*Marie Francis, Santa Barbara, Isle of Pines, West Indies.*

For the many blessings received since coming into Christian Science I wish to express my gratitude. Rheumatism and many other ills have

been overcome through the understanding of the truth. About four years ago my left arm was broken below the shoulder joint. A doctor set the bone and bandaged the arm, but two weeks afterward it broke again. I went back to the doctor and asked him to loosen the bandage, saying it was too tight, but he would not do so. One week later, when putting on a new bandage, he saw that the bone had broken again and said he could do no more, but that I should go to the hospital and have an operation on the arm, as the bone had to be wired together. I would not agree to that, so told him to put the bandage on as I wanted it.

I then called a Christian Science practitioner and had absent treatment. Twelve hours from the time treatment was begun the bone was in its right place, and seven weeks from the first break the healing was complete. The doctor asked if he could see the arm, and when he looked at it he said it was in good condition. An X-ray was taken of the arm, and it showed plainly where the bone had been broken. I am very thankful to God for His help, and grateful to our Leader, Mrs. Eddy.—*Henry Nienow, Mapleton, Minn.*

[Translated from the German]

IN the first days of January, 1914, I became very hoarse as the result of a cold, and was unable to talk above a whisper. Despite the many material means which I applied, including home remedies and medicines prescribed by various physicians, I failed to experience relief. The trouble had been dragging along for about three months, and there seemed

to be no hope of improvement, when relatives advised me to seek help in Christian Science, of which there were representatives in Basel. In my need I set my trust upon this method of healing, and through the help derived from an understanding of God was able ten days later to talk as distinctly as ever.—*Ernst Bühler, Steinen (Baden), Germany.*

IF ever a mortal was in bondage, it was I, but Christian Science freed me after all material methods had failed. From childhood I had struggled for health. At seventeen years of age my eyes seemed to give out and were in a terrible condition, glasses being worn most of the time for twenty years.

In September, 1898, I met with a street car accident and received a number of injuries, but the physicians who attended me seemed most alarmed about the injury to the spine and head, especially the latter. For years I suffered untold misery, being subject to terrible headaches which rendered me delirious for hours. The physician who attended me said he feared I would pass away in one of these attacks. In July, 1905, after the birth of my last child, three inner goiters seemed to be manifested, and rheumatism, which had troubled me a great deal, was worse than ever. For nine years after that the struggle was terrible. Everything that could be suggested was tried, but to no avail, four physicians out of five declaring that to operate would be fatal.

In 1908 my husband asked me to try Christian Science, as he had seen one case of healing which seemed won-

derful to him; but I was indignant that he should ask me to do such a thing, and struggled on for five years more, when seemingly the last stage was reached, as I was growing weaker every day, and choking to death. Finally I consented to try Christian Science, though with the feeling that I was giving up God and everything else; but the morning after the first treatment I arose feeling as though a load had been lifted from me. I knew that what had been done for me no one but God could do, and realized that I had been healed. With a few more treatments all the ailments were overcome. I gained in weight, and the healing has been permanent. Glasses have not been worn since the first treatment.

Words cannot express my gratitude for Christian Science. It has solved every problem and has meant a great deal to me in meeting the needs of the children. I am indeed grateful for the physical healing, but most of all for the spiritual uplift. The Bible has been a new book to me since learning of Christian Science. More and more each day my thought goes out in thankfulness to God, and in gratitude to Mrs. Eddy, who was so spiritually minded that she could understand clearly God's law and teach us the way into the peace that "passeth all understanding."—*Margaret E. Nadenik, Lakewood, Ohio.*

I HAD tried all the medical profession had to offer, even to a severe diet which one of our best physicians thought would cure me; but finding material means unable to bring relief, I turned to Christian Science as a last resort, and was healed in a few

treatments of severe headaches and of chronic bowel disorder which had troubled me since I was a youngster. I was also healed of chilblains and have laid aside glasses.

Another condition which had to be overcome was my prejudice against anything of a religious nature. I had not attended church for thirteen years, in fact was an outspoken infidel and more or less of an atheist; but when *Science and Health* was read through carefully it was found to be that for which I was looking,—a “Key to the Scriptures.” It explained to me all the supposed contradictions in the Bible. At first I resented the idea that God had anything to do with my healing, and thought that instead of Christian Science healing it should be called mental healing; but when I had read the text-book, “*Science and Health with Key to the Scriptures*,” all through, and upon advice “*The Life of Mary Baker Eddy*” by Sibyl Wilbur, then my prejudice against God and theology left me, and I was able to make great progress.

Words cannot express my gratitude for Mrs. Eddy’s splendid gift to mankind. I am also grateful to the Scientists who helped me in the beginning, and for the literature, which is of great assistance to the student of this Science.—*Adolph Segall, Great Falls, Mont.*

I WISH to tell of some of the blessings which Christian Science has brought to us. One day in August, 1914, my sister while working in the garden was affected by the heat of the sun. She felt so ill she did not notice that among the weeds she had

gathered to carry from the garden there was a poison ivy vine. The next morning her face was covered with blisters. My mother treated her, but the following day her head was almost twice its normal size, and her hands were drawn back until she could not use them. I was a student in the State Normal School at Springfield, Mo., and had been attending the Christian Science Sunday school all winter, so my mother sent word for me to treat my sister. I just used what I had learned in Sunday school, and in one week the swelling was all gone. The effects of the sunstroke remained a short time and then disappeared.

I myself have been healed of inflammatory rheumatism in one week, with the aid of a practitioner. For these and many other blessings we are truly thankful to God, and likewise grateful to our Leader, Mrs. Eddy, who so lovingly taught us this wonderful truth.—*Lydia Bishard, Mountain View, Mo.*

THE wonderful blessings that have come to me through Christian Science since my first acquaintance with it about nine years ago, make each day one of thanksgiving. When a very small child I suffered from throat trouble, and as I grew older this developed into tubercular disease, bronchial trouble, catarrh, stomach disorder, and a complication of diseases, thus intensifying the sense of fear and worry. I had been treated by the very best of physicians; but they said there was no cure for me; that a change of climate would perhaps prolong my life. I have learned to know that God is

Life, that we live, move, and breathe in Him, and that there is but one atmosphere,—that of Love divine.

I knew nothing of Christian Science when it was brought to my notice by a lady who was afterward my practitioner. After saying that Christian Science could heal me, she asked if I would read Science and Health. I read it night and day for about three months, and had many experiences of healing in that time. Discouragement would often come, but loving counsel and patient care, strong faith and tenderness, were a solace to me,—a revelation and reflection of the divine compassion. After the practitioner began treatment I was healed in two weeks.

Spiritual regeneration followed, and this is cause for profound gratitude. All of our dear Leader's writings are studied, and they help me over the rough places in the journey from sense to Soul. Misery has been turned to happiness, hopelessness to a knowledge that God has given me dominion, and that He is an ever present help. My greatest desire is to express daily my thankfulness to God for His loving guidance and watchful care.—*Mary O. Frost, Indianapolis, Ind.*

AFTER trying almost every health resort in the United States, and being told by several eminent physicians that they could do no more for me except to give me opiates for temporary relief, I turned to Christian Science and was healed. Chronic bronchitis of seven years' standing was overcome, also tubercular trouble, an abscess of a malignant nature, asthma, and stomach disorder in its worst form. At the time I turned

to Christian Science for help, my stomach was being washed out every other day; I had not retained solid food in months, and had little sleep without opiates. Some of these diseases yielded quickly to Christian Science, others called for long, hard fought battles, and many were the trials, doubts, and seeming defeats. As my mother had passed on with a malignant growth, and three of the family from tubercular trouble, the belief of heredity seemed hard to overcome.

After being in Christian Science a few years I was stricken with what is called typhoid pneumonia, and then the great test came. I called to my husband not to be fearful, but to declare God's power and presence until he could get a practitioner there. One lived near, and on arriving she grasped the situation instantly. Turning to my husband she asked if he wanted a physician, and he said, "No! only God can save her now." In less than half an hour the darkness had disappeared and there was a sense of peace and harmony; two days afterward I was out of bed.

This experience did not leave me where it found me. Following it came the greatest spiritual illumination I had ever realized. Having had these proofs that the truth is demonstrable, my prayer daily is that I may live so pure in thought as to be a transparency for the healing truth to reach others. In thankfulness to God, and in gratitude to Mrs. Eddy and to Christian Science, I lovingly give this testimony.—*Nancy E. Baker, San Diego, Cal.*

I wish to testify to every word of the above testimony by my wife be-

ing true. Words cannot express my gratitude for Christian Science. Before this healing truth came to us, I was in constant fear of my wife passing on.—*R. H. Baker.*

I HAVE been healed through Christian Science of fallen or broken arches, to mortal sense a very painful condition of the feet. Wishing to prove for myself that error of every kind does yield to Truth when Truth is understood, I did not call a practitioner, but studied Science and Health for five or six weeks. There seemed to be no improvement, however, and every day the temptation came to buy a pair of supports. I held off for a while, studying and working in Science the best I could, but finally the supports were purchased. The next morning I put them into my shoes and started to my work, but was very unhappy, and by noon was so ashamed to think of having yielded to mortal mind that they were taken out just as soon as I reached home. The study of Science and Health was continued, and in a few weeks the healing was complete. That was three years ago, and my feet have been in perfect condition ever since.

This is only one of many demonstrations of the power of divine Love. I never was so happy and free from discord as at the present time, and it is all due to putting into practice the little I know of the teachings of the Bible and Science and Health. I cannot in words begin to tell of my thankfulness to God for all the blessings I have had and am having each day, and my gratitude to Mrs. Eddy, the Discoverer and Founder of Christian Science, for making it clear to

us in this age that Christ, Truth, is ever present and available to all.—*Frank R. Kirk, Sioux City, Iowa.*

BECAUSE of the many blessings received through Christian Science, I would like to tell of my healing sixteen years ago. I returned home from a large hospital in New York City, where I had been under the care of the most skilled surgeons, with the hope that I should have health; but my condition grew worse rapidly and a more serious operation was contemplated. Then I heard of one who was healed through Christian Science, and this testimony was enough to lead me to seek a practitioner, although I had never before heard that Christian Science healed disease.

I was in constant suffering physically, but the mental state was worse than the physical. Having rejected the teaching about God received from childhood, as I could not reconcile the thought of God as Love with that of suffering, I was reaching a state bordering on infidelity. I can never describe the comfort of the message that came to me in reading Science and Health, telling me that God does not make His children sick, but bestows all good. Often in the midst of seeming pain I gained some measure of consciousness of the perfection of my being, and knew that as God's child I was never sick.

This correct line of reasoning led me to the mount of revelation, where the truth of being was revealed. For the first time in my life I had a realizing sense of the presence of God, and knew Him to be "a God at hand," and not afar off. As thought opened to these truths a sense of health was gained, and as my confidence in good

grew through the right knowledge of God, my faith in and fear of matter and medical laws lessened, until the clouds of mortal belief, which was the only basis of ill health, disappeared. Although the healing was slow, covering a period of several years, it was complete, and therefore I can bear grateful testimony to the fact that Christian Science does heal organic disease beyond the power of surgery to do so.

The continued study of Christian Science has shown me that what really needed to be healed was ignorance, or a false concept of God. My first recognition of God as Mind will never be forgotten. After I had been studying Science and Health for some months, I awakened one night with a sense of pain that was almost continuous; but as thought turned to the teaching of Christian Science, there came an illumined sense that God is Mind and man is His idea, hence good thoughts reflect Him. This realization was accompanied with immediate relief and with a clear consciousness that Christian Science is the truth. I have never from that moment doubted it, but during these years each unfolding of truth has been accompanied with the same positive conviction.

If others who may be suffering will but turn to Christian Science and read Science and Health for the purpose of spiritualizing thought, they will find that as thought opens to the truth a consciousness of health will replace a disturbed sense; and resting in the true knowledge of God, they cannot retain a sense of disease, nor can the body express it.—*Katherine Puffer, Roxbury, Mass.*

SEVERAL years ago, when I had a serious fall which resulted in a long cut over the forehead and another on the side of one eye, besides bruising my neck and shoulders, the truth that "one with God is a majority," was clearly proven to me. I was rendered unconscious for a short time by the fall, but when I came to myself I began to realize the truth to the best of my understanding, till after the wounds were dressed. Then a Christian Science practitioner was asked to treat me, and I am thankful to say that with this help very little pain was experienced. The third day afterward all the bandages were taken off, and in less than two weeks the cuts were healed and I was back at work. All who saw me knew I had Christian Science treatment, but they could hardly believe their eyes to see such a deep cut healed up so soon and with hardly a scar to be seen. I went to see the doctor four times, and at the last visit he said I was all right.

This experience was a great proof to me that God can do more for us than all else. I have had a number of other demonstrations of the allness of God, for all of which I am deeply thankful, and my daily desire is to strive, and watch, and pray for that Mind to be in me "which was also in Christ Jesus." I am likewise grateful to Mrs. Eddy, who has made the way easy for us to know the truth that makes us free.—*Harry E. Rohn, Huntington Park, Cal.*

FIVE years ago I took up the study of Christian Science, and it has met every need since then. I had medical treatment the greater part of my life

for what was called kidney disease, accompanied by a distressing bladder trouble, and faithfully followed the doctor's advice, but with no benefit. One day I awoke with the trouble greatly aggravated; indeed, I felt perfectly helpless. We called a Christian Science practitioner, who came and explained this teaching so clearly that I asked for treatment, and in three days was healed.

My daughter used to have severe pain in the bowels, and every one said she would finally have to be operated on for this trouble; but it was destroyed in Christian Science. During a severe attack I sent for a practitioner, and healing resulted in an hour. One day my little boy was playing near a bonfire and fell in, so that both hands were severely burned; but in a short time he was out playing and the burns healed without leaving a scar.

These are only a few of the many healings which have come to us, and I am humbly grateful for them; but words are inadequate to express my gratitude for the light that is being revealed to me each day through the study of Christian Science.—*Mrs. A. P. Allen, St. John, New Brunswick, Canada.*

I hereby certify to the truth of the above testimony as stated. I have also felt the healing power of Truth, having been healed of the tobacco habit.—*A. P. Allen.*

DURING the seven years which have elapsed since Christian Science was first presented to me, I have had many proofs of its efficacy in the overcoming of inharmonious condi-

tions. Through the study of Mrs. Eddy's works in connection with the Bible, together with help received from other Christian Scientists, I have been able in numerous instances to realize the nothingness of sickness and sin and to eliminate the fear of death.

Christian Science has brought me happiness and real satisfaction. I no longer need to ask Pilate's question, "What is truth?" for I know that in Christian Science "Truth is revealed. It needs only to be practised" (Science and Health, p. 174). I send this testimony in deep thankfulness to God, in gratitude to Mrs. Eddy and to all who are standing honestly for the truth, and in love to those who like myself are on the journey from sense to Soul.—*Alice Maude Ross, Copenhagen, Denmark.*

WORDS are inadequate to express my gratitude for the joy and manifold blessings of Christian Science,—only a life of ministry and love can do this. About eight years ago, while I was living in an eastern city, a friend loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and its spiritual beauty so appealed to me that I purchased a copy for my own use. The faithful pursuance of its study for two years failed to change my opinion that it was too transcendental to be practical, steeped as I was in the belief of the efficacy of material remedies. As a member of an orthodox church I believed also that there could be no exemption from sickness and death this side of the tomb.

From babyhood I had suffered from chronic bowel disorder, which

baffled the skill of the best physicians, and which finally developed an intestinal catarrh that in turn became chronic. For several years I was under the constant treatment of a specialist whose reputation was international; but I found no relief, and when I was preparing to come to my new home in the West he frankly told me there was no hope for my cure; that I could only "be good to myself." Knowing of my interest in Christian Science, he warned me, as my case was not "imaginary" and as I valued my life, never to trust Christian Science, for the bowels were in such a condition that, even if they should act, the failure to use an enema might prove fatal.

After a year's stay in Portland, still rigidly following the specialist's advice, I grew steadily worse. Believing death inevitable unless there was speedy relief, I went with fear and trembling to a Christian Science practitioner. That was over six years ago, and I have never since that day resorted to a material remedy. The condition of twenty-five years' standing was overcome with the first treatment, and there has never been the least vestige of a return. With this healing there fell away from me chronic inflammation of the pharynx and yearly attacks of a throat trouble which often kept me bedfast a week at a time.

A few years ago, when suffering from a severe headache, to which I had been subject from childhood, I spoke of the difficulty to a Christian Scientist, whose understanding of Truth was so clear and positive that I was instantly healed. Through my own understanding of Christian Sci-

ence I have had some beautiful demonstrations, such as instantaneous relief from colds, sprains, and burns. I rejoice in my freedom from the bondage of medicine and hygiene, which seem now but the dim superstitions of bygone days.

The physical healing is only an infinitesimal part of the wonder and joy which Christian Science has brought to me. It is the promised "Comforter," the provable power and presence of an omnipresent and omnipotent God. My heart is filled with gratitude to our Leader, whose spiritualized vision enabled her to give to the world so clear an understanding of the Master's teachings, and to the friends who have helped me in my ascent from the lowlands of material belief to the tableland of demonstrable spiritual understanding, whence come faint gleams of the glory and beauty of the heights beyond.—*Maley Bainbridge Shaw, Portland, Ore.*

I WOULD like to express my gratitude to our Leader for the many benefits that have come to me through Christian Science, in which I became interested through the influence of a lady who was rooming in my home. She was a Scientist, and seemed to be happy and to love every one. I was unhappy, always feeling that people disliked me, and thought that the study of Christian Science might help me to overcome this feeling. I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and attended the meetings, with the result that a wonderful spiritual and physical change came over me in the next few months. My eyes

were healed through the reading of the text-book, and I put away glasses which the doctor told me would have to be worn all my life. For ten years I had suffered from neuralgia, headaches, sleeplessness, and other ailments from which the doctors could give me only temporary relief, but these have been overcome through Christian Science treatment. For these and the many other blessings I have received I am profoundly thankful to God.—*Mrs. F. P. McAvoy, Deer Lodge, Mont.*

It is now about five years since I took up the study of Christian Science, and to say that I am grateful for the benefits received is to put it mildly. I have been healed of stomach, kidney, liver, and bowel trouble. There was also a bunch in my right side that caused me much pain and distress. One physician thought it was an abnormal condition of the kidney; another that it was an enlargement of the liver. After being treated by several different specialists without receiving any benefit, I became discouraged and almost wished for the end. When Christian Science was presented to me, I accepted it as a last hope, and I thank God that I found not only health but a practical religion, which was something I never had before.

My condition began to improve from the first treatment in Christian Science. The healing was slow, but this caused me to strive more earnestly to know God. It was three years before the bunch in my side disappeared, but I am now entirely healed. The desire for liquor and tobacco has left me, and other bad

habits also have gone. When I first took up Christian Science the fear of lung trouble was fast growing upon me, as I had constant pain in the lungs and coughed a great deal; but this trouble has entirely disappeared. The tendency to catch cold has been largely overcome, and I know entire freedom will be gained as I advance in the understanding of God and my relation to Him. My health is better than it has ever been.

For all these blessings I am very grateful, as I am for our literature and for the work of our Sunday schools. I am likewise grateful to Mrs. Eddy, and to all those who have helped me to understand this beautiful truth.—*Francis H. Greene, Long Beach, Cal.*

WHEN I came to Christian Science for help I was a nervous wreck. Six months had been spent in two different sanitariums, where treatment was received from four physicians, also from two specialists, but without any benefit. I could not eat or sleep, and the doctors, as well as my friends and relatives, had given up hope of my ever being well again. I was absolutely healed in Science, and for six years have been strong and healthy, weighing more than ever and performing both home and official duties. For all this I am grateful indeed, but much more so for the spiritual uplift received, and for a religion which can be utilized every day of my life, no matter where I am.

Many opportunities to test the all-power of God have come to me; and I am so thankful to know He is a God of love, always. I want to live so as to prove the sincerity of my thank-

fulness to God for this beautiful truth, and for our Leader, who gave it to us as she received it.—*Cora G. Will, McAlester, Okla.*

It is a deep sense of gratitude to God that prompts me to tell of the many blessings that have come to me through Christian Science. All that I am and all that I have I owe to this blessed truth. For years I was a great sufferer from chronic inflammation of the bowels, kidney and bladder trouble, stomach disorder, neuritis, and other ailments. Our family physician told me there was no hope of my ever being well again, and said he never knew of any one recovering when in my condition, or even when half as ill.

I am indeed thankful that "man's extremity is God's opportunity," for through His loving-kindness I was guided to a Christian Science practitioner. In less than two weeks the bowel disorder was fast disappearing, and it has been entirely overcome. I was almost instantaneously healed of constant suffering of eight years' standing, which prevented me from lying down day or night unless an application of some kind was used. This particular healing encouraged me to continue until entire freedom was realized. Prior to this relief I had a great fear that this condition would drive me insane, as it did not seem humanly possible to endure the suffering much longer. It was not long, however, before all the ailments had disappeared under Christian Science treatment. For years I had been in such poor health that it was difficult for me to walk or talk, and it seemed to hurt me to hear others

talk. For many months prior to my healing I did not know what it was to have a good night's rest.

For five years before turning to Christian Science I wanted to try it, but was afraid to do so, fearing that it was not of God. I had said many times I did not believe there was healing for me except through the power of God, but I did not know how to find it or lay hold of it until Christian Science showed me the way. I have had ample proof that this teaching is of God; that it leads us to rely more fully upon Him, and awakens within us a strong desire to strive to follow in the footsteps of Jesus the Christ.

I desire to express my gratitude for the privilege of sending our children to the Christian Science Sunday school, where they are learning of this beautiful truth, for it will mean everything to them in years to come. I am indeed thankful to God, and grateful to Mrs. Eddy for her untiring efforts in behalf of mankind. My daily prayer is that I may be worthy to be called a Christian Scientist.—*Iva E. Richardson, Dayton, Ohio.*

It is with a sense of duty and gratitude that I send my testimony, with the hope that it may benefit some one who is looking for relief from physical suffering. At the age of seventy-two I was stricken for the third time with a severe attack of gall-stones, and my suffering was indescribable. The physician said he had done all he could do for me, and advised my family to call a specialist. After a thorough examination the specialist stated that peritonitis had set in, and there was nothing to do but to leave

me in the hands of a higher power, as it was believed by those about me that I would very likely pass away by midnight.

About eight o'clock that evening a friend who had just become interested in Christian Science called to see us, though she knew nothing of my illness. When my daughter-in-law told her what the doctors had said, she at once mentally denied the error and affirmed the truth. In about twenty minutes I was feeling better, and after she left my room I

turned over and went to sleep. I did not wake up until six o'clock in the morning, when I arose and ate a good breakfast. I have never had any return of this trouble or any fear of it. That was over four years ago, and I now do all the housework for a family of three.

I am thankful to God, also grateful to Mrs. Eddy, and to the dear friend who so lovingly pointed the way to this beautiful truth, the truth that Jesus said makes us free.—*Mrs. A. V. Bitting, Atlantic City, N. J.*



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*

236 Huntington Avenue, Back Bay, Boston, Mass.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to JOHN V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

ANNIE M. KNOTT, WILLIAM D. McCrackan
Associate Editors

EDITOR'S TABLE

THE new-old miracle of earth's awakening from its winter sleep has its parallel in our spiritual experience. The night of sorrow and suffering may envelop us for a season, may even seem to blot out all that life holds of hope and promise, but through the long dark watches there is yet a ray of light, for we know of a surety that the morning cometh, and we wait patiently for the joy and gladness that follow in its train. When the "Sun of righteousness" dawns with its healing beams on the thought darkened and enslaved by its beliefs in materiality, the illusion that sin, sickness, and death are real and must be submitted to is dispelled. The illumined thought no longer seeks "the living among the dead," but in the joy of the resurrection morning perceives the truth of being,—that, whatever the seeming, man in the image and likeness of God is as perfect and undying as is his creator; that even as the Christ broke asunder the bands with which error would have held him, so may we break the thrall of belief in any other power than omnipotent and ever present Truth and Love, and awake to newness of life, to the freedom that is the inalienable heritage of the sons and daughters of the infinite God.

Thus it is that out of our encounters with the storms of sense, out of the trials of our faith in the goodness of God, we may emerge triumphant; more than victors, because we have learned the lesson of the resurrection morning, the supreme assurance of that wonderful promise, "Because I live, ye shall live also." We have learned, as did the dis-

ciples, that the Master's resurrection is our resurrection, the proof of immortality that not all the assaults of error can shake. It is through this realization that we are enabled, as Mrs. Eddy points out, to raise not only ourselves but others "from spiritual dulness and blind belief in God into the perception of infinite possibilities" (Science and Health, p. 34). For nineteen centuries the world had heard and accepted the story of Jesus' crucifixion and resurrection, but dulled ears failed to catch the personal import of these stupendous events, until through Mrs. Eddy's discovery of the divine Principle which animated the Master's words and works, their present-day significance and application were revealed.

If we are ever tempted to think that no other sorrow is like unto ours, or to murmur because our endeavors to keep to the straight and narrow path are at times thwarted by seemingly insuperable obstacles, then is the time to remember with gratitude the beloved Leader who blazed the way, for never again can the journey be so toilsome as when, across the desert waste of human hopes, she "pressed on through faith in God . . . into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226). She had discovered the divine Principle of being, but she must prove every step of the way, must surmount every difficulty which ignorant prejudice or blind malice could thrust before her. There must have been many times when, dismayed and almost disheartened at the onslaughts of error, none other than the assurance of divine protection could have been her strength and stay; but she could claim the comfort extended to Israel, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee,"—and thus wrest victory out of seeming defeat.

Besides the dauntless courage and faith which enabled her to stand fast, no matter how long and dark the night, there was another factor which had no insignificant part in the working out of the Leader's life-purpose—she knew how to wait patiently on God. Sometimes we delude ourselves into

thinking that we are waiting patiently, when we are merely apathetic; we forget that we have our part to do, whether the problem is a financial or a physical one, and thus we miss the blessing which comes to those who endeavor to help themselves. Again, we may be obsessed with an overweening sense of our own ability to handle the situation, and with impatient fingers we tear apart the tender bud, instead of waiting for the perfect unfoldment which follows the moving of infinite Mind. Mrs. Eddy avoided both of these extremes. She was patient and compassionate with the faults and weaknesses of others, the while she strove to overcome them. She held unswervingly to her purpose, watching, working, and praying, as she bided God's time for its fulfilment. Her own achievement is sketched in one brief outline as a working model for all Christian Scientists: "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind" (Science and Health, p. 1).

"The end crowns the work." Mrs. Eddy took her first momentous step when she voiced her discovery through the publication of Science and Health. Four years later, in April, 1879, she organized the Church of Christ, Scientist. Four years more, and in April, 1883, she founded *The Christian Science Journal*. The world scarcely paused to note these events, so fraught with importance to the welfare of mankind, yet they were the initiatives of a mighty movement that has encircled the globe. Mrs. Eddy's work was misunderstood, misrepresented, and maligned, but she bravely took up and bore the cross, and thereby won the crown. It is of her marvelous accomplishment that the simple yet dignified memorial in Mount Auburn, the love-offering of loyal and grateful followers, speaks today and will continue to speak to generations yet to come. Nor will they seek "the living among the dead," for they know, as did the beloved Leader, that "man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal" (Science and Health, p. 427).

ARCHIBALD McLELLAN.

HISTORY records but one touch of mercy as coming from outside the circle of Jesus' immediate followers during his heartrending mistrial before the Roman judgment seat. This touch came not from Annas or Caiaphas representing the priesthood, not from Herod, "that fox" who mocked Jesus, nor even from the more honest Pilate, but from a totally unexpected source outside the official setting of this terrible scene,—from Pilate's wife. One of the gospels mentions her sudden interposition in Jesus' behalf, Matthew writing that Pilate had already taken his seat in the judgment hall, when "his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." While the male hierarchies remained obdurate through malice or ignorance, a woman had responded to an influence uncomprehended by herself, which made her recognize as a "just man" this unknown Jew, accused of being a malefactor, and the vision of truth had made her suffer, because she did not understand its science. Pilate's treatment of Jesus was unquestionably affected for the better by the appeal of his wife.

Religious persecution has never perceptibly varied its *modus operandi*. The ecclesiastical mind has always planned the punishment and the secular arm has been induced to put it into execution. But behold a new factor is destined to intervene more and more in behalf of the intended victim. Typified in the past by Pilate's wife, this influence comes from a source as yet unidentified in public thought either with ecclesiastical or secular power,—from woman. The deep compassion inherent in an outwardly proud patrician lady may suddenly divine that the Lamb of God is being sacrificed, or some "elect lady" whom John loves "in the truth" may teach others the quality of mercy, or some Joan of Arc may see visions, or "a lady with a lamp," according to Longfellow's symbolism, may explain the metaphysical meaning of the tragedy of the judgment hall.

Mrs. Eddy, impelled by love and guided by wisdom, has unveiled the true interpretation of Jesus' trial. She has not found it necessary to add to the burden so often heaped upon the name of Pilate as an accomplice, but she places the blame

where it actually belongs. On page 48 of *Science and Health* she writes: "Pale in the presence of his own momentous question, 'What is Truth,' Pilate was drawn into acquiescence with the demands of Jesus' enemies. Pilate was ignorant of the consequences of his awful decision against human rights and divine Love, knowing not that he was hastening the final demonstration of what life is and of what the true knowledge of God can do for man." Then she adds, "The women at the cross could have answered Pilate's question." The gospels picture Pilate's attempt to escape the net cunningly contrived for him by priestcraft. The Roman even recognized the underlying motive of Jesus' persecutors, for we read that "he knew that for envy they had delivered him," and so cried out, "I am innocent of the blood of this just person: see ye to it," going so far as to wash his hands publicly in token of his personal innocence. We read of his resorting to the subterfuge of offering to release Jesus instead of Barabbas; but all in vain, for the Roman governor was face to face with a claim of evil which only spiritual understanding fortified by divine Love can neutralize.

Mrs. Eddy, unmasking the subtle errors referred to in the *Apocalypse*, writes on page 564 of *Science and Health*: "As of old, evil still charges the spiritual idea with error's own nature and methods. . . . The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated by the criminal instinct here described. . . . The brutal barbarity of his foes could emanate from no source except the highest degree of human depravity."

Christian Scientists have been forewarned against the perils of both persecution and popularity, and to the extent that they are loyal followers of their Leader, they are also forearmed against the insidious attacks of evil wearing either mask. The practice of Christian Science quickly uncovers a supposititious power which would if it could interfere with the healing operation of Truth in saving and healing the sick and sinning, and would possess and outline every activity of humanity, revolving it in its own fatal orbit, thus absorbing and dictating, outlining and controlling, men and nations for evil ends.

Neither Annas nor Caiaphas, Herod nor Pilate, can be trusted to point the way of deliverance, and so woman intervenes, perhaps instinctively as in the case of Pilate's wife, or understandingly, "clothed with the sun" of spiritual enlightenment, mitigating the administration of the law with mercy, garlanding the cross with the vine of divine compassion and the flowers of eternal youth and beauty, teaching truth, bringing life, and expressing love. A prospect, noble beyond the power of mere words to portray fully, opens before expectant eyes. Woman opens the door of inspiration, for she possesses the key, and demonstration quickly follows. The remnants of scholastic theology, unrepentant intellectualism, mortal conceit, and poisoned envy are swept away, and Christian unity stands revealed as the union of wisdom, power, and justice with purity, innocence, and love. Then in that fateful hour when the verdict was pronounced against Jesus, who was nearer the kingdom of heaven, the Israelitish high priest or Pilate's wife, the Gentile woman?

WILLIAM D. McCrackan.



ON page 42 of "Miscellaneous Writings" we find this wonderfully assuring statement by our revered Leader: "Man is not annihilated, nor does he lose his identity, by passing through the belief called death." On the same page Mrs. Eddy writes, "When we shall have passed the ordeal called death, or destroyed this last enemy, and shall have come upon the same plane of conscious existence with those gone before, then we shall be able to communicate with and to recognize them." It is too true that material sense gives little hint of man's identity and immortality, but happily for humanity the light of spiritual reality can never be wholly shut out by mortal belief, hence we have glimpses all along the way of our own identity as well as of the spiritual selfhood of those with whom we are associated on the human plane.

In times of sorrow the human heart often leads one to ask whether we would know those whom we loved here, if we were to meet them on another plane of existence. There are many remarkable lessons to be gathered from the Bible which fully

answer this question, if we grasp their spiritual intent. There is the familiar story of Dives and Lazarus, which has no slightest hint that the identity of those who figured therein was even momentarily obscured by the great changes through which they had passed. The rich man recognized the identity of Lazarus, whom he had doubtless seen many times, and that of Abraham, whom he had never seen. It is also interesting to note that he whose all-sufficiency on the plane of material belief had been his wealth, appears in Jesus' parable as a humble suppliant, asking help even from Lazarus, the erstwhile beggar. Besides this, we see that he had possibly a keener sense than ever of affection for his brothers after the flesh, because he greatly desired to do something which would tend to waken them spiritually, showing that his sense of love was not destroyed but possibly quickened in passing through the experience called death.

A beautiful lesson on identity as a spiritual idea may be learned in reading of the meeting of the old patriarch Jacob with his son Joseph in Egypt. They had been separated for fully twenty-three years, and all this time Jacob had believed that his son was dead. When they met, both must have been greatly changed, so far as the bodily appearance goes; but the identity, the true selfhood, is that which we really love, in spite of all the blindness of mortal mind. There can be no question that Jacob had done his utmost for Joseph, in a far higher way than is indicated by the splendid coat of many colors which the boy wore. Jacob and his son oftentimes drew near to God together; hence as the years passed they grew closer to each other, as must ever be the case where thought is spiritualized. We find that Joseph never for a moment lost sight of the real man's spiritual purity, with its mighty power to clarify thought and purpose, and it was this very thing which gave such rapturous joy to the meeting of father and son in Goshen. It also points unmistakably to the uniting of what have seemed to many of us to be severed bonds.

This brings us to the experience of Jesus' students in the days and weeks which followed his resurrection. Those who undoubtedly loved him very dearly had not yet come to understand clearly his spiritual identity, concerning which he had

said on one occasion, "He that hath seen me hath seen the Father." We need not therefore wonder that they failed to recognize him after he was "risen from the dead;" but just the same his eternal selfhood was reaching out and appealing to theirs, and it would seem that Mary Magdalene was the first to respond to this. She at first addressed him with the formal "Sir," but when he called her "Mary," she knew the beloved Master and answered with "Rabboni."

We also read that Thomas was not the only one among the disciples who failed to recognize the risen Lord; but as their spiritual sense became clearer, and as one experience followed another, which meant the putting off of mortal sense, they began to grasp in a new way the meaning of man's identity as an eternal fact in divine Mind. Even at that wonderful morning meal there seemed to be some uncertainty as to who it was that had called to them from the shore, but there was none when Jesus declared the love which was the very essence of all his words and works. So it mattered not to them that in the ascension he rose beyond their present sense of things, because they at last realized the force of his own words, "Lo, I am with you alway."

From these scenes we pass to St. John's vision of the Christ-idea, which began for him with the Master's teachings and demonstrations; and in the first chapter of Revelation we read of the glorified "Son of man," whose "eyes were as a flame of fire," and "his voice as the sound of many waters." It would seem that even with John's spiritual sense this vision was almost more than he could humanly bear, because he says, "I fell at his feet as dead." Then he tells us how he was lifted up, and how he heard these words: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

In the light of Christian Science this shows clearly that while the human sense may pass through many such experiences as those here outlined, the Christ, God's eternal idea, has the keys of hell and of death, and reveals man's real being, which is known to God and loved by the Father, of whom Christ Jesus said, "All live unto him."

ANNIE M. KNOTT.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about forty letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME XXXV

MAY, 1917

NUMBER 2

ERROR UNCOVERED IN GOD'S WAY

SAMUEL GREENWOOD

CHRISTIAN SCIENCE is stated from the standpoint of absolute Truth, the allness of God, and that there is in reality nothing else. But human belief declares that there is something else, and that mortals suffer sorely therefrom; therefore Christian Science, as applied to human need, is stated for the purpose of redeeming mortals from their wrong beliefs and experiences. With this in view it is impossible, as Mrs. Eddy points out, "to define truth and not name its opposite, error" (Miscellany, p. 235), and Christian Science names the opposite of truth as that which denies the infinity of good, in whatever form presented. But Christian Science in every instance designates error as error, as the transitory and false, never as the real thing, a real person, or as having real power.

Accepting without reserve the truth of the allness of God, and awakening to the spiritual facts of being as they profess to be, the burden of proof will continue to rest upon Christian Scientists, and they

will be called upon to show by their thoughts, speech, and conduct, so far as this is now humanly possible, that only the good is true. Condemning persons for their mistakes, or gossiping about one's neighbor's shortcomings, will not help this work, but serves to invest error with a sense of reality and to confirm its claims. Looking for the supposed cause or origin of evil has the same effect.

Using the words "error," "belief," and "false claim" as different names for sin and disease, and then needlessly making them the topic of conversation, is no more consistent with Christian Science than it would be to do this under their ordinary names. If we would make the fact of the nothingness of evil practical in our lives, we should beware of lending our thoughts or our tongues to the dissemination of its illusions, but should take note of error and deal with it only in the sense of its falsity or in the process of its destruction.

The nature of evil, whose symbol is darkness, is to hide itself from the light, lest its unreal nature be ex-

posed. When Jesus said, "The truth shall make you free," he evidently meant that as the truth enters and enlightens the human understanding, error's nullity will be revealed and humanity set free from its fears and false beliefs. The uncovering of error is therefore an essential feature of Christian Science practice, but this service is performed by Truth, not by the human mind, and its one purpose is to set mortals free.

There is a tendency sometimes among students of Christian Science to assume that every phase of physical discord is the direct result of some moral fault, and immediately to search for it when called upon to treat a patient. Some, it is said, have what is practically a tabulated list of mental or moral causes for various types of disease, such as resentment for rheumatism, or anger for colds; so that when a patient comes with such and such a complaint he is treated for such and such an error. This attitude is equivalent to endowing evil with intelligence, with the power to outline itself according to law, a conclusion which would make the suppositional action of evil scientific. While all this is meant in good faith, it ignores the palpable fact in Science that error is absolutely without law, and consequently without regularity or uniformity of action. Chameleon-like it adapts itself to the circumstance, being this thing today and that thing tomorrow, until eventually the truth reaches it through Christian Science with the exposure of its nothingness, as that which was never anything or anywhere or any person at all.

If the illusion of belief which Chris-

tian Science names mortal mind had an unvarying method in bringing its fears and discomforts to the surface in the form of disease, one might of course learn it by rote, like the multiplication table, and say that such an error is the cause of such a pain as readily as he could say that two times two are four. But even if such a thing were possible, and if one could know accurately just what particular error was the culprit in every case, this would not bestow the power to overcome it. It is a knowledge of Truth, not acquaintance with error, which heals disease. It is true that a knowledge of the nature and modes of error is requisite in order to apply one's knowledge of Truth intelligently, as well as to guard against its deceptions, but this is quite another thing from accepting error's testimony about itself. The human mind looks for the cause of its troubles as a real thing, whereas Christian Science uncovers evil as nothing and consigns it to self-destruction because it is nothing.

The only scientific means for gaining proficiency in the uncovering of error are given in the article called "The Way," beginning on page 355 of "Miscellaneous Writings." The steps there outlined are self-knowledge, humility, and love, an order of development and progress which if faithfully adhered to will make any one a successful practitioner of Christian Science. Speaking of the first step to be taken, Mrs. Eddy says in part, "Learn what in thine own mentality is unlike 'the anointed,' and cast it out; then thou wilt discern the error in thy patient's mind that makes his body sick, and

remove it." This is a vastly different process from quizzing a patient as to his faults and weaknesses, or trying to ferret out some secret sin. If the practitioner is busily and successfully purifying his own mentality, there will surely be no need to resort to any of the tricks of the human mind in discovering the error to be destroyed.

From the passage just quoted it can be seen that one's own consciousness is the place to uncover error, and if it is not being uncovered there, it will be useless to look for it elsewhere. Unless we leave the uncovering of error to God its appearance may be untimely, that is, we may not have reached the point where we can meet and destroy it. Human justice would fasten evil upon a man and then punish him for it, while divine justice separates evil from the man and condemns it to oblivion. When we are moved by this divine idea of justice we shall look for the truth and not error about our patients, and as this truth is clearly and scientifically discerned, declared, and accepted, all that is necessary for us to know about their errors will be uncovered in God's way and destroyed.

It is surely a false sense of Christian Science treatment which would insist upon knowing all the shortcomings of a patient. Every one shares more or less all the errors of mortal belief, any one of which might be "uncovered" with some show of correctness; but the patient comes to Christian Science to learn that these things are not of God, hence that they do not belong to him, and that he is to be made free from even their acknowledgment. What if one

were suffering on account of selfishness or jealousy, or because he may have an inordinate desire to be rich,—what have these illusions to do with the truth about man? Are we to demonstrate that Christian Science heals disease on the basis that our patient is a miserable sinner, or that as the perfect child of God he is neither a sick man nor a sinner?

Every practitioner needs to remember in all humility that he has not yet fully worked out his own salvation, and that he also shares more or less in the weaknesses common to mortals. Hence the necessity of watching against the self-righteous temptation to make a sinner of our patient before we set about healing him. We should watch against forgetting that it is in our own mentality we must look for what "is unlike 'the anointed,' and cast it out." It would be of no advantage in working for a patient to decide that his affliction is due to a bad temper, if at the same time we are holding on to the sense of a bad temper ourselves. If the practitioner is not honestly and valiantly striving to overcome selfishness or jealousy or covetousness in himself, what is it that prompts him to uncover these errors in others?

It is of course true that moral faults habitually indulged tend to induce bodily disorder, and that wilful indulgence in sin will sooner or later entail a sense of physical suffering; but the law of God when honestly appealed to can deliver the repentant mortal without needlessly exposing his failings to other mortal eyes. It is true also that a sinner must acknowledge his sin, but this acknowl-

edgment need not necessarily be made to a practitioner, unless the circumstances are such as to require it. In his own consciousness the sinner must face and acknowledge his sinfulness, and turn from it there; but this is a matter between himself and God. He is not called upon to disclose the secrets of his consciousness, even to his practitioner, if he is honest in his desire to forsake error and obey Truth.

Mrs. Eddy's letter to the board of lectureship, beginning on page 248 of *Miscellany*, contains an injunction that is applicable to all Christian Scientists alike, and one they should never forget while they associate with other mortals and their warfare against error continues, and that is, "Improve every opportunity to correct sin through your own perfectness." The purity of one's own thought is the only effective rebuke we can offer to error. Healing in Christian Science, like charity, must begin at home. We must be willing to do what we ask others to do in the overcoming of evil, and to be what we expect others to be in the line of goodness. If we believe our patient is suffering from resentment or hate, what means have we wherewith to demonstrate the healing power of divine Love, unless love is predominant in our own consciousness?

Uncovering error as if it were something, or belonged to some one, is not in the scientific sense uncovering it at all. Have we not learned in Christian Science that sin has no power and can produce neither pleasure nor pain? that there is no cause or effect apart from God, or good?

Since it has been proved that disease is not real, it has no origin, nor is anything producing it. The belief that there is a cause besides God is a disease in itself. Instead of looking for an origin for evil, for that which we declare does not exist, it were better to give our attention to the truth that man is made in the divine image, and that there is no other man whom we can see or know; and this knowledge, if it is correctly understood and faithfully applied, having no erroneous consciousness to pass through, would surely bring to both practitioner and patient a blessing direct from God.

As we reach the third stage of scientific progress, namely, love, we shall begin to learn the wisdom of leaving our patients wholly in God's care, as the maker and preserver of man, and shall treat their errors under all circumstances as separate from themselves. Jesus did this so thoroughly that he could say to the adulterous woman, "Neither do I condemn thee." If we are to follow the Master in healing we must adopt his method, and be able to say in our hearts as he said of the man who had been born blind, "Neither hath this man sinned, nor his parents." He did not search for the error which his disciples evidently believed could make a patient blind, for he knew that neither sin nor any other false belief had power to do it. The Master knew that God is absolutely the only power, that His work is eternally perfect; and he healed the man, that is, he rebuked the lie on that basis.

Inasmuch as it is easier at the present time to heal sickness than sin, it should be our care to take this

step first, and do this work well, and this will prepare the way, both in our own thought and in that of the patient, for the higher work of destroying sin. Jesus did not have to uncover error in those he healed, because the purity and spirituality of his own thought laid it bare. He was not responsive to sensuality and worldliness; he was not seeking to

exalt himself, or to have a personal following. He was working to glorify the Father and to do His will; and when we work with the same purity of motive and the same love, there will be no cloud in our own consciousness to prevent error's exposure and destruction. And who would deny that Christ Jesus is our example in Christian Science?

PROGRESS AND BY-LAWS

HELEN ANDREWS NIXON

THROUGH the revelation of Christian Science, in which all true causation is seen to be spiritual, the student is enabled to trace with genuine joy every step of human progress back to its impelling source in divine Mind and its manifestation in man. The question here naturally arises, In what terms is human progress to be defined; in terms material or in terms spiritual? On page 181 of Miscellany Mrs. Eddy says: "Progress is spiritual. Progress is the maturing conception of divine Love; it demonstrates the scientific, sinless life of man and mortal's painless departure from matter to Spirit, not through death, but through the true idea of Life,—and Life not in matter but in Mind."

The most essential things, then, are the spiritual, and progress in religion should be sought from the most unselfish and exalted motives. Because of the self-confessed inability of the human mind to remedy that which it has itself occasioned, humanity is calling more insistently than ever before for the removal of discords through spiritual means, and the enlightened conscience, keenly aware of right and wrong, is de-

manding equal rights for all earth's children. Something outside of and above mortal man is acting upon his aroused consciousness. Looking high enough and long enough through the lens of Christian Science, one sees that this cry of the heart for equality has its inception in divine Principle, whose ever-presence is demanding obedience to the final spiritual law of universal Love.

When Mrs. Eddy discovered the Science of Spirit and the fact of a perfect spiritual universe here and now, governed in harmony through eternal law, she also saw the correlative fact of the equality of all God's children in their heavenly Father's care and affection; but a human modus whereby to demonstrate Christian Science was the stupendous problem confronting her. Turning to divine help, she pressed on step by step in the path revealed to her. She began by healing the sick and teaching and preaching the word of God as found in the Bible, in the light of the new revelation.

Expansion in the movement necessitated constant prayerful deliberations and persistent seeking for heavenly guidance, and it is through spir-

itual evolution that we now have the Church Manual. This Manual our Leader brought out after having renounced the fond hope that Christian Scientists needed no laws of limitations. It is therefore evident that the attainment of absolute Christian Science must be gained by obediently walking in the orderly footsteps indicated by divine Principle, that progress be scientific and permanent; and none may doubt the willingness of divine Principle to foster all efforts to incorporate all right ideals into living.

Gradual approaches into the grasp of absolute being have been found necessary, not because of any possible effects upon spiritual facts, but because human motives must be molded by divine influence lest there be mutiny instead of harmonious action. Cheerful conformity to the by-laws in the Church Manual has a wonderfully unifying effect. The evolution of the idea of democratic government in the branch churches was gradual, finding expression finally in Section 10 of Article XXIII, where we find this statement: "In Christian Science each branch church shall be distinctly democratic in its government." The history of organization in the Christian Science movement is illuminating. The expansion of the movement was never retarded by selfishness or by desire for personal control and aggrandizement on the part of its Leader. Responsive to the divine Principle of growth, Mrs. Eddy under God's direction always hastened to care for and protect every thought tending Spiritward. Contemplating the magnitude of her discovery and its adap-

tation to humanity's needs, Mrs. Eddy at first thought that centuries of spiritual growth might be necessary before the truth she had discovered could be taught and practised in its fulness, but an imperative call for help impelled her to launch at once upon her great life work. (See Miscellaneous Writings, p. 380.)

Church government in Christian Science churches has reached, or should have reached, the democratic stage. A monarchy is a state or people ruled over by one person. An oligarchy is a government by a small, exclusive class. A democracy is a form of government in which the supreme power is vested in the people collectively, and is administered by them or by officers appointed by them. The Discoverer and Founder of Christian Science was necessarily its sole Leader. Through her instructions practitioners and teachers of Christian Science came into being. At one time personal sermons were preached and offices were held indefinitely by the same persons, with the result that there seemed to be more or less a following of personality on the part of many. With the ordination in 1895 of the Bible and Science and Health as the Christian Science pastor of all the churches of this denomination, a departure from the sense of personality was inaugurated. A few years later, through the adoption of a new by-law (Manual, Art. I, Sect. 4), providing for rotation in office, a momentous advance toward democratic government was made. (See Miscellany, p. 250.)

Mrs. Eddy's divinely inspired wisdom is shown in The Mother Church Manual. Each successive step has

been fully justified by results. It would seem that until we have all learned to bring "into captivity every thought to the obedience of Christ," as Paul says, and have fairly demonstrated the control of the one Mind, good, by-laws serve as scaffolding upon which to build Christian unity among brethren. The uses of organization are apparent. There are things to be accomplished, and organization becomes the servant of ideas. The very association of people together for a given purpose calls for a policy of "live and let live," in order that the purposes of the organization may be fulfilled.

Equality is the spiritual fact to be brought out through obedience to given rules. There is to be no evasion of obedience through pleaded lack of knowledge of the demand; there is to be action as a whole. Failure to recognize the importance of the by-law appertaining to democratic government in churches, and unwillingness to adopt it in spirit, are causes of discord in branch churches. There can be no question but that the earnest endeavor to demonstrate the possibilities of democratic government involves constant detection and overcoming of self-love, and this is just what we need most. The motives back of non-compliance with the by-law under discussion must be mixed. There may be fear to trust others with authority; a belief in a right to dictate; a desire to be greatest; and possibly a thought of pecuniary advantage. There is also sometimes a trust in personality by so-called followers; also a refusal on the part of some to accept responsibility.

Sure results follow loving obedience. Uniformly obedient to righteous rules for conduct, a church membership presents a united front to the world; and that is a good fruit. The members are not at variance, but act as a whole, thus encouraging symmetrical growth. Inquirers are not perplexed by discords in the church body, but are favorably impressed by the manifest unity. The various activities of the church are unobstructed. The young people are not turned aside, but find reason to admire and respect the orderly administration of church affairs. The expansion will be a growth through the attraction of Love as "reflected in love" (Science and Health, p. 17).

Individually adhering to divine Principle for guidance, the members will collectively manifest that charity "which is the bond of perfectness." The responsibility of each one to advance the cause of Christian Science through faithfulness is indisputable. The suggestion that one does not count should be met promptly by the "Get thee hence, Satan," of Jesus. Each member should ponder the requirements of the Manual in his endeavor to gain the right comprehension of its purpose. The Church of Christ, Scientist, maintains no clergy; the members of this denomination do their own thinking.

Another fallacy to be avoided is the belief that in some mysterious way time will do our work. Straightforward spiritual work now, is the demand on each one of us. Idleness will not receive the reward of activity. We have been given rules whereby we can learn to know the spirit of Truth from the spirit of .

error, and "practice makes perfect" in Christian Science as in every other activity. On page 230 of Miscellany our Leader has given us these words in regard to the Manual for our comfort and encouragement: "Of this I

am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."

PROOF AND PROGRESS

ROBERT NALL

WE may well ask ourselves what we are living for. What is the thought that is most constantly uppermost with us? By what are we guided and governed? To whom or to what do we pay first allegiance? What is the nature of the ideas that present themselves in our quiet moments? Faithfulness in replying to such questions—and others that occur to every Christian Scientist—will determine where we stand as the exponents or demonstrators of that Science of Mind-healing which is the eternal truth now gradually encircling the globe. A testing time comes to each one daily,—the test that bids us know how far we are fulfilling the commands of God.

Progress, as our Leader reminds us many times in her writings, is a law of God, and is therefore spiritual; its purpose and its ultimate must be His glory in the redemption of mankind from the bondage of a false sense of existence. Humanly speaking, however, it may seem to be elusive. Too often it binds tighter the chains of that mortal slavery which beclouds pure vision, and perverts every holy desire to ignoble issues, because its ideals are material.

The transgressor—he who in his self-seeking ignores the divine law and demands—finds the way hard, for he loses the substance of good in

seeking to grasp the shadow of sense-illusions. Every day's delay in awakening to the truth makes it more difficult to rectify this mistake. But he who understands that all advancement means increased spiritual light, strength, and fuller consecration, will be so alert mentally and spiritually that he will not be entrapped by the sophistries of mortal mind. He will be so on guard that he will be faithful to the Master's injunction, "Watch ye and pray, lest ye enter into temptation,"—lest there be a yielding to those specious claims of mortal sense that ignore man's spiritual being, and make their appeals clothed in forms that are disguised as angels of light.

Error is ever the cleverest of impersonators; yet when one quite understands, and has been able to prove by experience that its power is a myth, then its influence is gone. It is here where the least concession to its claims, either from lack of faith, of moral courage, or of a knowledge of that infinitude of good of which man has a possessory title, inevitably means disciplinary suffering. The way of Life is straight and narrow, but it is illuminated by the spirit of Truth and guarded by the "Gabriel of His presence" (Science and Health, p. 567). We can never overestimate, even if we adequately appreciate, all

the provision that divine Love has made for man's salvation.

Sometimes there is a little bewilderment when, after being quite convinced that Christian Science annihilates sin, disease, and death, and trying in some measure to be obedient to the law of Love, one finds that these evils seemingly show no diminution in number, intensity, or result. Especially is this the case when some problem which promised solution in Science still presents a formidable front and apparently manifests no sign of yielding to the mastery of Mind. The temptation then, unless one is quick to detect the approach of error, is to begin an inquiry into the origin of evil, under the delusive belief that the answer may in some way contribute to that relief so long sought.

Doubt has many ways of staying the progress of the unwary; and none more insidious than this. Most of us have spent time in Doubting Castle, but none was ever heard to say that it was a pleasant or profitable mental abode. To have faith in God, whose name and nature is Love,—irrespective of all material evidences and appearances of failure,—is alone the positive mental attitude that brings out Truth's healing power. Doubt retards; the doubter knows it, and if in earnest there is never a moment when he does not lament that he has given it hospitality. He is at the same time probably not unconscious that it is faith alone which strengthens every holy purpose, and that superstition and credulity can only imperil every aspiration toward God. Doubt can raise more questions in five minutes than could be answered

in a lifetime, unless one apprehends the metaphysical nature of the reality of being, and yields assent to the great fundamental facts that spiritual power and the successful quest of goodness, peace, and happiness are the natural products of a scientific understanding of the allness of God. Therefore it is that, though we have not yet "attained," we do well when, in the language of the apostle, we can "lay hold upon the hope set before us: which hope we have as an anchor . . . sure and steadfast."

The apostle was encouraging the Hebrews to be diligent, to be "followers of them who through faith and patience inherit the promises," and he expounded to them the consoling fact that these promises are immutable because they are made by an unchangeable God. Now these promises, rich in blessings as they are, are complete in Christ, Truth. This means that if Truth controls every thought, desire, and purpose, these promises will be fulfilled to us; first in the dawn of spiritual ideas, then in the morning light that beckons on to loftier heights, out of the mists of error, and then assuredly, at some time, in the fulness of radiant day, the consciousness of the perfect reflection of immortal Love. But he who waits until he has discovered the genesis of that which can have no real existence,—he who wants to know whence came that which is seemingly opposed to infinite good,—will linger long in the desert wilds and spaces of unsatisfied desires.

There never was a Christian Scientist who has not been a little perplexed at times. That is because

the mortal yields reluctantly to the immortal, the finite to the infinite. No spiritual ascent can be easy. They who are winning through are those who are steadfastly adhering to the divine fact that Love never obstructs or obscures, but leads, unfolds, and encourages; that just as the eternal Christ came "a light into the world," that light is here now to illumine the path of every seeker after God; and that reliance on Mind, even when the shadows fall and the prospect is dark, is a never failing source of victory over error.

Multitudes can testify to the profound wisdom of our Leader's assertion that "progress takes off human shackles" (Science and Health, p. 256). If we look back on the months or the years of life in Science, we shall see how with every demonstration, however small it may appear to have been, some weight that hindered has been cast off, some illusion dispelled, some doubt dissolved, some fear overcome, some besetting sin conquered. It is well to remember the welcome one has given to some token of Love's presence that has restored confidence in the unerring and beneficent effect of the operation of divine Principle.

If any further proof is needed that divine Science is the way of Life, and that we drop our burdens with every spiritual step, we have only to contrast our beliefs of today with those of past years. What falsities have gone! What concepts that were formerly cherished as revealed truth have been exposed as basically erroneous and fruitful in misery! What a transformation has taken place in our outlook, our relations with our

fellow men, our judgments of the world's eager pursuit of the temporalities of mortal sense! Think of the blessing of knowing every moment that the power which makes for righteousness—that righteousness is, in fact—is the power of Spirit which purifies and uplifts, which reminds us of our legacy of good, establishes us in our goings and comings, and is the Comforter that meets all our heart's needs.

"That I may know him" became the passionate desire of the apostle to the Gentiles from the moment when he first beheld the light of Truth and the scales of a materialistic concept of God and religion fell from his eyes. Ever faithful to this ideal, his Christian life illustrated that "scientific translation of mortal mind" so clearly defined on pages 115 and 116 of Science and Health. And it was another apostle—Peter, with whom Jesus dealt so tenderly—who outlined a kindred translation in the way of spiritual qualities, beginning with diligence or earnestness; then upward to faith, to virtue or a noble character, to knowledge, to temperance or self-control, to patience or endurance, to godliness, "profitable" and of "great gain," on to brotherly kindness; and last of all, to love.

To advance thus spiritually, to rise higher and higher in the preception of Truth and its practical application, makes it possible not only for each one to detect and destroy every counterfeit of the spiritual idea, every thought that is not Christly, but impossible to be barren or unfruitful in divine service. Does this mean renunciation of some things to which one has clung very fondly?

The compensation is that—God's will being done in us and by us—with each upward step away from the falsities of carnal sense, every quality

of consciousness which is not the reflection of Truth and Love is being eliminated. Are not these proofs of the progress which we all desire?

"LIFT UP THE LAD"

MAUDE M. GREENE

ONE afternoon some years ago, a Christian Science practitioner in answering her telephone heard a mother say, "Oh, do help my baby; he is so very ill!" Her voice was tremulous as she told about the baby's alarming symptoms, adding with deep distress, "His father is away, and I am all alone with him!" The practitioner began to declare the truth concerning God and man, but was conscious of a great divergence between the statements she was making and the sense of human sympathy and responsibility she was experiencing. Before long the message came that the baby was rapidly growing worse. "Oh, if his father were only here!" the mother wailed.

"If his father were only here," the practitioner repeated as she turned away, and immediately asked herself, Who is his father? and where is his father? Instantly the answer came in the words of Jesus, "Call no man your father upon the earth: for one is your Father, which is in heaven." She began to realize that the one creator, the "great First Cause," the "I AM," the self-existent Mind, is our Father in heaven. She saw too that this Life-principle must include in itself all real being, and must be that which Mrs. Eddy has interpreted as "our Father-Mother God, all-harmonious" (*Science and Health*, p. 16).

As the practitioner sat thinking over and over the phrase "Father-

Mother God," the question came, Then what is the child? Reason said that if there is only one creator, there can be but one creation, and it must be like the creator, forever existing in harmony or heaven. Still the thought of the sick child aggressively asserted itself, and she cried out for more knowledge of this Father which is in heaven and of His child. The words of the apostle Paul came clearly: "For ye are all the children of God by faith in Christ Jesus. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Turning to Genesis, she read the story of Abraham, and saw in it a type or allegory of individual experience in turning from matter to Spirit as the reality.

The writer recognizes that the interpretation of Scripture is an individual right, and her only desire is to tell of an illuminated spiritual sense which came through her own reading of that part of the narrative which begins with the statement that God spoke to Abram. God must always be speaking through that which expresses Him, hence the divine Mind was surely speaking just the same to all mankind; but Abram was listening and heard. When told that he must depart from the material sense of father and kindred into the land which spiritual sense would reveal, he at once obeyed the spiritual intuition.

The practitioner tried to follow

Abram's example, and was able to perceive that the one infinite, creative divine Mind is the only Father, the only Mother, and that the infinite ideas which constitute the expression of this Mind are the only real children, the real kindred. This knowledge denied the possibility of a father, mother, or child in matter. A somewhat fearful sense now asserted itself for the fate of the human belief of child, but she remembered that the writer of the epistle to the Hebrews had said that Abram "went out, not knowing whither he went," and so she tried to follow with him.

Abram's wife, Sarai, set out with him, but the journey, the transitional stages of consciousness indicated by Canaan, did not prove to be devoid of struggle or stumbling for either of them. The breaking up of material beliefs seemed famine for a while, and once in their confusion and extremity they went into Egypt to try to find a way of escape. Through hard experiences they learned that no admixture of Spirit and matter was possible, and so humbly retraced their steps to that first altar to God which they had erected at Bethel.

The practitioner realized that her sense of fear for the human child had come from the Egypt of compromise with matter and its relationships, and she saw that she must raise her altar on the absolute and eternal facts of Spirit. She was able to perceive that the divine idea can never be separated or exist apart from Mind; that it forever expresses the harmonious activity of Mind, and consequently can never for an instant be deprived of the protection and power of the divine Principle of harmony, the loving

Father-Mother God. This perfect idea is the child of omniscience, omnipotence, and omnipresence.

The promises read always to Abram and to his seed. He evidently knew that the manifestations of divine power and protection to him were not supernatural or isolated occurrences, but were forever available to all those who understand spiritual law. But neither Abram nor Sarai could yet see the possibility of seed apart from the mortal laws which govern human multiplication. While in this bondage to matter themselves, they turned to a bondwoman to supply the human or visible manifestation of offspring. Because this offspring represented a turning away from spiritual things, it meant for the bondwoman a sore experience; but in the wilderness of sense she cried out to God, and was bidden to call her child Ishmael, meaning "God shall hear."

Through footsteps of relatively better belief, Abram reached the discernment that only perfection can ever represent or express a perfect creator; so the command was, "Walk before me, and be thou perfect." Some perception of how the false sense of self must disappear and give place to the perfect idea must have dawned upon Abram, for so great a change was manifest both in his nature and in Sarai's that they were given new names, Abraham and Sarah, having learned that the seed by which this spiritual enlightenment was to be carried to future generations must come through spiritualized thought.

When Sarah, apart from the asserted material law, brought forth

the child of promise, he was named Isaac, meaning "laughter,"—"so that all that hear will laugh with me," she said. After the lapse of centuries, the student of Christian Science felt that she too had heard Sarah's message, and could laugh with her. She saw in Sarah's experience the precursor of that exalted spiritual sense which centuries later was still further to transcend human law and bring forth the Christ-child, Jesus. She beheld as never before the fact that man is conceived and born of Spirit, that he is individualized as a perfect idea according to the law and process of Spirit, and that only the Father-Mother God can ever give him birth. The perception of these great realities disclosed the false nature of the human beliefs and laws of human multiplication, and revealed the fact that that which has been called Adam only represents the belief that an idea can be separated from the Mind which conceives it, and become a father instead of a child.

Presently Sarah demanded that Abraham send away the bondwoman and her son, in order that Isaac might obtain the undivided inheritance. To Abraham's human sense of fatherhood this casting out seemed at first grievous and disastrous for Ishmael, but soon his higher spiritual sense told him that it must ultimately bless and deliver the child. The practitioner likewise realized that the material sense of father, mother, and child must be cast out of consciousness before the promises of Spirit could be inherited. She saw too that in this exchanging of material beliefs for spiritual ideas the divine idea would protect and guide the human

belief in its footsteps out of itself, and would lovingly provide for it until it was ready to forsake the mortal sense of self. She perceived that what is called physical healing indicates a first footstep of belief out of itself, and expresses that which Mrs. Eddy has called "an improved belief" (*Science and Health*, p. 296). She realized that the material belief can never become the divine idea, but that it must be cast out in order that the divine idea may appear.

The Scriptural narrative relates that Hagar ere long found herself wandering in the wilderness with her child, and when she realized that the water provided for them was spent and gone, she lifted up her voice in weeping, because she believed that her child must consequently die. We see again the loving care of divine Mind for the spiritualized thought, when we read that God heard the voice of the lad, and that Hagar was able to hear the command from heaven: "Arise, lift up the lad." She did arise, and her eyes were opened to see a well of water, from which she gave the child to drink.

The student saw in Hagar a type of the material sense of motherhood, always in a wilderness of fear with its child. This human mother-love, conceded to be the purest and best thing of which the human mind is capable, yet furnishes the acme of possibility for anguish and suffering. When matter fails to supply and material means to heal, then this loving, suffering motherhood cries out to God, to Spirit, to save the child from death. When material sense thus cries out for the preservation of its Ishmael, God hears, and the ever

recurring answer comes, "Arise, lift up the lad." Arise out of the false material sense of motherhood, lift your child out of the bondage of the human beliefs of Adam, Eve, and multiplication and individualization through material processes, and recognize man's spiritual identity as the perfect child of the one Father-Mother, the perfect idea of the one creative Mind. This spiritualized sense will reveal the well of water which is hidden from fearful, suffering material sense, and when the human mother gives her child drink from this well of spiritual knowledge, she will see its deliverance from sickness, sin, and death.

When we shall have settled with this first enemy, the belief that man is ever conceived or born of a material mother and father, we shall have no "last enemy" to deal with. We shall have joined that innumerable family which St. John beheld in mount Sion; we shall have the Father's name written in our foreheads; we shall have part in that

mighty and eternal chorus, for we shall be "without fault before the throne of God" forever.

And what of the sick and to human appearance dying baby? What of the anguished mother? The practitioner saw that neither fear nor suffering has any part or place in the realm of spiritual consciousness. Again she was called to the telephone, but this time the mother's voice rang with joy as she told that the baby had been instantly healed. She said: "Why, he is perfectly well. I never felt so near heaven before." And the Christian Science practitioner? She had felt the breath of heaven on her face, she felt she had laid hold upon the inheritance of "Abraham's seed" and was heir "according to the promise." She had ascended a round in the ladder of understanding which revealed the true Father-Mother and child, and she had thereby learned something more of what it means to do the works which Christ Jesus requires of all his followers.

EDOM REDEEMED

JUDGE JOHN R. LAND

IN the prophecy of Obadiah we read: "Thus saith the Lord God concerning Edom; . . . The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."

In the phrase "Thus saith the Lord God concerning Edom," the

proper meaning of Edom is important in unlocking the treasures of Truth hidden in this reading. Science and Health tells us that "metaphors abound in the Bible, and names are often expressive of spiritual ideas" (p. 320). We find in Genesis that the name Edom was given to Esau when he sold his birthright to his twin brother Jacob for pottage made of red lentils. The name Edom is also used to designate both the people that sprang from Esau and the country in which they lived. Pre-

viously the country was called Mount Seir. The Edomites were dwellers in caves, and are therefore referred to by Obadiah as "thou that dwellest in the clefts of the rock," and "whose habitation is high," as were these caves in Mount Seir.

We find from the Biblical account that Esau and Jacob were different in character from their birth, and it was said to Rebekah, their mother, concerning them, "The one people shall be stronger than the other people; and the elder shall serve the younger." As Isaac, the father of Esau and Jacob, was a child promised by the Lord, so was Jacob a child by promise, as Isaac entreated the Lord for his wife, because she was barren. Esau was the representative of the weaker people, or the children of the flesh, governed by corporeal sense; while Jacob was the representative of the stronger people, or the children of Soul, governed by spiritual understanding. We thus find that as types of character, Esau, the mortal concept, and Jacob, the spiritual idea, are still struggling in human consciousness, as they were said to have done in the consciousness of Rebekah before their birth. In fact animality, the carnal mind that is enmity to good, was so strongly expressed in Esau that he had hair like a goat, and his descendants dwelt in caves,—were figuratively buried in matter.

The birthright of man made in the image and likeness of God is dominion over all the earth, the material sense of things. Jacob, as representing the spiritual idea, had this dominion, but Esau, as the representative of mortal mind, was held in

bondage to material sense; therefore the elder did serve the younger. Esau, disregarding the commands of Isaac, married a daughter of Ishmael, who was the son of Abraham and Hagar the Egyptian bondwoman. The descendants of Esau, therefore, were also descendants of Hagar the bondwoman, and were born after the flesh; but the descendants of Jacob became in a sense the sons of Sarah the free-woman, the wife of Abraham, and were by promise. St. Paul declares: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." To this Paul adds: "Which things are an allegory: . . . For this Agar [Hagar] . . . answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

Therefore Sarah, the freewoman, the wife of Abraham, answereth to the New Jerusalem, or divine Science, and the children of the promise to the spiritual man as he exists in Truth; while Hagar represents mortal consciousness, and her children are the false concepts of this consciousness and are in bondage to corporeal sense. St. Paul further says: "Now we, brethren, as Isaac was, are the children of the promise. But as then he that was born after the flesh [Esau] persecuted him that was born after the Spirit [Jacob], even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."

Esau hated Jacob and threatened to take his life, and Jacob fled to his uncle Laban for safety. So he that was born after the flesh persecuted him that was born after the Spirit, even as the Red Dragon persecuted the woman by seeking to devour her child, the spiritual idea. Thus animal magnetism is ever at war with each infant idea of Truth as it is born in human consciousness, and seeks to destroy it, but this very thing compels us to learn what it means to cast out the bondwoman and her son.

We must destroy mortal consciousness and its false concepts through the right idea of God and of man in His image and likeness. We must get rid of pride, malice, resentment, and all the so-called mortal mind qualities that are opposed to good, and then shall we reach the fulfilment of Obadiah's prophecy: "Upon mount Zion shall be deliverance, and there shall be holiness; . . . and the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it. . . . And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

The fire of "the house of Jacob," the light of the revelation of Science or Truth, and the flame of "the house of Joseph," the light of Love blessing its enemies (see *Science and Health*, p. 589), will utterly destroy "the house of Esau," the mortal consciousness with its stubble of pride and hate, its evil passions and depraved

appetites, and "the kingdom shall be the Lord's,"—the kingdom of heaven or harmony shall be established here and now.

Esau is very like Cain, whom Mrs. Eddy speaks of as "the type of mortal and material man, conceived in sin and 'shapen in iniquity.'" She also points out that "the erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset" (*Science and Health*, pp. 540, 541). But Joseph was the type of Love and Truth. Instead of hating his brothers who had sold him into bondage in Egypt, instead of taking vengeance upon them when he had them in his power, he forgave them out of his pure affection, thus presenting to mankind the ideal type of manhood, the spiritual idea of divine Love blessing its enemies.

We however learn from the Scriptures that Esau finally made his demonstration over his former hatred of his brother. We are told that at their meeting after long years of separation "Esau ran to meet him [Jacob], and embraced him, and fell on his neck, and kissed him: and they wept." This shows that Esau was turning from the material to the spiritual sense of brotherhood, and thereby realizing its true meaning as so beautifully expressed in the inspired language of our Leader: "With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth" (*Science and Health*, p. 469).

Like the elder son of Isaac, each one of us seems to have a "house

of Esau," or mortal consciousness, which we must and can reduce to its native nothingness through the spiritual sense of Truth and Love. In Christian Science we learn that the punishment for sin lasts only as long as the sin. To escape this punish-

ment, and all mortal misery, we have only to stop sinning by destroying through the Christ-idea the belief that there is life and intelligence in matter separate and apart from God, who is the infinite, eternal, and only Mind and Life.

TRUE RELATIONSHIP

LOUISE KNIGHT WHEATLEY

WHEN Elijah restored to life the widow's son, as recorded in the seventeenth chapter of I Kings, we are told that the first thing he did was to say to the mother, "Give me thy son." In like manner when the metaphysical worker of today is called upon to heal a sick child, he begins by separating the child, in thought, from the belief of human parentage. "Give me thy son," is the eternal demand of Truth. Give up thy false belief in a material creation and a material creator, and place thy child unreservedly under the protecting care of its true Father-Mother, God. The narrative goes on to say that Elijah "took him out of her bosom, and carried him up into a loft, where he abode." In other words, the prophet carried the child, in thought, into that higher realm of spiritual consciousness where he himself dwelt, wherein man is ever recognized as the perfect expression of the perfect and changeless and ever present Life which is God. We are all familiar with the outcome, how "the soul of the child came into him again, and he revived," and how the prophet took him back again, "and delivered him unto his mother."

In this simple story of long ago there is a deep lesson for all of us, for there is perhaps no thought to

which mortal mind clings with more insistence than the belief in human relationship and human dependence, not only between mother and child but between all those who are still wandering in this Adam-dream of a material existence. The whole fabric of society is one intricate network of tangled human relationships. We all seem to belong to each other, instead of to God. There are circles within circles, wheels within wheels. Each one of us is related not only to those in his immediate family, but to others as well, causing outlying and outreaching and remote relationships which one can no more trace to their logical conclusion than he can trace the ever widening circles caused by the dropping of a pebble upon some quiet pool. The result is that situations often arise wherein we find ourselves, as it seems, hopelessly involved, unable to live up to our highest ideals, motives, and aspirations by the constant interference, be it conscious or unconscious, of those whom the world calls our "nearest and dearest."

This state of affairs entered quite early into the world's history; in fact, it came in with the suggestion made to Adam that man was not already sufficient unto himself as God's reflection, but needed something more to make him perfect and complete.

How disastrously this first belief in human relationship ended, we all know. The second was no better; for the belief in human parentage resulted in the belief in human brotherhood, and that ended in murder, for "Cain very naturally concluded that if life was in the body, and man gave it, man had the right to take it away" (Science and Health, p. 89). But this belief of human relationship seems to be here. What are we to do with it? Are we to repudiate it, label it "nothing," lay down every sweet human love, duty, obligation, and responsibility, and live, each of us alone, an isolated, useless, and unhappy family of one?

By no means. Christian Science does not take away from any one that which is sweet and dear and beautiful and right. It does not ask of us anything unnatural or abnormal. It only asks us to see things as they really are, not as they seem to be. It only makes us better husbands and wives, parents and children, brothers and sisters, citizens and friends, men and women, because it gives us the right idea about all these relationships. When this right idea about any relationship is seen to be the truth about it, the counterfeit belief, calling itself the human relationship, readjusts itself in exact proportion to the scientific right thought, and anything wrong or unjust or abnormal about the situation must undergo a natural, radical, and inevitable change.

Let us turn the search-light of Truth within, as Christian Science teaches, and see what we have been believing about all these things. Do we sometimes find ourselves entangled

in a situation from which we do not seem able to extricate ourselves, on account of this belief in human relationship? If so, let us ask ourselves if that longing for mental freedom which we have perhaps smothered in our heart for years, through the fancy that it was wrong and unrighteous rebellion, is not after all only that divine unrest which stirs in every waking consciousness when it hears the call to come up higher, and longs to respond. Have we not sometimes failed to recognize impersonal evil putting out a hand to stop our progress, just because it sits upon our hearthstone and smilingly calls itself "our own"?

A mother who felt herself much opposed to Christian Science said to her son: "I beg of you not to join that church so long as I live. It would break my heart." His mother's slightest wish had all his life been as a command to this loving and unselfish son; yet in this case, after giving the matter earnest and prayerful consideration, he joined the church, simply because, as he explained to her, he could not be honest with himself and stay out. And the mother's heart did not break at all; in fact she herself later on turned to Christian Science for help.

Hearts do not break so easily, under such circumstances, as mortal mind would fain have us sometimes believe. Mortal mind, like Goliath of Gath, is just a gigantic bluffer, continuing to march up and down before our affrighted vision, and to threaten and bluster, just because it thinks nobody knows enough to walk straight up to it and stop it. But there is always somebody, sooner or

later, who knows enough. "I come to thee in the name of the Lord of hosts," said that shepherd lad of long ago to the Philistine. Then there was one quick, well directed blow, and the whole windbag of nothingness collapsed, like a child's balloon pricked with a pin.

Error is never a person; let us hold that thought clearly in mind. When Jesus healed the epileptic boy, he called that which was making the trouble, "Thou dumb and deaf spirit." Error is, indeed, both dumb and deaf. It cannot talk for itself, nor can it hear itself talk; hence it must get some one to do its talking, and some one to listen to its talking. The one it selects as its mouthpiece is usually the one who is nearest and dearest to us. Why? Because that person naturally has the most influence over us. What is said to us by the husband, wife, mother, brother, child, or friend of our next-door neighbor, for instance, can generally be quickly dismissed, for it has little weight to start with; but when it is "our own" who talk to us, we frequently listen to arguments which would be promptly repudiated if coming from an outside source.

At this point, however, the question naturally arises, Have "our own" no rights at all? Is the soft hand which rules an entire household with a rod of iron entitled to no consideration whatever? Indeed it is; but only to the extent that it does not interfere with our God-given freedom as reasonable, rational, thinking individuals. Let us see how Jesus solved this problem of human relationship, and where he drew the line of demarcation in regard to

its claims upon him. He was once preaching, we are told, when word was brought that his mother and his brethren stood without, desiring to speak with him. Did he bring his discourse to an abrupt close, and hasten to do that mother's bidding? Not at all. He made not the slightest move to accede to her request. It is evident that he saw in the whole situation not the natural, legitimate wish of a human parent, but a device of the adversary to stop his work. Error, calling itself "his mother," took advantage of that relationship to make a demand upon him which no one else on earth would have dared to do. But how utterly it failed, as it always did under the clear light of that spiritually illumined thought! "Who is my mother?" he inquired joyously; and then he tenderly added, not only for those who were listening, but for the benefit of all ages to come as well, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Judging, then, from the example which Jesus gave us, the reply to the question, Have "our own" no rights at all? is this: They have rights only so far as the human demand does not conflict with the divine. When it comes to the actual point of choosing between the requests of personality and the demands of Principle, there is but one course left open for the true Christian Scientist. It is true that to take this course often requires more moral courage than any one dreams who has never tried; but it can be done. After Goliath has walked up and down before us for twenty or

thirty years, more or less, he has a way of appearing uncomfortably real and formidable, as many of us know. We have seen him so long, and been afraid of him so long, that we can hardly imagine how things would look without him. But because a wrong condition has seemed real for thirty years, it does not actually make it any more real than if it had existed as a false belief for only thirty seconds. We ourselves are just that much more deeply mesmerized by it. That is all.

Let us have done with counterfeits. Who is the true Father and Mother of the universe? God, to whom we owe first, last, and always supreme and unwavering allegiance. Who is the true child? Man, God's reflection, spiritual, perfect, harmonious, complete, "without father, without mother, . . . having neither beginning of days, nor end of life," but coexistent and coeternal with his Maker. What is the true family? "The household of God," wherein all ideas dwell together in perfect love and accord. Who is the true teacher? "They shall be all taught of God," was the glad prophecy of long ago. Who is the true student? The awakening consciousness, learning each day more and more of its unity with the divine. Who is the true employer? God, in whose service every one of His spiritual ideas is continuously and successfully employed. Thus might one go on indefinitely, substituting the right idea for the human concept, and finding in every case that true relationship which is Mind's eternal relationship to its own ideas.

How sweetly it rests the tired one

to remember this! Has the arm of flesh sometimes failed us? Have we turned in some sudden extremity to those whom we call "our own," and met with no response? In the hour of what seemed perhaps our greatest need, have we reached out in the darkness for a dear, familiar hand, and found none? Then let us rejoice, for it was the Father's hand, after all, which led us home, the Father's tender love which lifted our thought to see what we had never seen before,—the true, universal family, wherein there is no "thine" and "mine," but all are "ours." These human disappointments have only served to teach us God's beautiful lesson, that in this true home there are no misplaced confidences, no broken ties, no unsatisfied cravings, no heart hunger, no empty places, no loss, no change, no separation. The voice from heaven has declared that all things are made new.

Those who are already realizing something of this may well rejoice, as they look beyond the tangled warp and woof of the world's false standards, to see the better thought about it all, just waiting to be understood. This is indeed the first glimpse the world has ever had of the fatherhood of God and the brotherhood of man,—not as the far away fancy of the poet's golden dream, but as a demonstrable, established fact, based upon the simple truth which our Leader has so beautifully expressed on page 151 of "Miscellaneous Writings," when she wrote, "God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven."

ONLY ONE GOOD

MARY E. BOVET

OFTEN we are perplexed at the seeming persistence with which difficulties beset our path, and if we are not watchful and scientific in our thought discouragement may ensue. No doubt need assail us, however, and we should admit no sense of fear or self-condemnation, but should strengthen ourselves with these words of our Leader: "No good is, but the good God bestows" (Science and Health, p. 275). Nearly always the difficulty is that we have let those things which Jesus said are to be "added" take the primary place in our consciousness, thereby losing sight of the kingdom of heaven as forever first.

When we start out to make a demonstration of the truth of Christian Science, this is sure to be a manifestation of God's law and government, with its correlative fact of the nothingness of matter, of material attraction, gratification, resistance, or display. Obviously, then, we have straightway tied our hands if we decide upon any material result which is to ensue from our realization of the truth.

It is not our mental work which brings anything to pass, but mental work clears our thought and enables us to realize the truth which solves every problem. Every problem has a solution and there is only one right answer, but we should give our thought to a correct working out of each problem rather than to looking forward to the nature of the answer. To begin with, we probably do not know the answer till the question is

fully worked out, and the human result, however satisfying, is nothing to compare with the further insight into God's law which comes through the right handling of the problem and which is the only abiding result of any work done in Truth.

Losing sight of this sometimes leads to confusion and to a belief of minds many in the business meetings of a church. Personal endeavor and human arrangement may be aiming at solving a difficulty and may indeed make clean "the outside of the cup and of the platter," but unless the solution is based upon understanding and demonstration it is worth nothing, and the work will have to be done at some future date or the old difficulty will arise again in some other form. This being so, it is easy to see how necessary it is for every church member to keep his lamp trimmed and burning. It is not possible to be scientific about church questions and to know the truth on the night of the meeting, if one has in no way come prepared to let that Mind be in him "which was also in Christ Jesus."

How is one to set about this preparation? Each one will of course have to make his own individual demonstration in this matter, and it will be accomplished through reflection and not through human attainment. On the page of Science and Health already quoted Mrs. Eddy says, "No wisdom is wise but His wisdom," and the apprehension of this fact shows the futility of thinking that wisdom demands that anything should be

forced through or skilfully managed by human ingenuity. Even if what seems a right thing is brought to pass by wrong means, what has been accomplished? Exactly what is accomplished when we take a drug to produce some beneficial effect and believe we feel relief from having done so, namely, a stronger belief in matter and an increase of antagonism to the demands of Truth.

What makes us resort to error to meet error? It is surely a lack of trust in Truth and a reliance upon human methods. And what brings this about? Primarily it must be because we are not thinking right or living right. If we are really letting our daily lives be governed by Principle because we hunger and thirst after righteousness, we shall not be easily moved from our constant standpoint. It is this beyond all else which will help us to understand reflection, which will give us such true riches that we shall not covet place or power, human approbation or popularity. Neither shall we fear to be true to what we know of God's law, nor lack the assurance which comes with true humility, which knows that we of ourselves are nothing, but never loses sight of the fact that "our sufficiency is of God."

If our agenda paper is sent out to us in good time it is manifestly foolish to put it away and forget all about the subject of the forthcoming meeting. If we are church members it is incumbent upon us to do our part and no one can do our work for us. A diligent and consistent study of the Manual and a sincere desire to understand it metaphysically, the study of our church rules, and a nat-

ural turning to Mrs. Eddy's writings to elucidate the points that come up, arm and equip us for the work of the meeting. We all know this quite well, but the danger is that we are so certain we know it that we sometimes forget to do it. It seems easier to say, "Yes, I know one really ought to do these things, but I am afraid I am rather delinquent in this respect," than it is to wake up, cease to be a sinner, and to realize the truth of St. Paul's words, "I can do all things through Christ which strengtheneth me."

If we will only stop believing in human incapacity or human efficiency, which are merely two ends of the same line, and cease mapping out what is to be accomplished or using any or every method to bring it to pass, we shall be ready to hear the "still small voice" of Truth guiding us, and a unanimous decision will be the offspring of Principle and not the ignorant result of apathy or carelessness. There will be a better sense of cohesion, unity, and brotherly love among the members, who will no longer fear or distrust one another but will expect to gain clearer and higher views of law and order whenever they are gathered together. This is natural, right, and in accordance with the freedom of the sons of God.

There is nothing which makes us more ready to make allowances for the difficulties that others are experiencing than consistently grappling with our own. Mrs. Eddy points this out when she tells us that "when a man begins to quarrel with himself he stops quarreling with others" (Message for 1900, p. 8). Mental

idleness and inert adherence beget criticism and faultfinding, but the one who is in earnest will make every effort to do his own part, whatever it may be, and will in every way try to help on his fellow worker, not by blind partizanship but by being constructive in his thought of him; not binding his errors on him, however obvious they may be, but by realizing that error is without power or manifestation and cannot deceive or govern man in God's image and likeness.

The true Christian Scientist is al-

ways ready to rejoice with those who do rejoice and to be compassionate to those who weep; he will recognize, if one falls by the wayside, that robbers have done this and will lend a friendly hand. This will not keep him from his own right path or hinder him in his work, any more than it prevented the good Samaritan from going on and doing what he had to do. When we are truly seeking the kingdom of heaven we gladly share with our fellow workers every victory over error and every success in Truth.

"REPENT YE"

WILLIAM B. HARRISON

THAT Mrs. Eddy's great work, "Science and Health with Key to the Scriptures," has unlocked long sealed pages of the Bible, every student of Christian Science knows from his study of the sacred Word. Through our Leader's writings there is brought about a restoration of the original and true meaning of many Biblical passages which had been warped and twisted to conform to prevailing belief. Much of the Bible had come to be interpreted less according to its own statements than according to what men schooled in theological doctrines declared those statements to mean.

Thousands of earnest men and women accepted these *obiter dicta* without question as final, because of the source through which they came, unaware that the interpreters had themselves merely accepted and passed along the declarations of dogma. Thus a large portion of mankind read the Scriptures through the colored glasses of preconceived belief. Passages that failed to coincide with or

even flatly contradicted accepted interpretation were passed over as impossible to understand; and verses and chapters rich in spiritual food became meaningless because of the settled determination to construe them from the viewpoint of an anthropomorphic God, a physical man, heaven and hell as localities, and a universe material in nature, origin, and essence.

Mrs. Eddy did not attempt to define the meaning of every Scriptural passage. She undertook to give the student the correct basis from which to pursue his own studies. Just as the mathematician would not attempt to solve every problem his pupil might encounter, but would give him an understanding of the basic laws by which any problem could be solved, so every student of Christian Science has been equipped by our Leader's writings to interpret the Bible properly for himself. There is no such thing as a Christian Science interpretation of the Bible, any more than there is a Pythagorean inter-

pretation of geometry. The student of this Science reads the Bible from a wholly unprejudiced standpoint, backed up by an honest and sincere desire to gain the true import of any Biblical passage that may seem obscure. To this end he is free to avail himself of the writings of recognized authorities in his effort to arrive at the true meaning of the Scripture text as originally inscribed.

How far the original meaning was obscured may be seen in the word repent, which occurs fifty-five times in various forms throughout the New Testament, and wherever this English word occurs it has been translated from some form of the verb *metanoëo* in the Greek text. Now this Greek word translated repent really means in plain English a complete change in one's basis of thinking, or more literally interpreted, that one is looking at things from the wrong angle and must take an opposite view to get the truth. On the other hand, the word repent is derived from the Latin root which means to punish. The two words are entirely divergent in origin and have little meaning in common.

Modern Hebrew literature recognizes this erroneous English interpretation by translating the word repentance *teshubah*, which means "returning to the Lord." Thus Ezekiel, Hosea, and other prophets vigorously and emphatically proclaimed the necessity of a complete change of heart and mind. "Turn ye, turn ye, . . . for why will ye die, O house of Israel?" is but one of many startling warnings against the false beliefs in material life from which the chosen people of God were suffering. How

did such a perversion of the original meaning come about, and what does it signify? We read in the first chapter of Mark's gospel that "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

The great theme presented by our Master throughout his public ministry, the aim of his utterances, the purpose of his parables, and the object of every demonstration was to convince those about him that "the kingdom of God is at hand." This was the gospel—or "good news," as the original text reads—that he asked them to believe, and the word translated here "believe" could be equally well translated perceive, understand, or comprehend, for it is in no way related to the idea of blind faith in something unseen. In other words, Jesus proclaimed God's kingdom as already established, and taught men to change their erroneous beliefs to a perception of this great fact and accept the good news.

For centuries the Jews had been looking for the establishment of the kingdom of God on earth. When the glad tidings were heralded over mountain and plain that the promised Messiah had at last arrived, their hearts were set on an earthly kingdom ruled by a direct representative of Deity who would deliver them from their long years of bondage and servitude and make their government the supreme power in the world. This was the expectation and anticipation, deep rooted in the material thought of the age, that greeted Jesus the Christ. He must save them from this

delusion, this false conception of himself, of themselves, and of God. And in direct opposition to their anticipations he came preaching and teaching, not that he was about to revolutionize their worldly affairs and bring them material relief through material means by establishing an earthly kingdom, but that the kingdom of God, the reign of divine justice, law, and harmony, is already established.

In other words, Jesus declared there was nothing to be done except to learn the truth about that which already is. Against the battlements of their material beliefs he hurled the sharp command "*Metanoiete*" (Repent ye),—that is, abandon your false beliefs for the truth; and he followed this with an insistent appeal to accept the gracious news of harmony and happiness at hand. It is interesting to note that the first record of Jesus' utterance of this command to repent occurred after he had triumphantly emerged from his forty days in the wilderness, after he had said to the temptation to seek worldly power and honor, "Get thee behind me, Satan." Having passed through these experiences, he could clearly see the world's need of a complete change of mind.

Refusing to listen to the spiritual message of the Messiah, which, if they had accepted it, would have brought them all they hoped and more than they could anticipate, the Jews rejected and crucified the great Teacher; but in his victory over death he proved the truth of his teaching that the reign of divine Love is forever and everywhere supreme. This was the "good news" he sought to give them. To pierce the crust of

material belief was his constant endeavor, for which he was apparently rewarded by mockery, ignominy, and brutal persecution.

Brief indeed is the record of the Master's earthly career, yet it sets forth, when properly understood, all that is necessary to point and prove the way of salvation for all mankind. Not only in his oft-repeated command to repent but also by parable, precept, and practice he sought to impress upon his auditors the fact of a spiritual universe as the only real universe. To Nicodemus who sought to know the way of life he said, "Ye must be born again," which could only mean that he must give up his belief of life in matter and accept the truth of spiritual life as the only real life. To the rich youth who was absorbed in material possessions he made known that only heavenly or spiritual riches are real.

To the wearied and hungered multitude who followed him into a desert place Jesus proved that material conditions have naught to do with the supplying of man's needs, but God's spiritual abundance is ever present. To the sick and sorrowing, the beggared and blind, the deaf and despairing who pushed after him in such multitudes that they "trode one upon another," he voiced the truth of eternal harmony. When the tumultuous waves of mortal discord which tossed the helpless bark hither and thither ceased, there was at his word a great calm. At the bier by the gate of Nain, at the grave of Lazarus, in the tomb of Joseph of Arimathea, he challenged the belief of life in matter, and proclaimed and proved in triumph too glorious for

uninstructed human comprehension that the kingdom of Life and Love is untouched by the most deep-seated belief in mortal existence.

Belief in materiality was as much the stumbling-block of humanity nineteen centuries ago as it is today, and this can only be removed by a complete revolution in our thought-processes, a change from the basis of matter as real and intelligent to the basis of Mind as the only cause and creator. The sick person who insists on being healed through material means and rejects the good news which Christian Science offers him of freedom from discord as his divine right, is suffering from the same error that induced the Jews to reject Christ Jesus because he did not promise deliverance through material government. Belief in materiality is the basis of both errors, and this can only be gotten rid of by that radical change in our mode of thinking which the Master implied when he commanded "*Metanoiete*."

After the true import of the Master's teachings had been hidden in the weeds of materialistic interpretation, the doctrine of repentance in the sense of human suffering and sorrow was gradually substituted for Christ's appeal to humanity to correct its thinking. In time, as the clouds of darkness settled, we find that instead of proclaiming, "The kingdom of God is at hand," as did Christ Jesus, the so-called Christian churches declared that the kingdom of God is afar off and can be reached only by death, the overcoming of which Jesus gave as the final proof of God's kingdom here and now.

Building again on the foundation

which Christ Jesus laid, Christian Science has come declaring that God's kingdom is at hand, that the great fact of all time is harmonious spiritual existence, and that men need only to understand this in order to realize their freedom from the ills and woes of mortality. As in the time of Jesus entrenched theology scornfully rejected this simple teaching which refused to take cognizance of matter and its claims, so in our own day the materiality of prevailing religious beliefs is seen to reject the Christian Science doctrine of the unreality of matter and the allness of God and His manifestations. And as Jesus proved what he taught by "signs following," so Christian Science repeats the demonstration of Spirit's omnipresence and indisputable dominion by overcoming the supposed evidence of matter's intelligence, presence, and power.

John came crying in the wilderness of false belief, "Repent ye" (Change your thinking). Jesus used the same term again and again in addressing the multitude and in instructing his students. The disciples are recorded as having appealed to men "everywhere" in this identical language. Paul on Mars Hill, referring to the materialistic worship of the learned Greeks, declared, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent,"—that is, to change their thinking. This was the "good news" which the early Christians carried on the wings of irresistible enthusiasm to mortals chained by false belief, and this is the glad tidings which Mrs. Eddy has again heralded in our own age, namely,

that by understanding and accepting the fact of ever present perfect spiritual life we are freed from false beliefs in that which life is not. As the understanding of divine Truth dawns upon our consciousness, we see less and less "through a glass, darkly," as

Paul writes, and more and more "face to face." And in proportion as the great fact of spiritual existence forces itself, through individual demonstration, on the world consciousness, the salvation of humanity indeed draweth nigh.

SINCERE DESIRE

CASSIUS M. LOOMIS

PRACTITIONERS meet with varied experiences while engaged in disseminating the gospel of healing through Mind. As the field of action broadens, new and seemingly strange problems come to light. The worker observes many different temperaments and dispositions, and in dealing with these much wisdom is needed. Who is there that has not found it difficult to estimate the real depth of a sick person's desire to be healed? Does a wish, however earnestly expressed, necessarily signify an altogether honest appeal?

Sincerity is the sweet aroma of the Christian faith, and gives us a flavor of rest and comfort as we pursue our daily toil. But a person in distress, is he always sincere when asking for help from another? One says: "A person in pain wants to be rid of his pain, and that is natural enough, is it not?" Yes, decidedly so, but it is too often the wail of mortal sense which we hear everywhere about us, the cry for the loaves and fishes to stay an immediate hunger. When the sufferer is making his appeal it would be well for him to remember that true desire, one which voices the prayer that "availeth much," is rare indeed.

While in the throes of bodily or mental anguish one may feel like

offering all he possesses of material wealth in exchange for a single hour of relief. Then is not such a desire for help a sincere one? Yes, but has it not taken the unselfed prayer of the healer, coupled with this extreme desire, to bring relief? Might not an altogether unselfish prayer of the sick one have done the work as well? Or might not a mode of living and thinking shorn of self have obviated the need of asking for help at all? Then does it not all resolve itself into this query: Is one willing to pay the price in individual effort? This is a question that might be asked with profit of every person who seeks help from a practitioner.

Let us suppose that the desired relief is gained and the fight has ended in victory, what of the prayer of the sufferer, so vehemently uttered? Has the healing made him truly grateful? Is his desire to know more of the gospel of truth sufficient to set him at work to help his brother man? Has it caused him to love his neighbor as well or a little better than himself? If so, then his prayer has availed more than all mere human persuasion or reasoning put together. It would give joy to the practitioner if every case of healing could be crowned with this result.

On page 11 of Science and Health

our Leader says, "We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it." If we desire healing, must we not at least lend a willing hand of cooperation? For example, what of the individual whose desire to be healed is not sincere enough to turn him dutifully to the text-book of Christian Science, "Science and Health with Key to the Scriptures," and to our published periodicals and authorized works for the wisdom he needs? When in pain the sufferer exclaims, "Give me of your best work!" But after relief comes, obligations due to Christian Science and the practitioner are many times forgotten in the hurry and rush of modern living.

To be sure, there are many cases of a different type. A person addicted to strong drink came to a practitioner, evidently in a state of panic. He had formerly been healed in Christian Science, and now that he had again fallen he saw only the blackness of desolation before him. So real was his desire to be lifted up and so actual his faith that God would forgive him,—lift him above the entangling belief of error,—that he was healed in a single treatment, and never again did his sense of gratitude fail him.

On the other hand could be cited the case of a young man who had evidently caught a glimpse of real manhood, for he had been moved to seek relief from the tobacco habit. Questioned as to the sincerity of his desire, he replied that he certainly desired the healing. A few days' work, however, uncovered the fact that

his love of self-gratification and his belief that there was pleasure or relief in smoking overshadowed his expressed desire for moral freedom, and of course no healing ensued.

The writer finds that the one who stands ready to acknowledge even the slightest improvement receives the quickest healing. The thought that looks for healing, and looks for it hopefully in the face of all mortal evidence, is a joy to the practitioner. While Christian Scientists are all in a sense practitioners, reference is here made to those who give their whole time to the work of alleviating human misery. Such are the loyal sentries on guard, who need kindly cooperation and the hand of fellowship from every other worker in truth in the field. Cooperation, especially from those in pain and trouble, when it is given in the spirit of joy and thanksgiving, helps along the work amazingly.

Sincere desire is the silken thread that leads to every righteous accomplishment. It is the secret of the prayer that fails not. The Man of Galilee taught his disciples, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," and further said: "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them," implying that the word of truth if earnestly and faithfully desired is available to the humblest denizen of earth. Even so did the psalmist sing during his moments of great exaltation, but he sang no truer words than these: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

PRINCIPLE AND ITS IDEA

PETER S. JOHNSTON

IN our text-book we read, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259); and it is through this understanding that all Christian Science healing is done. In order that scientific being and divine healing, of which the world is sorely in need, may be apprehended by the human consciousness and manifested to the world, it is necessary to understand in some degree "perfect God and perfect man" as "perfect Principle and idea;" and healing will be realized in proportion to the application of this knowledge to human problems.

It is evident that the source of man and the universe is God, who comprises all the power, all the knowledge, and all the existence there is; and because God is Principle, He must be unchangeable throughout infinity and eternity. Hence man and the universe have no existence of their own except as the expression of this perfect Principle. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He acknowledged God, or divine Principle, as the only power, presence, and existence, to such a degree that he could give his human body to be crucified, knowing the perfect Father would not suffer His "Holy One to see corruption." Students of Christianity may well take the Master's proof of the perfection of God and man, and his example of the pos-

sibility of reaching this understanding, as their guardian and guide in lesser demonstrations.

Jesus taught the inseparableness of God and man as Principle and its reflection when he said, "I and my Father are one," and again, "My Father is greater than I." God is Principle and man is idea, and this idea is expressed in individuality. Reason explains the oneness and inseparableness of a river and its source, or a ray of light and the sun. As separation in these instances is seen to be impossible, so is the separation of Principle and idea impossible.

Practically every man, woman, and child uses mathematical calculations more or less, hardly recognizing the principle of numbers when doing so, though this principle is ever at work. Were it otherwise, numbers could not be correctly expressed in mathematical problems. So in Christian Science man lives and moves and has his being in and of Principle, although only a small minority of mankind at present admits this fact. Nevertheless it is a vital fact, and any attempt to separate God and man would bring us to the uneven surface of materialistic education and scholastic theology.

For centuries the educational systems of the world have made it appear that man has an entity independent of God, and that he has a mind within himself by which he is governed. We have also been taught that man, with God's will and sanction, creates man through matter,

and that this matter man with a mind inside is the image and likeness of God. Scholastic theology has said that God gave this man the right of choice between good and evil, and rewarded him according to his choosing. If he chose good, he was given a passport to heaven, nevermore to be disturbed; but if he chose evil, he was sent to hell, where he was to submit to eternal punishment. It was further taught that sickness and suffering were sent by our heavenly Father, and that if we could not get rid of these things by material means, then the will of God became operative in death. But as mortal man could hardly expect God to do all, he himself made laws to regulate things in general, and attached penalties thereto for violation of these asserted laws. It was also believed that even should that man be fortunate enough to evade these laws until he had reached a ripe old age, he was sure then to meet another of God's servants, the grim reaper, from whom there was no escape.

In the world but not of it, we behold the evidence of this erroneous teaching everywhere. Innumerable sins, fears, and diseases assail mankind. War and destruction, poverty and lack, sorrow and grief, injustice and inhumanity, hatred and strife, and many other evils, seem to have placed men and nations under servitude and bondage. The terrible effects of these evils are everywhere seen and felt among all classes and peoples. We hear the cry for prevention on every side, and recognize the ceaseless and mighty struggles of mortal mind to free its man from the thralldom wherein it has placed him.

It is making laws to regulate everything, in the endeavor to eradicate at least a little of the evil effects of false belief. Health laws are made to govern health and happiness by air, diet, drugs, hygiene, exercise, and so on; but disease is just as prevalent as before; there are more health laws followed by more diseases. Surely health and happiness could not be enjoyed under such conditions, for fear, the chief cause of disease, has not been comprehended by mortal mind, and is left to roam from one mortal to another, leaving disease and suffering as a result of its entertainment. Jesus' words, "Ye shall know the truth, and the truth shall make you free," as understood in Christian Science, will bring freedom from all that is opposed to health, happiness, and holiness.

Humanity has long desired a lasting and universal peace among the nations of the earth, and has eagerly looked forward to the fulfilment of Isaiah's prophecy, "Nation shall not lift up sword against nation, neither shall they learn war any more." But when this glorious day of peace seems just at hand, this so-called mind begins its lawmaking, little realizing that its own false beliefs, its love of conquest, its pride of power, and its love of domination, are the predisposing causes of all war. Laws may seem to govern, a display of strength may frighten foes, diplomacy may pacify; but mortal mind cannot maintain a lasting peace. Immortal divine law, the law of Love, of Truth, and of Life, accepted and practised by men and nations, will cause the entire disappearance of evil from the earth.

Efforts are made by men to counteract poverty and lack by appeasing mortal mind through social and charitable organizations, but this method has not proved a check for these evils. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." As humanity through the study of Christian Science grasps the metaphysics of this saying, poverty and lack will disappear. Theology has been consoling the grief-stricken and sorrowing with an assurance that God knew best and would not willingly afflict His children. Many have restrained their tears, but their hearts would not be comforted.

Perhaps Job was right when he said, "I have heard many such things," and added, "Miserable comforters are ye all." On page 271 of *Science and Health* Mrs. Eddy writes, "The Sermon on the Mount is the essence of this Science." The second beatitude, "Blessed are they that mourn: for they shall be comforted," is therefore fulfilled in Christian Science. This teaching truly comforts by bringing to human consciousness the power of divine Love, and shows that man as an idea of Principle is unchanged in his divine relation, though to human sense man's spiritual individuality has passed from sight.

Numerous human laws have been enacted to restrain injustice and inhumanity, the chief causes of hatred and strife; but these laws have not destroyed these evils. At best they have only restricted; and often they have driven mortal belief to more subtle methods. Human law is how-

ever necessary until the divine law of loving God supremely and our neighbor as ourself becomes the basis of thought and action.

These are a few of the false beliefs of the world which Christian Science is healing, for it has come, as Moses came of old at God's command, to lead the children of Israel out of mortal mind bondage "into the glorious liberty of the children of God." It points with unerring aim at the words and works of Christ Jesus, and says, "This is the way, walk ye in it." Then let the Bible, explained through inspiration and revelation in the works of our Leader, be our guide, and if that Mind which was in Christ Jesus be in us, the healing works of Christian Science will be made manifest.

Jesus explained God as Life, Truth, and Love. His comprehension of God as ever present Life was so perfect that the dead were restored to life; his understanding of Truth enabled him to detect every thought, whether false or true, whether expressed or unexpressed; his sense of Love was so efficient that he could pray for his persecutors, "Father, forgive them; for they know not what they do." Christian Science explains Jesus' words and works. It teaches us that mortal mind, an unreal and temporal state of consciousness, entertaining false beliefs or lies, is the cause of all the disease and discord in the world, no matter in what form it may be manifested. The study of Christian Science gives us an understanding of immortal Mind, of Life, Truth, and Love, the real and eternal, and therefore divine Principle. In proportion as Principle is

apprehended by us and applied to our human problems, the false beliefs disappear, and along with their disappearance goes all mortal law and penalty, all disease and sin.

As the practice of Christian Science extends throughout the world, the mortal beliefs of war and destruction will be obliterated and everlasting peace will be realized; poverty and lack will not be found in the presence of God and His man, but comfort and peace will be found by those who formerly experienced sickness, sorrow, and grief. When divine Science is understood and practised as Jesus understood and practised it, instantaneous healing will follow its application to every human problem.

In their healing work Christian Scientists never see as a reality a sick or diseased person. They only

see war, destruction, poverty, grief, or any other of the mortal discords, whether expressed by one individual or a nation, as mortal mind experiences. The true Christian Scientist will always lift his thought to apprehend the Principle of man and the universe, and this understanding will expose every false belief or lie about God and His perfect creation. Furthermore, the truth of being so expressed cleanses every avenue of human consciousness it is permitted to reach, bringing spiritual illumination and enabling the individual to give expression to the spiritual and eternal, recognizing man as the idea or likeness of God. On page 565 of *Science and Health* Mrs. Eddy says, "Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science."

[Written for the *Journal*]

THOU LEADEST ME

MARY G. SCRIBNER

THOU leadest me, O Love divine, I know,
Beside the stream whence living waters flow.
My anxious heart has heard thy "Peace, be still,"
And rests, content to wait and know Thy will.

Thy power alone has set the captive free;
I lift my heart, O Truth, in praise to Thee.
Thou art my life—why should I longer fear?
Thou art my guide, and Thou art ever near.

Thou knowest the way my faltering steps to lead;
Thou art all good, supplying every need.
Thou art my all, my joy, my strength, my health;
In Thee I have all wisdom, power, and wealth.

Life, Truth, and Love, the one eternal Mind,
O Father, all I need in Thee I find.
Thou leadest me, O Love divine, I know,
Beside the stream whence living waters flow.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, ORANGE, N. J.

THE following brief historical sketch inadequately tells the story of earnest labors to establish the cause of Christian Science and its demonstration in the Oranges. First Church of Christ, Scientist, was informally organized in December, 1895, and held Sunday services and conducted a Sunday school in Berkeley Hall, East Orange, until the completion of a part of the church edifice in Orange in 1904. Later a reading-room was maintained by the church in the Tiplin Building, East Orange, until removed to 188 Main Street, Orange, in April, 1900. Testimony meetings were conducted in each of these places until the attendance outgrew the capacity of the latter locality, when the meetings were held in Berkeley Hall. At about this date a free circulating library was opened in the reading-room.

First Church was formally organized and incorporated April 5, 1898. When, in July of that year, the Sunday school collections aggregated ten dollars, the children sent the amount to our Leader for the church in Concord, N. H. Little hands were guided to sign the children's names to the letter which accompanied the gift, and the following acknowledgment was duly received from Mrs. Eddy:—

The check sent by you as a contribution from the Busy Bees of Orange, N. J., was safely received. Will you please thank the dear children for me, for this gift to Mother, to be used for furnishing the church in this city, . . . and say that Mother loves them all.

The children's next ten dollars formed the nucleus of a church building fund, to which were added, by

members and friends of the church, on the same day, contributions and pledges amounting to fifteen hundred dollars, and the gift of a pipe organ. Subscriptions continued to come in, and the church, though still small in numbers, owing to the floating population, felt justified in leasing, in August, 1899, a building site, 100 by 103 feet, valued at five thousand seven hundred and fifty dollars. The land was paid for in full in 1901.

Three years after the formal organization of the church, plans and specifications for a permanent edifice were adopted, and it was decided that the central portion should be built at once at an approximate cost of seventeen thousand dollars. Ground was broken in March, 1904, and the edifice with a seating capacity of three hundred and fifty was finished and ready for occupancy Nov. 1, 1904, despite frequent and prolonged delays. With the approval of Mrs. Eddy the set of readers' desks and three platform chairs of ecclesiastical design, which she had generously donated to the Concord church in its early history, was purchased by the Orange church, and now occupies the platform of the present edifice,—a cherished memento of our revered Leader. Indebtedness on this portion of the building was canceled Jan. 7, 1907.

In May, 1910, the reading-room was removed to more commodious and better appointed quarters in the Decker Building on Main Street, Orange. At the annual business meeting, April 11, 1911, it was voted

to complete the edifice at a cost of twenty-five thousand dollars, which finally reached the sum of forty-nine thousand nine hundred dollars, making a total cost of approximately sixty-six thousand nine hundred dollars, including the price paid for the land. The corner-stone was laid with simple, impressive ceremony in the early morning of July 7, 1911. Regular services were held without interruption during the entire period of the construction of the edifice. In such an orderly manner did the extension of the edifice progress that it was difficult to tell just when the old landmarks disappeared and the new surroundings appeared in harmony of completeness. The first service in the finished edifice was held on Thanksgiving day, Nov. 30, 1911.

The glad tidings that contributions and pledges sufficient to cover the mortgage had been received, therefore the church would be dedicated at an early date, was announced on Thanksgiving day, Nov. 30, 1916, just five years after the announcement that the church edifice had reached completion, and testimonies of gratitude welled up from responsive hearts on every side. On Dec. 31, 1916, the church was dedicated to the service of God.

From the date of its inception

to the present time the church has promptly paid all current expenses. The growth of the Sunday school throughout this entire period has been sturdy. A promising sign of the spiritual growth of the church is evidenced by frequent cases of instantaneous healing at the Sunday and mid-week services, also at the Sunday school sessions. During its vicissitudes, as well as in its seasons of victory and rejoicing, the church, together with the Sunday school, has responded, according to its ability, to calls from headquarters for financial cooperation, and sent aid to brethren in localities devastated by earthquake, fire, flood, and war.

All the steps taken in the different activities of this branch have been in the line of progression, and although its membership has been reduced from time to time by the organization of branch churches and societies in adjacent communities, also by frequent removals of entire families, prosperity has been maintained. In "evil report and good report" the church has stood as the house built on the rock. When passing through deep waters it has been loyal to Principle, to the teachings of the text-book and the Manual, and in thorough accord with the Board of Directors of The Mother Church.

FIFTH CHURCH OF CHRIST, SCIENTIST, LOS ANGELES, CAL.

THE first Christian Science service in Hollywood was held Oct. 24, 1909, in Masonic hall, the organization being known as the Christian Science Society of Hollywood, Cal. These services filled a long felt want and the growth of the society was so rapid that at a meeting of the mem-

bers the following month, it was voted to incorporate as First Church of Christ, Scientist, of Hollywood. The meetings having shown a marked increase in attendance, it was deemed wise at this time to start a building fund, looking toward the future need of a suitable home for the rap-

idly growing church. Masonic hall having already been found inadequate, a larger hall was rented in January, 1910, and in the same month a reading-room was established in a small room on Hollywood Boulevard, near Highland Avenue. Shortly after this, Hollywood was annexed to Los Angeles, and it became necessary to change the name of the organization to Fifth Church of Christ, Scientist, of Los Angeles.

In May, 1911, two adjoining lots were purchased on Gower Street, this street being considered at that time quite as accessible as any in the city; but with the growth of Hollywood it was found that the location was not as central as at first thought, and in July, 1913, a lot at Hollywood Boulevard and La Brea Street, the site of the present edifice, was purchased for ten thousand dollars.

Two other moves were made to larger halls, each time the church having outgrown its seating capacity, and with the marked increase in numbers a strong, steady growth in the sense of unity was noted throughout the membership. Services were held in Wilcox hall for nearly two years, the reading-room being located in the same building, but continued increase in attendance necessitated a move to the new Woman's Club House, this auditorium being on the ground floor and most desirable in every way. Once again the reading-room was moved, this time to its present central location, a large room on the street floor at 6683 Hollywood Boulevard.

The next active steps toward the church building were taken in April, 1915, when plans were adopted for an edifice to seat about one thousand

persons. In February of the following year building was begun. At this time the building fund was in a most encouraging condition, the lot having been entirely paid for, while about one half the money required to complete the edifice was on hand. Later the Gower Street lots were sold and the proceeds turned into the building fund, and contributions coming in steadily made it possible to settle each contract as it became due.

On March 8 a copper box containing copies of all of Mrs. Eddy's published works, "The Life of Mary Baker Eddy" by Sibyl Wilbur, "History of The Mother Church" by Joseph Armstrong, and a late copy of each of the Christian Science periodicals, was placed in the cement in the southeast corner of the building with a short and appropriate service. As the Sunday school pupils were greatly interested in the church building, they were given the opportunity to pay for any part of it which they might choose, and they unanimously voted to pay for the organ and for the chairs on the rostrum. The sum raised so lovingly for this purpose was completed in November, 1916, and the activity and interest which the children manifested was a blessing to the Sunday school. Many instances of loving, unselfish labor were brought out, and a sense of unity was engendered by the constant desire to reflect divine Love.

Our Leader in her wisdom and love for mankind having provided in her will for a fund to assist in the building of branch churches, on Sept. 20, 1916, action was taken to apply to the Trustees under the Will of Mary Baker Eddy for assistance in making

final payments on the edifice. In reply to the appeal a letter was received stating the amount which would be given by the Trustees as a last payment after all other bills had been paid. By the first of December

the entire amount necessary to meet all obligations on the building was at hand, and on Dec. 17, 1916, just ten months after work was begun, the church was opened and dedicated to the service of mankind.

FIRST CHURCH OF CHRIST, SCIENTIST, EMPORIA, KAN.

IN 1897 two students of Christian Science began meeting together on Sunday to read the Lesson-Sermon. Soon others became interested and a regular service was instituted. This small commencement marked the dawn of Christian Science in Emporia.

The first meetings were held in the homes of the members, but with the growth of numbers the need for a larger room became apparent, and the Sons of Veterans hall was secured and used until January, 1898, when Chase's Music Hall was rented. It was while meeting here that a charter was secured, a church of thirteen members was organized, and Wednesday evening meetings were started. Later, a Sunday school was organized, with a superintendent and one teacher, and the following November the church decided to take an offering or collection to pay the readers and organist, who heretofore had given their services free.

God most graciously led the members step by step, and the next move was to a room over the Emporia Savings Bank, which was used for church service Sundays and Wednesday evenings and as a reading-room for the remainder of the week. This met the need for a time, when it seemed advisable to equip a room exclusively for a reading-room; so another move was made to the second floor of the Citizens' National Bank

Building on West Sixth Avenue, and the work of distributing Christian Science literature was begun.

Growth in attendance was such as to demand larger accommodations, and in 1910, although the membership was still small, the church raised the sum of seventeen hundred and fifty dollars and purchased the lot at Ninth Avenue and Commercial Street on which the present church edifice stands. The erection of a building was then discussed and each member was asked to respond to the promptings of his own heart. Divine Love opened up new channels in all directions, and the edifice was erected in 1911 and 1912 at a cost of above twelve thousand dollars, this amount including the price of the land. The building was completed and the first service was held therein Sunday morning, June 9, 1912. An indebtedness of twenty-five hundred dollars was gradually reduced, until the dedication of the building free from all incumbrance was made possible on Jan. 7, 1917.

Although development has not been rapid, it has been steady. The Sunday school has enjoyed a steady growth from year to year, through the reading-room and distribution committee an excellent work is being done, and it has been the privilege of the church from time to time to send contributions to many different

causes. At least one free lecture on Christian Science has been given each year, and often two or three lectures within a year. In looking back over the history of this church the hearts of its members are filled with gratitude to God, obedience to whose wise

guidance has made possible all that has been done. Sincere thanks and congratulations are also due to the loving, faithful workers who have so nobly labored in loyal adherence to the wise counsel of the beloved Leader of Christian Science, Mrs. Eddy.

FIRST CHURCH OF CHRIST, SCIENTIST, TERRE HAUTE, IND.

PROBABLY every church of the Christian Science denomination is the fruit of a seed of truth planted in some receptive consciousness, and First Church of Christ, Scientist, of Terre Haute, Ind., is no exception.

A man who was suffering from a malignant internal growth, which several local physicians had diagnosed as incurable, after being given up by them, sent for a student of Mrs. Eddy, and was instantly healed. This was the beginning. The man and his wife later received class instruction, and every Sunday morning they read the entire service together, including the hymns, even though no one else was present. Then another grateful student, who had been healed of many diseases by the reading of *Science and Health*, joined them.

Although this couple later moved away, the service with the testimony meetings was continued in the home of this student, until sufficient numbers were attending regularly to justify the organization of a Christian Science Society. Then a move was made to a more central location, a reading-room was opened, and a Sunday school was started with three children and one teacher.

The first free public lecture on Christian Science was given in the Grand Opera House in the fall of

1900, when the interest in Christian Science had grown to such an extent that only one announcement was required to secure the necessary funds to defray the expense. During the last ten years two lectures have been given annually, and this has been a great help in arousing an interest in Christian Science.

First Church of Christ, Scientist, of Terre Haute was organized in 1902 with a charter membership of twenty-four. In 1913 a lot was bought in the best residential district of the city. This is free of all indebtedness and a building fund is growing, so that the members hope to own a church home in the near future.

Many changes of location have been made, as more commodious halls have become available. At present services are held in a church formerly owned by the Baptist denomination. This last move has been marked by much larger audiences and a greater activity in every way, including interest in the reading-room. Many copies of *Science and Health*, with other Christian Science literature, are in constant circulation.

Surely this church is built on the rock, for the waves of error have beat upon it. It has progressed with a steady although slow growth, and with never a backward step.

TESTIMONIES FROM THE FIELD

IT is impossible for me adequately to express my deep gratitude for the blessings that have come to me through the study of Christian Science. My life has been changed from one of sickness, sorrow, and anxiety, to one of health, joy, and peace. At the time Science and Health was given me to read I was suffering tortures from what the doctors called chronic colitis. I had sought relief in every branch of medicine, from X-ray treatment to the baths at Hot Springs, Ark., with absolutely no benefit.

After reading the Christian Science text-book almost constantly for several weeks, I found to my surprise that I was entirely healed, and though that was over nine years ago, I have never had the slightest return of this disease. Since this experience there have been many other instances of healing in my family, among them being what is known as double pleurisy, a throat affection, measles, whooping-cough, fever, influenza, ear-ache, and teething troubles. I am more grateful, however, for the peace and confidence that I now enjoy. All that I am I owe to Christian Science.
—*Sarah A. Riddle, Birmingham, Ala.*

IN the ten years that I have been a student of Christian Science I have had many proofs of its healing and regenerating power. This study was not taken up for physical healing, but through reading Science and Health I was healed of inflammatory rheumatism, to which I had been subject for years. A badly sprained thumb was cured in one

treatment, and a serious injury to the knee was overcome through my own understanding of the truth.

At first the fear was so great and the pain so intense it seemed as if I must ask a practitioner for treatment; then I realized that God is ever present, and by holding to the thought of His omnipotence and the unreality and powerlessness of evil, the knee went back into place. In less than half an hour all pain had vanished, though it was some time before the sense of stiffness had entirely disappeared. From the afternoon of the accident I was able to attend to my household duties and to go up and down stairs frequently. This experience has meant much to me, as it has proved the ever-presence of divine Love, and that all we need to do is to avail ourselves of it.

Our children have been healed of various so-called children's diseases very quickly and without the fear and anxiety there would have been in the old thought. An attack of measles was overcome in two or three treatments, and a case of mumps was met instantaneously through my own understanding of the truth, the swelling going down very rapidly. My husband has been cured of hay-fever, from which he had suffered for twenty years.

These are but a few of the physical benefits we have received, and we are deeply grateful for them, but most of all I am grateful to have learned that in proportion as my knowledge of this truth is put into practice I become more loving, kind, and patient, and a better wife and

mother. I am continually proving that Christian Science, as taught by our text-book, is indeed adequate to overcome all discordant conditions, and am realizing more and more the wonderful work which Mrs. Eddy has accomplished for all mankind. My earnest desire is to become more vigilant and untiring in the application of Christian Science to my daily living.—*Mrs. Maplet H. Schuckman, Chicago, Ill.*

OVER two years ago I began to read *Science and Health* to get some idea of what Christian Science teaches, but with no intention of accepting it. It did not take long to convince me that Christian Scientists not merely believe but know the truth about God and man. As the book requires its readers to demonstrate its teachings, and states that "sound morals are most desirable" (*Science and Health*, Pref., p. x), I decided to be honest with its author. I gave up the tobacco habit after being a slave to it for twenty years, also the liquor habit of fifteen years' standing, and much to my surprise the truth became plain to me, and I realized that I was healed. On two or three previous occasions I had stopped smoking for five or six months at a time, but had always had a craving for it. On this occasion there was not the least desire to smoke, nor has there been since. I have also been healed of a chronic cough and a quick temper. I now use Christian Science to prevent discords rather than to cure them, and know what it means to be free-born.

These few words can hardly begin to express my thankfulness to God,

and my gratitude to our Leader for these healings, and particularly for the understanding of God, who forgives all our iniquities and heals all our diseases. I am rejoicing daily in victories over the carnal mind.—*W. E. Cawker, Royal Oak, Mich.*

CHRISTIAN SCIENCE is the greatest blessing that has come into my life. When it was brought to my notice about four years ago, I accepted it with an open mind and heart, never once doubting the statements made by my sister. I attended the testimony meeting the following Wednesday evening, and was so impressed that I never went back to the church of which I was a member. I was not at that time in need of physical healing, but have since had many demonstrations which have meant much to me and which have always been a step in spiritual advancement. Stomach and bowel trouble, sea-sickness, bleeding at the nose, and burns have been quickly overcome.

The path that leads to harmony is not a bed of roses, and I have had many a hard climb, but have always pressed on, trusting God, and I have been wonderfully blessed. I used to have a sense of lack, not only of money and material things, but of happiness. All this has been eliminated, and in its stead has come an enlarged understanding of God as the protector of man and his real source of supply, together with a sense of peace before unknown to me.

The Christian Science text-book, "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, is indeed a blessing to mankind, and the spiritual uplift I have gained from its study

cannot be expressed in words. The Bible is loved and studied more since Christian Science came into our lives. A great light has been thrown on this Book of books, and I often wonder how mankind could have been so blind all these years to the promises of good it holds.

I am thankful to God for all the blessings received, and grateful to Mrs. Eddy for the love and unselfish devotion she has expressed in her work for suffering humanity. Not only have the physical healings been permanent, but Christian Science is more a part of my life every day and meets every need. Sickness, inharmoniousness, misunderstanding, and prejudice are less apparent in our home, and we have every reason to be grateful for this truth that makes free.—
Ruth C. Clay, Los Angeles, Cal.

[Translated from the German]

ABOUT five years ago I first heard of Christian Science. At that time I was at home under medical treatment. This treatment was looked upon as a last endeavor to free me from blood-poisoning in a severe form, which for two years not only had caused me the greatest distress but also had been a serious handicap in my profession as a violin player. Our old physician, with whom I was on very friendly terms, attended to the case with much devotion, but failed to effect a cure, and finally dismissed me in a slightly improved condition with the remark that my blood was diseased, that there was a tendency with me to be thus afflicted, and that I would have to make up my mind to submit to the trouble.

Just then I received a letter in which my attention was called to Christian Science. My attitude was one of distrust, however, and I answered accordingly, saying that I had never heard of Christian Science, and that I certainly would never think of going into anything of that nature without being fully convinced of its truth. Upon my return to Berlin, and after the rather disconcerting verdict of all the physicians whom I had consulted, I began to attend the Christian Science services and to read the *Herold*, at first scrutinizing and weighing what I read, but afterward gaining confidence, which finally led to the clear recognition that this was the right course, that Christian Science was indeed the truth.

I would like to mention here that Christian Science attracted me in the first place as a religion. It was not until later that I received a few absent treatments, which by the way were always attended by immediate results. In the beginning I put entirely aside all question of treatment, as I still had a sense of fear with regard to what I thought might be an outside influence, for my earnest desire was to be able to think and act entirely from within and to arrive quite freely at my conclusions. While working on and assimilating this teaching, every thought of fear gradually disappeared, as well as the sense of distrust mentioned, and at the same time everything that had seemed to cause me so much sorrow and pain.

I have been healed completely of the blood-poisoning, and severe colds which I used to contract every now

and then have failed to manifest themselves. My financial condition has been so improved that I have been enabled to secure a good instrument, which was much needed in my profession. I have found a great deal to do, and the doing has been attended by much happiness; in short, my life has been completely transformed through Christian Science. My former teacher at the academy used to call me a poor, unlucky person, on account of the many mishaps which befell me. To-day I am a cheerful, happy, and healthy person. I have experienced so many blessings in a physical as well as in a mental way through Christian Science, that as I look back in humility and deepest gratitude I know where to turn for help in time of need.

I think of Mrs. Eddy, our noble Leader, the Founder of Christian Science, with a sense of deep reverence, and my endeavor shall be to continue in the way shown to us by Jesus, which I have found through Christian Science. I know that thus only can I truly show my gratitude, for I am indeed profoundly grateful. —*Gertrud Rohloff, Berlin-Charlottenburg, Germany.*

CHRISTIAN SCIENCE was first offered to me twenty-eight years ago, but I gave no attention to it until 1902, when it found me in a most unhappy state of mind and in miserable health. From that time on I was helped constantly, and know I would not have lived through the many storms had it not been for this teaching. While the letter was understood, the spiritual understanding

was slow in dawning on my consciousness. For some time, however, I have realized that no earthly joy can compare with that which comes from the spiritual understanding of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I have had many demonstrations, but two of them stand out above all the others. In 1909 my only son, then seventeen years old, was healed of a severe attack of acute lung trouble in one treatment. When he left for the office in the morning he seemed to have a bad cold, and that night he came home with a well developed case of acute lung trouble. A practitioner was called, and when he came, about half past eleven, the boy was delirious and in great pain. Two hours later my son was sleeping quietly, and all alarming symptoms and fever had gone. This was on Friday, and on Monday he was in his place at the office, perfectly well. Is it any wonder our hearts overflow with gratitude and love toward our beloved Leader for her unselfish and patient labors, which enabled her to give us this precious truth?

The other healing occurred in January, 1915. I was filling an alcohol stove, and in some way the alcohol ran over my hand and arm; but I was not conscious of having spilled it until the match was lighted, when my hand and arm were one mass of flames. I managed to smother the flames, but began to suffer terribly. The assurances given in the ninety-first psalm came to me, and I repeated them over and over, until finally I was able to get to the telephone. Inside of ten minutes

after I had spoken to the practitioner all pain had ceased; but my hand was badly swollen, so I put it out of sight and went on working. After another ten minutes or so had passed, the swelling had gone down, and the only mark left was on the fourth finger, where the flesh had been torn in pulling off my rings; but even that was healed over in a few hours and there is not a mark left. This experience brought home to me as never before that the instant application of the truth as taught by Mrs. Eddy does heal and save us. It also made me realize how we are protected by divine Love at all times.

This testimony is given not only to show my love and gratitude to God, but because it may help some one who is ready to turn to Christian Science, and encourage such a one to trust this truth that makes free, for it is indeed the Comforter which Jesus the Christ promised to leave with us for all time.—*Mae Carington Barnes, New York, N. Y.*

WHEN Christian Science found me I had for five years been reaching out to every material promise of relief from physical and mental suffering. Not finding the much needed help through these methods, in an hour of agonizing pain and discouragement I turned to Christian Science. I knew nothing of this teaching, though I had heard of a number of people who had experienced physical healing through its application. This to me new and wonderful truth, so beautifully reflected and expressed through the faithful practitioner, accomplished that for which it was sent, and I left her home with my views

about life completely changed, having been given the rock upon which I could firmly stand. During the four years since this experience, through the prayerful study of this Science and the effort to apply it to my every need, many so-called abnormal conditions, both mental and physical, have become normal.

I wish especially to mention the healing of severe eye strain and a structural defect of the eyes. Glasses had been worn for fourteen years, and I could not do without them even for a few moments without severe pain and inflammation resulting. An eye specialist had told me that I would always have to wear them, but with the loving help of a practitioner I was able to discard them without experiencing the slightest difficulty, and my eyes are perfectly healed.

I am thankful indeed for the message of Christian Science, and deeply grateful to the messenger. I greatly appreciate the benefits I have received through the authorized literature, as many times needed encouragement and healing have been derived from the articles in the periodicals. My earnest prayer is that I may be spiritually qualified to help others to find their true selfhood.—*Vernie Solomon, El Paso, Texas.*

FOR what Christian Science has done and is doing in my family I wish to express my deep gratitude. Fourteen years ago I realized that drugs could not cure me of a chronic disorder of long standing, and was advised by a nurse to try Christian Science, as she said she knew of nothing in medicine that could help me permanently. I accordingly applied to

a Christian Science practitioner and was healed in two weeks' treatment. Our little son, suffering from the same disorder, was then quickly healed, and has never taken medicine since. Eight years later I had a relapse, but with the help of a practitioner the healing was established, and I feel sure that it is permanent.

In *Science and Health* Mrs. Eddy says, "The prophylactic and therapeutic . . . arts belong emphatically to Christian Science" (p. 369), and we feel that our greatest demonstration has been our continued good health. We are especially grateful for the harmony manifest in our home, and for the wonderful help we have in the disciplining of our child. Growth in grace seems very slow, but I hope some time to be worthy of the name Christian Scientist.—*Belle W. Macdonald, Superior, Wis.*

WITH deepest gratitude I testify to the healing power of divine Love. When using the oven of a fireless gas range, I did not push back far enough the lever that makes the oven fireless, so the valve was partly closed and only one burner lighted. As a result, when the oven door was opened the gas exploded, burning my face, eyes, hands, and neck, and my hair was all ablaze. The fire was extinguished by my daughter, and I immediately declared the truth and tried to realize that there are no accidents in God's kingdom. A Christian Science practitioner was quickly summoned. I began to feel easier before the practitioner came, and during the treatment the severe pain gradually left. The accident happened a little after eight o'clock

and by half past nine all pain had ceased. In two weeks my face was entirely healed without a scar or blemish, and I experienced no bad effects whatever.

I have had several wonderful experiences of healing through the help of practitioners. Kidney trouble, gall-stones, rheumatism, inflammation of the nerves, and severe colds have been overcome. For these and many other blessings I thank God, and likewise feel very grateful to our Leader, Mrs. Eddy.—*Mrs. E. W. Hutchison, Council Bluffs, Iowa.*

My heart is filled with thankfulness to God as I send this testimony. A few years ago a lady who was interested in Christian Science kindly explained it to me and lent me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I thought the chapter on Prayer beautiful, and the spiritual interpretation of the Lord's Prayer, as given on page 16, especially attracted my attention. Very soon I was able to prove to myself the unreality of sickness and sin.

Since I became a Scientist I am thankful to say my life is much happier and my health is good. While I was spending a holiday with relatives in England, my little nephew had to mortal sense a bad toothache and his face on one side was much swollen. None of my people were Scientists, but I offered to help him, and the mother gave her consent. After speaking a few comforting words to the child I gave him treatment, and in a short time the pain was gone and the swelling had disappeared. Within a quarter of an

hour the face had become its normal size. For this demonstration, and others, I am truly thankful. My earnest desire is to become a better Scientist and to help others to understand and demonstrate this glorious truth.—*Sarah Kier, Rooiberg, Transvaal, South Africa.*

ABOUT the middle of January, 1915, after exhausting every remedy known to the medical profession for the relief of a stubborn cough of years' standing, I was invited to visit the Christian Science church, and attended a Wednesday evening meeting with my brother. At the close of the meeting I met many pleasant people, and was greatly impressed with their kindness and interest in me, when my past life had been so full of sin.

The next day I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to read it. I soon decided it was the truth, and at once visited a practitioner's office, where I got my first glimpse of a God who was near and who cared for me. I read the book at every opportunity, and soon found that the taste for tobacco and liquor had gone, and that all the sins common to such habits were leaving me; even the places of entertainment I formerly enjoyed had lost all attraction for me. My cough too gradually yielded, and I was able to lay aside glasses after having worn them for twelve years. I have also been healed of a violent temper and a sullen disposition; and where once the world seemed to have only hardships for me, I now enjoy the happiness and freedom of one who can claim man's birthright,—dominion over all.

About a year ago I suffered from an abscess, the result of a rectal trouble. A surgeon who examined it seemed to feel that an operation was inevitable; but I turned again to Christian Science, and through the faithful efforts of the practitioner the abscess soon entirely disappeared, also a skin disease which had affected different parts of my body for years.

Words are inadequate to express my thankfulness to God, and my gratitude to our Leader, Mrs. Eddy, for the benefits received. I am especially grateful for the spiritual uplift which has come to me through the understanding of God as taught in Christian Science.—*M. W. Balfour, Kansas City, Mo.*

THIRTEEN years ago I was operated on for appendicitis and a growth in my side. Although the operation was performed by a noted surgeon, the result was almost constant pain in my side and severe headaches. The suffering was becoming so intense that I was discouraged, and had about decided to undergo another operation, although I had no confidence in it, when we heard a lecture on Christian Science and the experience of a neighbor who had been healed through the power of Truth. I was advised to try Christian Science, and in four treatments from a practitioner I was completely healed.

My husband and son took up the earnest study of Christian Science with me right after my healing, and we have had the privilege of attending First Church of Christ, Scientist, Seattle, and all the lectures in or near this city. In this way, and with the

daily study of the Lesson-Sermon, some measure of understanding has been attained and we have had some beautiful demonstrations. My son has had the great privilege of being in the Christian Science Sunday school, and when he was appointed to work in the check room we were all very happy, for he wanted to do something for our cause. It was to us a beautiful demonstration of God's love and care.

I cannot find words to express half of the gratitude I feel for Christian Science, and for the many wonderful channels that have opened up to us to attain some understanding of this truth about God. I hold in my heart's deepest and purest love each and every one connected with this work of spreading its teachings according to the plans of our wise Leader, Mrs. Eddy. Although we were church members for years, the Bible to us was a sealed book. Now, each day and each hour Love is unfolding to us a little more of the truth. My desire is so to live as to be worthy to have named the name of Christian Science.—*Mrs. Edward John Allen, Seattle, Wash.*

WITH a heart full of gratitude I give this testimony in regard to what Christian Science has done for me and mine during the past twenty-three years. When medicine failed to help me, I turned to Christian Science, and was soon freed from the bondage of bowel trouble. At the same time my little daughter was healed of rheumatism. The neighbors said she would pass on unless she had medical attention, and not knowing much about Christian Sci-

ence, I was filled with fear. When I wrote to the practitioner (my daughter was having absent treatment) and told him of my fear, it was soon destroyed, and the child was restored to better health than she had ever before experienced. In three weeks she was out of bed and well.

During all these years my two daughters and myself have relied wholly on Christian Science when sickness and various other problems have been manifested. A beautiful demonstration was made for me about three years ago. I slipped and fell in the yard, and in falling threw my right arm above my head. I got up immediately, but the next morning could not dress myself and had to ask for assistance. I tried to treat myself, but after a few weeks, as there seemed to be no improvement, I applied to a practitioner for help. Absent treatment was given me for three weeks, and still the trouble did not yield. Another practitioner treated me, but with no better result.

During all this time one of my sons had wanted me to see a doctor, and at last I did so, thinking it was best to do as he wished, for his thoughts of fear and anxiety might hinder the work in Science. After an examination the physician said the ligaments had been torn away at the shoulder and he did not think they would ever go back into place. He also said he thought the arm would be useless, although he would do what he could. He bandaged the shoulder firmly, and I kept the bandage on for two weeks. He then said he had done all he could, and added, "If Christian Science can do anything for you, it is more than I can do." I was not discouraged, for

I knew that "with God all things are possible." I asked another practitioner to take up treatment, and in six weeks I could comb my hair and dress myself. In three months my arm and shoulder had become perfectly normal.

For the physical help received through Christian Science, and for the spiritual uplift that has come to me from the daily study of this truth, I am thankful to God, who gave Mrs. Eddy the spiritual discernment that enabled her to make known to mankind this truth which makes free.—*Hilda S. Benson, Placerville, Cal.*

ONE near to me was healed of chronic stomach trouble, which was overcome in the second Christian Science treatment, and the demonstration led me to investigate this teaching. Then when I became ill with what to mortal sense was appendicitis, dread of an operation urged me to seek aid in Christian Science, and in a few days the case was fully met. Two months later I again applied for help, and a nervous disorder of the eyes of over twenty years' standing was overcome, so that glasses were laid aside.

In July, 1915, the ball and instep of my right foot was so badly injured that it was difficult for me to walk. Christian Science treatment was given me, however, and in about three hours the pain suddenly ceased, and I walked across the room with no discomfort except from stiffness. I slept well that night, and the next morning went to work as usual. The stiffness left during the day as suddenly as the pain had gone, so that I walked as well as ever, and there

has been no further inconvenience from it.

My last demonstration was over chronic catarrh, and for this healing I cannot be too thankful. Business and financial difficulties have been solved with the help of divine Love, and since learning that the real man is spiritual, sinless, and is God's perfect idea, I have experienced more love and charity for my fellow beings.

Through gaining a spiritual understanding of Life, Truth, and Love I have been led to a realization of my own unlimited possibilities, and there has been aroused within me a greater desire to strive after all that is highest and noblest in life, to share with others the blessings to be found in the study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.—*Eva J. Duncan, New Orleans, La.*

For some time I have felt a strong desire to express my gratitude to God and to submit my testimony for publication, in the hope that some one may be benefited by reading it. For many years I was a sufferer from female weakness, and was never able to hold or to rock any one of my four children or do much about the home. A great deal of my time was spent in bed under the care of a physician, but I did not receive any permanent help.

After wearing an abdominal support for over thirty years, I decided to try Christian Science, and so had treatment for several weeks. At last the time came when there was an unconscious test of my healing. Wishing to aid my daughter, who seemed

very frail, I carried her baby, a heavy child about six months old, to the top of a long flight of stairs, but felt no return of the old trouble, although the abdominal support had been discarded. In fact, I had completely forgotten the old infirmity until my daughter called my attention to the fact that I was healed. There has been no return of this trouble, and for over seven years I have been able to do most of the work for a family of four. I can now be on my feet about the house the greater part of the day, and can take long walks, something that before was impossible.

Error had been nurtured so long that it persisted in appearing in various forms, such as diseased gums, toothache, and overflow of the bile ducts; but all these have been overcome through the power of Truth. I am healthier and happier than ever before, although over sixty years of age, and more thankful than words can tell for my healing, for the better understanding of the truth which heals, and grateful to Mrs. Eddy, the Discoverer and Founder of this new-old religion, the religion of Life, Truth, and Love.—*Hattie A. Ives, Fort Atkinson, Wis.*

I take pleasure in witnessing to the truth of my mother's testimony. It was my little girl whom she carried, and her healing caused me to turn to Christian Science. This truth has been our only remedy for several years, for long ago the bottles of medicine were thrown away. My prayer is that our lives may attest our sincerity and our gratitude for Christian Science.—*Maude L. Webb.*

I wish to express my gratitude for benefits received from Christian Science. A few years ago, while living in London, I suffered severely from what is called neurasthenia. My work there, too, was not congenial. Having been introduced to the study of Christian Science several years before this, I tried to overcome through my knowledge of the truth the errors of self-condemnation and fear, but finally became helpless physically, mentally, and morally. I received help from many Christian Science friends, and soon I was able to realize the power of God, good. My circumstances having changed entirely, I left London very harmoniously, and am now engaged in interesting and congenial work. My experience has encouraged me to study and demonstrate the truth as it is revealed in Mrs. Eddy's text-book, "Science and Health with Key to the Scriptures."

There has been no return of the trouble, but rather a fuller realization day by day of perfect health. Through the daily study of the Lessons given in the *Quarterly*, which never fail to inspire and teach, my life has become much happier, and I have been able to demonstrate over limitations in my daily work, most noticeably in the removal of much fear, which would not have been overcome without the light of Christian Science. Perfection and ultimate harmony often seem a long way off, for so many problems appear to require immediate solution; but I try to remember that good cannot be demonstrated except step by step, and to be always conscious of the Father's loving care.—*Frank T. Moore, Farnham, England.*

IN February, 1913, Christian Science was first brought to my notice when material remedies had been exhausted in the attempt to find relief. I had suffered for years from chronic bowel disorder, acute stomach trouble, and many minor ailments. My healing in Christian Science was slow, but this caused me to search diligently for the truth which makes free, and I am now perfectly well, and stronger than ever before.

I can never be grateful enough for Christian Science, and to all the kind friends who have helped me along the way. I have had many demonstrations of God's power and goodness with my little boy, who was quite frail before coming into Science. Now he is strong and sturdy. A short while ago he swallowed a large safety pin, choking badly over it, but after help was asked for in Science he became perfectly normal. He slept and ate well and played around next day as usual. In less than twenty-four hours he was perfectly free, not having suffered in the least. On another occasion he had a high fever and to mortal sense seemed very sick. I was quite fearful and asked a practitioner to treat him. It seemed, as the Bible tells us, that the angel Michael fought that night against the dragon and prevailed. Truth broke the fear and proved untrue the prophecies of those in the house. The after manifestation of blisters on the child's hands showed me he had been saved from a disease laid down by mortal law as serious.

I have been healed of a great sense of depression as well as of fear and nervousness. I am most grateful, however, for the spiritual uplift, which

far exceeds the physical benefits. For these and for many more blessings received in Christian Science, I am thankful to divine Love, also grateful to our revered Leader, Mrs. Eddy, who has so lovingly shown us how to work out all our problems in Christian Science. — *Margaret Collins, Ocean Grove, N. J.*

SOME fifteen years ago my attention was attracted to the physical healing attributed to Christian Science, but for about five years I gave it little thought except when some miracle in healing, as I then termed it, came to my notice. At last I began to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the more I read the more I believed that it contained a great truth; but I could not understand it. The book was laid aside, only to be taken up again, for I knew there was something in it that I wanted and needed.

During all these years I suffered from many seemingly incurable diseases, and physicians could give me no permanent relief. I drifted from bad to worse and was a sinner in every sense of the word. Thinking that God was punishing me, I tried to reconcile myself to the inevitable, but all conditions, physical, mental, and financial, became worse, until finally self-destruction was contemplated. One night I came home fully convinced that my family and myself would be better off if I were out of the way, and was trying to get up enough courage to end it all, when suddenly the thought came to me to read Science and Health; so I once more began to read it, this

time more earnestly than ever. Understanding then came, and the great truth dawned upon me that God is Love, and that man is God's reflection, made in His image and likeness; also that I could not lay down my life, for it was not mine to lay down, but God's. From that moment I was a different person, and there came the realization that through obedience to divine Love I would be able to work out my own salvation.

I was faithful in the study of Christian Science and in attending Sunday morning services, but after about three months had elapsed chemicalization set in. While out driving in an automobile I became suddenly blind and sick, and for a few moments lost control of myself; but realizing the truth and knowing God's ever present help in such cases, I drove the car back to the store and went home, only to find the house locked up and my family away. For a moment it seemed as if I would lose my mind, and my first thought was to take medicine; but then it was clear that I could not serve two masters, so I lay down and began to read *Science and Health*. I was soon asleep, and awakened several hours later perfectly healed. I knew that in passing through this ordeal my mentality had been cleansed and purified.

To me this was a beautiful demonstration and I have had no use for medicine since. On awaking from this sleep, which came after reading only one page in the chapter on Prayer, I was hungry and ate a hearty supper, feeling better than ever before in my life. Since then

I have been well and happy. All of these blessings I owe to the faithful study of Mrs. Eddy's works.—*John S. Caldwell, Austin, Texas.*

SOME years ago my attention was drawn to Christian Science by the overcoming of a severe headache. A friend who came in one day when I had one of these attacks, offered to help me, and I told her she might do so. That was about nine o'clock in the morning, and in a short time I was able to get up and prepare the dinner. From that day to this, about twelve years, I have never had a headache.

Soon after my first healing an injured ankle was cured through the power of Truth, and since then Christian Science has been my helper. About five years ago three little grandchildren were left to my charge. Their mother had passed on with lung trouble, and as she was not a believer in Christian Science, to mortal sense the children were afflicted, the oldest boy having a severe cough, the second a rupture, and the third a growth on the foot which the doctors called a tubercular condition. Having learned that God is all-power, I was not afraid, remembering the Master's promise, "Lo, I am with you alway." Today those children are well and strong. The foot which the doctor said would have to be amputated is entirely cured, and there is no sign whatever of the growth.

I am deeply thankful to God, and grateful to Mrs. Eddy for the unfolding of the truth to mankind in this age.—*Elizabeth Morrow, Orangeville, Ontario, Canada.*

CHRISTIAN SCIENCE has given me an understanding of God by means of which I am daily finding out what life and reality are, and this makes me more grateful than I can tell. This truth has given me all I have. At one time it seemed as though everything in life were gone and I stood alone and in despair; but through reliance on Truth, and the complete relinquishment of all that is called worth while in human existence, in order that I might find myself as God's own child, I realized that nothing had been lost. That which I had supposed to be lost forever was restored, and with it—more precious than anything—was the priceless confidence that God is ever present Life and Love.

Physical ailments are disappearing through the understanding of Christian Science. Fear, ambition, and selfishness are being overcome, and there is always the joy and happiness which belong to God's kingdom, with a perfect confidence of more beauty and light as the truth unfolds.—*Mrs. Gail Eldredge, St. Louis, Mo.*

MRS. EDDY says, "If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere" (*Science and Health*, p. 3). Such was my state when through days of careless thinking and neglect of the truth there developed in me a morbid self-analysis, and as a result a physical condition which to my distorted sense assumed an alarming appearance.

Though I had been a student of Christian Science for quite a long period, a lethargic mental condition

developed which reduced my active interest to one entirely perfunctory. I studied the Lesson-Sermon whenever there did not seem to be too great a pressure of material things, and went to church, but entirely missed the joy I should have had in so doing. Wholly miserable, both mentally and physically, I drifted for some time, until a member of my family urged upon me the necessity for help, since I could not seem to lift myself out of the vale of depression wherein I was endeavoring, though only half-heartedly, to give thanks for Life, Truth, and Love.

Error assumed another phase at this point, arguing that I did not want help; but this falsity was destroyed and I sought a Christian Science practitioner, whose first words to me were these: "We must know that God is all there is." I repeated the words to myself silently, and a weight seemed suddenly lifted from me. God's allness had indeed been lost sight of through allowing material things to assume entity and power. Through not standing "porter at the door of thought," as our Leader admonishes on page 392 of *Science and Health*, this uplifting, protecting truth had been blotted from my consciousness by the unrebuked entrance of a multitude of mental suggestions as to matter, and man as subject to discord.

The thought uppermost had been that I needed physical healing for many ills,—defective heart action, torpid liver, nervous exhaustion,—but the practitioner explained to me, gently though unmistakably, that my great need was for mental and spiritual healing. The mental attitude of

indifference melted away under this first treatment, and an uplifted sense of happiness took its place. The physical healing was rapid and meant a great release for me, in that I could "walk, and not faint," or grow weary in assuming my daily tasks; but the regeneration was mental, supplying the true sense of God and His universe.

Each day is bringing me stronger assurance that God is All, and I am renewedly thankful to Him, and grateful to our dear Leader, Mrs.

Eddy, the channel through whom the truth has come to us. My healing has been permanent, and the spiritual awakening, which meant my physical release, has given me a field for thought and action wherein opportunities for daily overcoming and consequent rejoicing are many. I am more grateful than mere words can express, so I am loving God more and trying always to see the perfect man, God's idea, as an unending testimony of my gratitude.—*Edith A. Newbre, Chicago, Ill.*



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 1, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 9, 1917.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 3, 1916, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*

236 Huntington Avenue, Back Bay, Boston, Mass.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.



CLERK OF THE MOTHER CHURCH

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THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
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EDITOR'S TABLE

"THERE is but one way to heaven, harmony," Mrs. Eddy writes on page 242 of *Science and Health*, "and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses. . . . The finger-posts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide spiritual ignorance from the world, but we can never succeed in the Science and demonstration of spiritual good through ignorance or hypocrisy." In these few sentences Mrs. Eddy has sketched in sharp perspective the course of the true Christian Scientist. It is a severe test of one's purpose to demand of him that he rule out of his thinking all that is unlike good, and that his manner of living shall attest by his imperviousness to the allurements of sense the genuineness of his profession. Yet there is no other way, if he would win the heavenly guerdon.

The great Teacher knew only too well the temptations, the illusions of sense, yes, even the persecutions which awaited his followers in this world, and by precept and parable he brought home the lesson of endurance,—willingness to bear the cross if one would wear the palm of victory over sin, disease, and death. In the first enthusiasm of their new found hope and faith, while he was with them to mark the way, the disciples were eager to do his bidding. But what of the seventy who came back from their first mission rejoicing that even the evil spirits were subject unto them! Was it

after Jesus had given them what they considered "an hard saying" that "many of his disciples went back, and walked no more with him"? It was the testing time of the kind of soil into which the good seed had been cast. The sower went forth to sow: but only the seed which fell on good ground endured and brought forth a hundredfold. Well might he who knew the thoughts of those who gathered about him exclaim, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

By far the majority of those who come into Christian Science have been delivered from sorrow or suffering through its ministry. In joy and gratitude for having found a panacea for all their ills, they enter upon a new life, a life which, while not exempt from tribulations, nevertheless offers deliverance therefrom through self-abnegation and obedience to the behests of divine Mind. They have enlisted under a Leader who through many years followed the rugged path which leads from sense to Soul. Toiling, rejoicing, sorrowing, working, watching, and praying, she ran "with patience" the race that she would have every soldier of the cross run, a course which permits no loitering by the way, no side trips into flower bedecked fields that promise an easier, more inviting pathway to the journey's end only to lure the pilgrim into thorny thickets and bogs of despondency and doubt, but a straightforward following of the one way.

Christian Science is essentially a religion of service. It demands of its followers the fruit of their professions, the exemplification in their daily living of that commandment which bids men love God supremely and their neighbor as themselves. It would have them, when the call comes as it did to Saul, be "not disobedient unto the heavenly vision." No easy task was it which this zealous convert had undertaken, no popular cause in which he had enlisted, but there is perhaps none other of the apostles whose personal experience in overcoming, in enduring, makes so strong an appeal to struggling hearts today as does that of Paul. He gave up an honorable profession, home, family, and friends, to enter upon a life of toil, privation, and persecution, that he might know nothing "save Jesus Christ, and him crucified." Yet what a note of

triumphant faith rings out in his letter to Timothy: "What persecutions I endured: yet out of them all the Lord delivered me. . . . And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."

In the troublous days upon which sooner or later all are called to enter, we do well to remember and hold fast to these declarations of God's omnipotence and omnipresence. Sometimes the test of our endurance comes when we seemingly have been most faithful; we have wrestled and prayed, and yet the blessing is delayed; but if we have vested ourselves with that "whole armor of God" which Paul found so serviceable, He who has delivered us once will not fail us even to the end, the while—holding unfalteringly to our faith in the divine goodness—we endure as good soldiers till the course is finished and the victory won. As Christian Scientists we have pledged ourselves to the cause of Truth, and having put our hand to the plow we cannot look back. The way lies straight before us, and we have only to keep the goal ever in view and follow the Leader whose loving assurance to her students of three decades ago yet rings in our ears: "Our watchwords are Truth and Love; and if we abide in these, they will abound in us, and we shall be one in heart,—one in motive, purpose, pursuit. Abiding in Love, not one of you can be separated from me; and the sweet sense of journeying on together, doing unto others as ye would they should do unto you, conquers all opposition, surmounts all obstacles, and secures success" (Miscellaneous Writings, p. 135).

If we are "abiding in Love," if we are earnestly striving, through unfailing obedience to her teachings, to walk with the revered Leader, the narrow way will be illumined for us as was the road to Emmaus when the Master journeyed with his disciples though they knew him not. Long ago the Preacher discerned that "the race is not to the swift, nor the battle to the strong," but to him who is wise with the wisdom which is of God. He who is wise with this wisdom will not permit either the pains or the pleasures of sense to swerve him from the attainment of the one goal that is worth while,—"the prize of the high calling of God in Christ Jesus."

ARCHIBALD McLELLAN.

CHRISTIAN SCIENCE circled the earth and became a world religion in less than half a century. It has taken its place among the recognized Christian denominations having adherents in all parts of the world. When we seek to ascertain the particular manner in which this has been achieved, there unrolls before us a historic sequence in religious expansion more wonderful than any which has been recorded since early Christianity permeated the Roman Empire.

The discovery of Christian Science came in God's way and in due time. It was revealed to a New England woman and set down for human acceptance in the English language. Mrs. Eddy's discovery took place in 1866, and the publication of the Christian Science text-book, "Science and Health with Key to the Scriptures," in 1875. It is doubtful, looking over the whole field of world conditions during the period bounded by those years, whether any part of the globe was as well suited as New England to receive and shelter a woman's spiritual discovery, and it is likewise worthy of notice that the headquarters of the Christian Science movement was planted and remains in this same New England.

Now, the moment Christian Science had obtained a footing in Great Britain, Science and Health started on its voyage around the world, pursuing a way already indicated by the English language and already taken by the Bible. Christian Science literally encompassed the globe by following the circle drawn by the British people, using as stopping places the many dependencies, colonies, and commonwealths established by them, all speaking the language of the Christian Science text-book. Furthermore, as the British Empire contains somewhere within itself practically every type of government of which the human mind can conceive, from the absolute autocracies of the Orient to the direct democracies of the Antipodes; and as, like the United States, it shelters representatives of all the great divisions of the human race,—the white, the black, the brown, the red, and the yellow, yet all understanding the same language,—so Christian Science straightway found itself in touch with practically every existing phase of human thought.

In the mean time, radiating from the United States as a

world center, Christian Science began to reach non-English speaking peoples with its healing message. There followed the founding of *Der Herold der Christian Science*, designed, as our Leader states on page 353 of Miscellany, "to proclaim the universal activity and availability of Truth," and then also came the German translation of Science and Health printed side by side with the English standard text, also numerous translations of pamphlets into German, French, Dutch, Norwegian, Swedish, Danish, Italian, Greek, Russian, and Spanish. The members of the Christian Science board of lectureship in circling the earth not only pass from one British and one American possession to another, but are bringing Christian Science also to the coreligionists of Luther, Calvin, Zwingli, and other reformers. When *The Christian Science Monitor*, long projected by the Leader, was finally launched upon its great missionary journey, it became at once, and principally by means of the British Empire, a world newspaper, with a world public and a world circulation. The *Pax Britannica*, which for many years has assured the freedom of the seven seas more completely than the *Pax Romana* ever enforced peace on dry land, provides in these troubled days a safe passage for Christian Science literature to earth's remotest bounds. Amid a war chemicalization which is shaking the world to its foundations these peaceful messengers of health, holiness, and happiness continue to carry the good news over seas which, with the exception of certain well defined areas, are being kept free from strife.

At this very time also distribution committees are responding to the request of sea captains and sailors that Christian Science literature be placed upon their ships. Literally tons of periodicals, pamphlets, and books are thus finding their way to the four quarters of the globe. Eager readers from Hudson Bay to Cape Horn, and from the North Cape to the Cape of Good Hope, are thus being healed mentally, morally, and physically by Christian Science.

The channels used by Truth for its expansion do not subject Truth to themselves; rather do they remain willing servants, duly appreciated. Christian Scientists instinctively express their gratitude to the channels through which Truth

reaches them. They are principally grateful to the Discoverer of Christian Science, and in this connection do not forget the practitioners, teachers, and others who may have assisted them in the hour of need. A world wide movement does not desire to withhold just acknowledgment from any of the agencies which may have operated in its behalf, and in so doing it does not narrow its nature but broadens it.

Thus the eagle of inspiration, soaring to great heights of divine power, is cooperating with "the Lion of the tribe of Juda;" and this coincidence of endeavor has no tint of selfish imperialism or worldly domination, but expresses divine compassion for all men of all nations, fulfilling Mrs. Eddy's statement to be found on page 276 of *Science and Health*: "When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but all have one Spirit, God, one intelligent source, in accordance with the Scriptural command: 'Let this Mind be in you, which was also in Christ Jesus.'"

WILLIAM D. McCrackan.



THERE can be no question that Christian Science made its first appeal to humanity with the declaration that Mind is the healer of disease and that it includes all reality. Very few, perhaps, paused to argue this proposition, nor did they need to do so, for the evidence of Mind's healing power followed so closely upon the declaration of it that denials were practically ruled out of court. The second part of the statement, which is really included in the first, was however accepted more slowly by most people, for in this case conviction must be reached in the way mentioned by Mrs. Eddy, who says: "I won my way to absolute conclusions through divine revelation, reason, and demonstration" (*Science and Health*, p. 109). On the following page she says that "reason and revelation were reconciled;" and this also is the experience of all earnest truth seekers who accept the basic teaching of Christian Science, namely, the allness of God, infinite Mind.

It is interesting to note that in no other language than English have we a word which, strictly speaking, corresponds

to Mind. Modern teachers of philosophy have admitted this, and have thought that the word originated in the Sanskrit; but be this as it may, the important consideration for students of Christian Science is to grasp the tremendous significance of the "scientific statement of being," which says, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). As this becomes more and more clearly understood, the difference between divine Mind and the "carnal mind" is made clear, and without a clear sense of this distinction it would be impossible to demonstrate healing in Christian Science.

In studying the works of those who present the views of ancient and modern philosophers, it is made clear that the mind presented therein is one which is conscious of matter, hence of all evil, and which is dependent for its manifestation upon materiality. While it is true that some of the world's great thinkers, that is, apart from those who follow closely the teachings of Christ Jesus, have had wonderful glimpses of the truth about mind, yet in no case are they consistent, because their concept of mind includes the acceptance of physical sense evidence, and so the Mind that was in Christ Jesus is not to be found in the writings of these learned men. St. Paul had undoubtedly wrestled with all the advanced theories of philosophers, and it is altogether likely that he was acquainted with Plato's teachings, yet he did not hesitate to say in his first epistle to the Corinthians, "Hath not God made foolish the wisdom of this world?" to which he added, "Because the foolishness of God is wiser than men."

When Mrs. Eddy's teachings were first given to the world through the early editions of Science and Health, also through her own demonstrations and those of her students, even some who were deeply interested in the subject of Mind-healing were slow if not unwilling to acknowledge the difference between the one Mind, declared in Christian Science, and the "fleshly mind," to quote Paul again, which is the source and seat of disease and not its healer. It was no difficult matter to make people see that the fear of disease tended to induce its manifestation; hence they mistakenly argued that the mind which produced the disease also cured

it, and this theory has been held since that time by all who venture to cure illness by what is known as suggestion, and also by those who believe that suggestion explains the admitted healing work of Christian Science. Those, however, who study Mrs. Eddy's teachings in conjunction with the Holy Scriptures find that it is only as we know the Mind which is Spirit, God, that we are able to prove our understanding of the truth of being, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

Now, the mind presented in philosophy is said to be awake at times, and again asleep, to be conscious, subconscious, and unconscious; but never so far as can be discovered is this mind unconscious of materiality with all its attendant fear and suffering. In Christian Science, however, the Mind revealed on every page of Mrs. Eddy's writings is conscious only of its own entity and absoluteness, the allness of good, of Life, Truth, and Love. As this infinite Mind is recognized, though but a glimpse of its clear light comes to the darkened human sense, the result is the healing which links it at once to the healing work of Christ Jesus and glorifies him anew in offering the present-day proof that all which is told us in the gospels is the verity to which we may well cling, since it is indeed our very life.

Luke tells us (ninth chapter) of the feeding of the multitude by Christ Jesus; of the recognition and acknowledgment of the Christ by Peter; of the transfiguration; then of the healing of the epileptic boy. The chronicler adds, "And they were all amazed at the mighty power of God." We are further told that while they were wondering at what Jesus did and said, he admonished them, "Let these sayings sink down into your ears." As students of Christian Science heed this demand of Truth, the absolute purity and infinite power of divine Mind takes possession of their thought. Through righteous and untiring obedience thereto they fearlessly press on, and in glad acknowledgment of Mind's supremacy they pray, "Thine is the kingdom, and the power, and the glory, forever."

ANNIE M. KNOTT.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about forty letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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POSSESSION

ADAM H. DICKEY

THERE is a belief among mortals that they can become the privileged possessors or owners of something. When through the usual process of law a man acquires property, he has a strong desire to erect a fence around it and to keep everybody else away. Then follows the belief which is universally acknowledged, that he owns a certain amount of the earth's surface and that the law protects and defends him in private possession thereof. He builds a house and occupies it, calls it his own, and no one is permitted to approach or to enter it contrary to his wishes without being considered a trespasser. In our present degree of development it is generally understood that property is something which should have an owner; that the earth and all that is contained therein may be divided into parts and parcels, and that different individuals may claim possession of more or less of it to the exclusion of others. All this, however, is based on the supposition that matter is substance and that man is the proprietor of it.

Through the illusive processes of mortal belief truth is apparently reversed; thoughts are externalized into things, and these things are claimed, held, and dominated by individuals. Some people have a large amount of property, others a little, while a great many have none at all. This apparently unequal distribution of material possessions fosters envy, jealousy, and strife, often provoking the one who finds himself deprived of his heart's desire into the use of questionable means, if not of physical force, to gain his object. It would be safe to say that nine tenths of all the war and contention in the world has been inaugurated and carried on because of the invasion of so-called property rights, or because of a desire to extend material possessions.

Just as soon as a man finds himself in possession of a certain amount of matter,—of houses or lands, of stocks or bonds,—he is besieged by a sense of personal responsibility for his wealth and a fear that he may at some time be dispossessed of it.

The whole system of property rights and of the division of property is based upon the supposed substantiality of matter, an illusion which some day must be dispelled by the law of God, which declares that Mind is the only substance. This change may not be brought about all at once, but through right thinking and conduct there will in due time be established the true concept, namely, that "the earth is the Lord's, and the fulness thereof." Rightfully speaking, everything in this world belongs to God, and through reflection to man, who is the image and likeness of God. When therefore we have reached the point in our demonstration where we can resolve things into thoughts, the multiplication of these thoughts will be possible, so that every individual may reflect and possess all that belongs to his Maker.

In some lines of thought this ideal condition already prevails; for example, in mathematics. Let us suppose, however, that the figures used in making calculations, instead of being accepted as thoughts, were regarded as material objects. In such a case every mathematician or accountant would have to provide himself with a supply of figures, which would perhaps be made of some durable material like wood or iron, and which he would keep on a shelf or locked in a drawer. When the mathematician wished to use the figures he would take them out, arrange them in their proper order, and so be enabled to work out his problems.

If in a busy season the accountant's supply of figures should become exhausted, he would have to purchase more or perhaps borrow them from

his neighbor. He might approach a fellow worker and say, "I wish you would lend me two or three fives and a few sevens this morning; I am out of these figures." His friend might reply, "I am sorry, but I have been using so many fives and sevens lately in my work that I need all I have and cannot accommodate you." There might even be a shortage in figures which would affect the whole population, and there would be a scramble for a supply. The price of figures would advance, and if people really believed that these objects were a necessity, there would be such brisk competition that the price of enough figures to do business with would be out of all proportion to the cost of their production, and many people would have to get along without them.

This condition of affairs, however, is made impossible by the fact that figures instead of being things are thoughts, and as such are everywhere present without limit or restriction. No contrivance of mortal mind nor any scheme of manipulators can take away from us one single figure or deprive us of instantaneous access to all that we can possibly have use for. No war has ever been declared because one nation appropriated more than its share of the multiplication table, nor has any man been found guilty of using figures which he has surreptitiously taken from his neighbor.

Figures are mental concepts, and as such they are available to everybody. Some time it will be realized that not only is this true with regard to figures, but that every material object in the universe is but the counterfeit of

some divine idea and not what mortal mind represents it to be. The time will come when mortal mind will abandon its belief that ideas are represented by material objects, and when this time arrives there will be no fear of loss or damage. We shall then be able to carry out the instruction given by Jesus when he said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures [right ideas] in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

You may ask what all this has to do with our present demonstration. A great deal. Christian Scientists may add to their peace of mind and freedom from responsibility by thinking along right lines and endeavoring to put into immediate practice the teachings of Christian Science. If a man is engaged in a business which he believes to be his own, of which he thinks he is the creator and proprietor, and for the success of which he deems himself personally responsible, there may be a great sense of burden attaching to his position. He may suffer from poor business, loss of trade, or any of the beliefs which go with his particular occupation or profession; so long indeed as he feels that the business belongs exclusively to him, he will never be free from some of the countless beliefs that are supposed to affect trade in general and his occupation in particular. The remedy for this condition is for the man to begin to declare and to know that all is Mind and Mind's ideas; that there is nothing

whatever about his business that is limited or material. If God is the creator of all, and if everything in this universe belongs to Him, then this business which the man calls his own is really God's, and the man becomes the master of it only to the degree that he conforms his thoughts and his daily transactions to the law of God. If he recognizes this, and applies his understanding of the Principle of Christian Science to his work, his fear and uncertainty will vanish. He will find himself conducting and carrying on business in the manner God requires it to be done, and he will exercise dominion and control over it just to the extent that he places himself under the unerring direction of divine Mind.

If a woman considers herself the owner of a home and that everything in it is hers; if she believes she has furniture and fixtures which are her personal property; if she feels that she has servants to manage and that she must assume personal control over them as well as over every other household accessory, she may become so confused and distracted as to find herself utterly inadequate to control the situation. But if she is willing to accept God as the ruler of her household, to convert things into thoughts and to understand that "all things were made by him; and without him was not any thing made that was made;" if she can realize that divine intelligence governs and controls her servants, her house and everything that is contained therein, she will immediately lose all sense of care, fear, and responsibility, and find that the divine law of peace and harmony has taken possession of her

household and manages it. If she realizes that the servants are working for God and not for her, that everything about the house is designed to bring out and express the law of perfection, things will run much more smoothly for all connected with this establishment, and peace and joy will come to all who enter therein.

There is another phase of possession which is perhaps one of the strongest of mortal beliefs. Parents believe they are the privileged creators of something; that they can usurp the creative power of divine Mind and have children of their own, for whose bringing up, education, and future welfare they are entirely responsible. This feeling on the part of parents opens the door wide to the suggestion of failure, and the trials and tribulations which are supposed to go with the ownership and control of children assail them from every side. They must learn that God is the only Father and the only Mother; that man is the offspring of God; that he is not physical and material, but spiritual, reflecting and expressing the wisdom, love, and intelligence of infinite being. As soon as this line of thought is touched upon, the false sense of responsibility which mortal mind has placed upon parents is taken away, and they can then in the right way trust God to take care of their children, knowing that nothing can interfere with the harmonious results which accompany divine protection.

All belongs to God; nothing belongs to us. Man is neither a creator nor an owner. As Christian Scientists we can begin the realization of this at

once, and the results will be speedy and satisfactory. But when we relinquish all thought of personal possession, this does not mean that we must sacrifice everything we hold dear or that we shall really be deprived of anything. On the contrary, it means that through an increased understanding that all is Mind and the ideas of Mind we shall gradually come into possession of all that is worth while. This is surely a more gratifying way to bring God into our experience than to cling to the old material illusions. The mere act of surrendering something is not in itself a virtue, nor is there anything to be gained by assuming a false sense of humility. It is true that much is given up, but it is the old, unsatisfactory beliefs which we are really parting with, and these are supplanted by right ideas, giving to us a greater sense of freedom, power, and possession than we ever had before.

What did Jesus mean by the statement "He that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath"? Why, this: that the one who has the right idea is really the one that "hath," and his possessions are bound to increase; while the one who has the wrong thought is the one that "hath not," and he must of necessity lose even that which he seems to have. What we need to do, then, is to change our method of thinking. Jesus' saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is made possible only through Christian Science.

On page 62 of "Miscellaneous Writings" our Leader says, "Hold-

ing the *right* idea of man in my mind, I can improve my own, and other people's individuality, health, and morals." All things are accomplished through the right idea, which asserts itself in human consciousness and dispossesses us of our false beliefs. A knowledge of the right idea in Christian Science adds constantly to our store of wisdom and understanding. It is a law of metaphysics that thought externalizes itself. Therefore when we attain the standpoint from which we can see all material things as beliefs only, and that these things can be transformed and improved through holding the right idea, we shall then begin to bring into our experience the things referred to by Paul when he said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Another line of thought which suggests itself at this juncture, is that human beings believe they are in possession of a mind of their own, and that they can think and will as they please with respect to this mind. This belief leads to another erroneous conclusion, namely, that we are in possession of a body of our own, that we have personal eyes, ears, lungs, and a private stomach, all of which we believe to be material, and for the well-being of which we are responsible. When this error takes possession of us, the next thing that mortal mind claims is an ability to deprive us of sight, hearing, et cetera, and that our stomach can become disordered or diseased. This is all the result of believing in another creator besides God, another intelligence and power

to which we yield obedience. "Know ye not," Paul says, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." The only remedy for the ills of the flesh is to correct these false beliefs by introducing the right idea. On page 415 of *Science and Health* our Leader says: "Note how thought makes the face pallid. It either retards the circulation or quickens it, causing a pale or flushed cheek. In the same way thought increases or diminishes the secretions, the action of the lungs, of the bowels, and of the heart. The muscles, moving quickly or slowly and impelled or palsied by thought, represent the action of all the organs of the human system, including brain and viscera. To remove the error producing disorder, you must calm and instruct mortal mind with immortal Truth."

In mortal mind's method of thinking, thoughts are externalized as matter and are called the body. When we understand this, and grasp what Mrs. Eddy teaches in regard to the externalization of thought, we shall see that our bodies are nothing more or less than the outward expression of our thought. Therefore, to heal what seems to be a diseased condition of the body, we must drop all thought of it as material and recognize it as a purely mental product, an objectified condition of material sense, the correction of which, by replacing the false belief with the spiritual idea, will according to the law of God produce health and harmony.

God is the only creator, and all that He creates must be like Himself. Man is the individualized aggregation of right ideas, the com-

pound idea of God which includes these right ideas. "For God to know, is to be," Mrs. Eddy says (No and Yes, p. 16). Knowing is being; therefore what man knows of God constitutes his being, and the consciousness of man consists only of the knowing of those right ideas which already exist in the mind of God. It is scientifically impossible to put a wrong thought into consciousness, and there can be no imperfection in Mind, since whatever God knows is perfect and inviolable and can never be changed or altered in any way. Nothing exists but God and what God creates, consequently there is only one right idea of anything. "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal" (Science and Health, p. 70).

Mortal belief creates the human eye and declares it to be the organ of sight, while in reality sight is a quality of Mind, entirely independent of iris, pupil, lens, or other parts comprising the visual organism. When Jesus said that "the light of the body is the eye," he was not referring to a material eye, but to a mental condition. Hence what Mind knows about the thing we call eye is all there is to it. This is also true in regard to what mortal mind calls heart, liver, lungs, and all else that goes to make up the so-called material body. Mortal mind claims that man is organized matter, but mortal mind's beliefs are not substantive, and the fact remains that the only organization there is or ever can be is that compound spiritual idea of which this material organism is the counterfeit. Inasmuch as there is only one right idea of

everything, there is only one right concept of stomach. It is not made of matter; it is not a material thing. It is a mental concept, and as such has its rightful place in the divine Mind. Any other concept of stomach is false and misleading.

It is time for Christian Scientists to stop trying to doctor sick organs and devote themselves to exchanging their imperfect models for better and more improved beliefs, which is the only true method of healing. God is the law of health and harmony to all His own ideas, and not only is this true, but the law of God which governs the perfect spiritual idea is also the law of perfection to the human belief of things, and this extends to every organ of the human system. Whatever God knows about hand, eye, foot, is all there is to know about them. He knows that they are not material, but that they are perfect, harmonious, and useful ideas, and that their identity is distinct and eternal. If a man has the wrong concept of hand, eye, foot, his only salvation is to get the right idea concerning these useful members. If his body should be injured, it would be his concept of body that is affected, not God's, and the remedy is for him quickly to give up his erroneous belief of body and acquaint himself with God's idea. In the words of Eliphaz, "Acquaint now thyself with him [God], and be at peace."

On page 218 of Miscellany Mrs. Eddy writes: "Neither the Old nor the New Testament furnishes reasons or examples for the destruction of the human body, but for its restoration to life and health as the scientific proof of 'God with us.' The

power and prerogative of Truth are to destroy all disease and to raise the dead—even the self-same Lazarus. The *spiritual* body, the incorporeal idea, came with the *ascension*."

We can have no other body than the one perfect incorporeal idea. Man being the compound idea of God, it naturally follows that everything which is included in the consciousness of man must be spiritual and perfect, or it is not the consciousness that God knows and which man should have. Matter can never be spiritualized; but our mistaken belief which presents itself as matter can be corrected and thus spiritualized. To heal an imperfect heart, which is simply a wrong belief of heart, one must repudiate the testimony of material sense and claim the presence of God's idea, in order to improve his false concept. It is not necessary that he should know just what the divine idea back of the human belief of heart is. All he needs to know is that his mistaken sense of heart, which appears to be material, is not the right one, and that God's idea is present now and here and there is no other. If a man has an unhealthy belief of stomach, the only remedy is to admit the falsity of all that mortal mind says about stomach and claim possession of God's idea, which is the only perfect reality.

All sickness is due to a wrong belief of things, and the only remedy is to get the right idea. Because there is a right idea of heart and a right idea of stomach, we can understand what our Leader means when she says, "Divine Science . . . excludes matter, resolves *things* into *thoughts*, and replaces the objects of material

sense with spiritual ideas" (Science and Health, p. 123). If there were no spiritual ideas with which to replace objects of material sense, our diseased beliefs could never be corrected and our bodies could not be scientifically healed. God is not separate from His ideas; the right idea of anything carries with it the power and activity of infinite Mind, and when brought to bear upon the false belief, it produces a harmonious result.

If it is true that a wrong belief concerning body manifests itself as a disordered material condition, then the right idea which corrects the false belief must produce an improved physical manifestation. We can never heal by attempting to exercise the power of Truth on a sick body. It is the exercise of the power of Truth on a belief of sickness that produces the healing results.

Christian Science is an exact science, and as such it will permit of no deviation from its Principle and rule. It demands that the student, in order to demonstrate its truth, must be able to meet its requirements. Jesus said, "Ye shall know the truth, and the truth shall make you free." Then a knowledge of the truth of what Christian Science teaches is absolutely necessary to its demonstration.

We are all laboring more or less under the belief that man is a human being separated from his creator, with a mind and an intelligence all his own. This belief must be destroyed, and the only way to accomplish its destruction is by constantly holding in thought the right idea and by declaring the presence and activity of all the ideas of God. As these ideas become more real to us, we shall

find our human sense of things disappearing and ourselves growing more like Him,—more like infinite wisdom, more like Truth and Love.

Then shall it come to pass as Isaiah prophesied, that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

BEING MADE OVER

LUCY HAYS REYNOLDS

A YOUNG woman stood looking out of an office window. Below her stretched the city, and beyond circled snow crowned mountains; but it was not at this view she was looking. Instead, human life stood out before her thought like a panorama,—sweet childhood with its glad innocence, womanhood with its noble aspirations, and age with its tender serenity. How kindly it looked,—hope, faith, brotherhood, Christianity, all glowing together! Yet over it all hung the dark shadow of fear and blind belief.

Life had been very sweet to this woman, but now a new experience with great responsibilities was before her. The demand of the hour required a new nature, new ideals,—visions imparting spiritual power. Former ideals and opinions, put to the test, had failed. Though humanly good they were material, and therefore lacked divine power. Was she willing to surrender the established for the unknown, and trust spiritual intuition rather than human judgment? Could she let the old be torn down and pulled to pieces before the new was established?

Just then she heard a great noise. Looking down on the street below she saw a beautiful old residence being pulled down and made over for business purposes. What crashing of falling timber! How the old boards creaked and squeaked as the men

worked their picks in and out of the once nicely fitted floors! And with what resistance the staid old place seemed to give up its long cherished materials! Manifestly, being made over was not an easy process; it was full of jarring, resisting, and commotion. With sudden fear the woman yearningly turned backward to reembrace the worn out illusions of her former life, though still clinging timidly to the vision of the future.

Not until many months later did she emerge from a pathless wilderness to find an altogether different selfhood. Broad and strong were the new ideals now working in her consciousness, enriching and enlarging her life. Standing again at the same window and looking down on the street below, she saw a beautiful hotel in the place where the outgrown house had formerly stood. How perfectly the new building fitted into its surroundings, and how useful it was! “Being made over is a glorious thing,” the woman exclaimed, “no matter how trying the process, or how fraught with discouragement and doubt the tearing down may be.”

Surely all human consciousness is in need of being made over. Its worn out conceptions and traditions fail to meet the demands of the advancing age. But the spiritual idea as revealed through Christian Science is meeting these demands by tearing down mortal concepts, recon-

structing human consciousness, and establishing a sinless humanhood upon the foundation of Spirit and Truth. This making-over process is governed by a spiritual law of progress that leads from the human to the divine, even if in turning and overturning it produces great upheavals in mortal mind; but in the undermining of false beliefs and opinions the human is transformed and the divine is established.

With the coming of the Christ-idea into human consciousness none can escape the process of being made over, for our thoughts make us what we are. A human ideal produces one kind of life, a divine ideal another. In proportion as human concepts give place to the divine our natures undergo a change and our whole outlook upon life is recast. Seeking its true selfhood, the aspiring thought is caught up unto God and carried away in the Spirit, where the divine idea of sonship is revealed and man is seen as an incorporeal consciousness individualized in God, infinitely blessed, joyous and free.

This true selfhood is unseen to the senses, yet in its sublime glory it lives in the consciousness of every individual, whether recognized by him or not. How different is the human concept of man! Swinging between doubt and hope, sorrow and joy, love and hate, what has it to offer us? In all its majesty and power shines resplendent the divine idea of man glorifying God; in all its helpless ignorance shrinks the mortal sense of man bowing before matter. On page 353 of "Miscellaneous Writings" Mrs. Eddy says, "The human concept is always imperfect; relin-

quish your human concept of me, or of any one, and find the divine, and you have gained the right one—and never until then."

Lost in the vision of the real, one temporarily forgets all else until, when the flames of revelation die away, he finds that he still has his human self to deal with. Then comes a clash. The material nature wars against the spiritual. New aspirations born of the revelation tremble like the tendrils of a plant; the human sense cries out in agony, pride and egotism rebel, and personality argues for itself, its tastes, habits, and disposition. Standing before these two concepts of man it is ours to choose. We cannot be true to both and live consistent lives. The divine does not adjust itself to the human, but the human must give way to the divine.

If we do not willingly surrender the human concept of ourselves and others, circumstances may force us to do so. If we hold to the spiritual idea we cannot go backward, because it is impossible to unthink what we once knew to be true; nor can we stand still, for the new ideas charged with spiritual energy force us, whether willingly or resistingly, to go forward. Our attitude determines whether the process shall be easy or rough. If we are unwilling to endure the making over and choose simply to enjoy the vision while still clinging to the human concept, we become lukewarm and lose the positive, dynamic animus of spiritual activity. We then have only an undemonstrable theoretical or intellectual belief in spirituality, which lifts us but little higher than we are.

The human concept of man should be dropped altogether, for not until the God-idea is beheld, loved, and obeyed, do our lives become adjusted to the divine and scientifically correct. Many times with altruistic motives, devoted energy, and sincerity of purpose, students of Christian Science surrender all else to enter the ranks of Christian Science workers. But these human virtues are not divine characteristics, and therefore they lack the spiritual essence of healing. Human love cannot raise the dead. Instead of indulging in enthusiastic and emotional feelings about the spiritual idea, we need to take on the divine nature of that idea and assimilate its peace and power. It is only when human sense decreases and the spiritual increases, only when personality dies daily in the Lord, that the true selfhood is reached which carries with it the power to heal.

Often a humanly good man is loved for his beautiful character. His disposition, habits, association, family, all go to prove his worthiness, and yet in his heart God may be a stranger to him. Subject him to spiritual pressure and we may find a nature far more material than spiritual, a false individuality steeped in fixed opinions and self-righteousness. Lost in the traditional, conventional, and theological ideals, this type of consciousness misses the divine entirely. Such a man, despite his goodness, has to be made over according to the divine concept, even as does the invalid and the sinner. This is why such resistance or indifference to Christian Science is sometimes found among those whom we would

expect to be receptive because of their human goodness. Oh, short-sighted judgment, can any one ever be mortally perfect!

In the process of taking on the divine nature much of the joyous enthusiasm which the Scientist may have at first supposed to be spiritual, disappears to make room for the true idea itself, and he may for a time feel shorn of spirituality. This transitional period is fraught with misgivings, discouragement, and sudden changes of feeling. The human with all its latent qualities surges to the surface; it will not be suppressed, and there is many a backward turning. Weeping and wandering in this wilderness of human emotions, we seek again for the Christ, saying with Mary Magdalene, "I know not where they have laid him." No one knows where to find us, much less we ourselves; but these epoch making moments are portentous, for in this state of human emptiness the spiritual flows in and our natures are transformed,—"born of God."

It is a matter wholly between ourselves and God, this being made over. No one else can do it for us. Attempting to remodel another after our ideal interferes with God's law of unfoldment. Rather should we constantly appeal to the spiritual selfhood in others, watching and waiting for it to unfold under God's direction. Surrendering our personal desires or opinions as to what we should like another to be, and determining to know "no man after the flesh," we escape the great danger of planning and personally influencing the lives of others.

Being reconstructed according to

the pattern revealed on the Mount is not a human process; it is the work of divine law unfolding true individuality. This reconstruction goes on, perhaps, nowhere more actively than in human association. When, therefore, conflicts arise in church, business, or social affiliations, let us not withdraw, but rather rejoice in the opportunity it gives for character building. In the rubbing together of conflicting temperaments and tastes, sharp edges are smoothed off and polished, until we emerge at length with new and purified dispositions, grateful for every conflict. In the grinding process of reconstruction, human nature with all its emotions and impulses is never suppressed. It is first evangelized and then outgrown; its error disintegrates and its good is transformed.

Subjugating and annihilating personal traits, tearing down temperament, moods; disposition, prying up opinionated beliefs and false ideals, the divine concept of man is fashioning a new concept of humanhood. No longer concealed behind personal habits, dress, speech, society manners and ways, a new man steps forth, clothed in all the majesty of his di-

vine individuality. Youthful, joyful, serene, and generous, never swayed by passions, never responding to the impression of the senses, Christianly democratic and universal in nature, this spiritualized man is healing the sick and bringing happiness wherever he goes. This is a true human concept of the perfect, original man; it is this concept which Jesus exemplified, and it is the mold in which Christian Science is shaping our lives.

This remodeling is not the work of a moment; the Christian Scientist is still in the making. But, building for eternity and no longer looking to death for perfection, his purpose is to prove here and now his spiritual identity as the child of God. Rising on "the stepping-stones" of his dead self, he refuses to build up in his consciousness outgrown human concepts, and instead builds "more stately mansions," each one "nobler than the last."

Beholding the divine concept of man and letting it shape our lives, we will all come to know ourselves as God knows us, and be made over into new creatures, even the sons of God, that are born, not "of the will of man, but of God."

[Written for the *Journal*]

A SONG OF PEACE

MARY B. ROSS

My heart is singing a glad new song
Of the wonderful peace to be,
When the earth shall be filled with the knowledge of God
As the waters cover the sea.

When mine shall be thine and thine shall be mine
And strife and hate be o'er;
When Love shall reign in the hearts of men,
Then war will be no more.

THE WAYSHOWER

JUDGE SEPTIMUS J. HANNA

ALL who subscribe to the tenets of The Mother Church make the following acknowledgment: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower" (*Science and Health*, p. 497).

The word Wayshower implies a knowledge of the way. We wish to emphasize the definite article "the," for as here used it signifies that there is only one way. In the fourteenth chapter of John, Jesus speaks of himself thus: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The fact that Jesus was the way embraces the con-nate fact that he was the Wayshower. Had he not been the way he could not have been the Wayshower, for he must have known the way before he could show it to others. He did know the way, and therefore he was not a speculative nor a theoretical but a practical Wayshower.

It was this knowledge, no doubt, which enabled Jesus to make the startling declaration above quoted: "No man cometh unto the Father, but by me." Had he been less than the way he could not truthfully have made such a statement. One not sent of God, or divinely authorized, who should make so astonishing an assertion of power, might justly be regarded as an impostor, and had not Jesus been able to prove his words by his deeds he might have been so regarded. In claiming that no one could come to the Father but by him, he was taking upon himself an ex-

clusive prerogative. It is not strange, then, that he pronounced all who had gone before him to have been thieves and robbers. A tremendous assumption; yet before he left the world he proved the truth of it, and hence his right to say it.

In view of the peculiar place which Jesus occupied in his relation to the Father and to mankind, we can readily see the wisdom of our latter-day wayshower, Mrs. Eddy, in enjoining her followers to pursue the course of study set forth on page 214 of "Miscellaneous Writings," namely, "My students need to search the Scriptures and 'Science and Health with Key to the Scriptures,' to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency."

A careful study of these words of vital import should be made by every one who truly desires to follow both Jesus and the Discoverer and Founder of Christian Science. Mrs. Eddy was too great a Leader and too busy a person to make idle statements. Her sayings are filled with deep meaning, and this depth of meaning comes home to each individual follower. Therefore each individual follower, as a matter of self-help if for no other reason, should study and apply her teachings to himself. She was an earnest follower of the great Wayshower; hence her teaching is a reflex of his teaching, as she so uniformly claims. In following her inspired interpretation, therefore, we become students of his teaching.

In analyzing Mrs. Eddy's admonition as above quoted, then, let us carefully note that we are to search (study) both the Scriptures and our text-book. We are to make them one in the spiritual sense. We are to study them in their relation to "the personal Jesus' labor in the flesh" for our salvation from error of every sort, also in order to understand our Leader's works, "their motives, aims, and tendency."

This embraces much, and any partial failure thus to study and understand prevents in that degree our redemption from the claims of matter, disease, and death. Shall we neglect so great salvation? To the extent that we do so we are ignoring one of the essential tenets of our church and falling short of our duty as professed adherents of Truth. If we are not obedient to the fundamentals of our teaching we surely cannot expect the results which follow such obedience. If we have not taken the first footstep, we flatter ourselves amiss if we fancy that we have taken the last footstep and have already attained. Sooner or later we shall suffer the penalty of our blindness and self-mesmerism if we think we have come to understand the universal or impersonal Christ, Truth, before we have even acquired a fair and practical knowledge of the personal Christ Jesus in his relation to God and humanity.

We should not overlook but implicitly regard that other wise admonition of our Leader on page 215 of "Miscellaneous Writings": "My students are at the beginning of their demonstration; they have a long warfare with error in themselves and in others

to finish, and they must at this stage use the sword of Spirit. They cannot in the beginning take the attitude, nor adopt the words, that Jesus used at the *end* of his demonstration."

Shall any single one of us flatter himself that he has outgrown the necessity for still following this behest of our Leader? We should wait until the real testing time has come; wait until we have been tried as it were by fire and withstood the trial, before we undertake to answer that we feel sure we have gone beyond the need of studying how to follow the personal wayshower; wait until we have more nearly reached the point where we can truly say we have in us that same Mind "which was also in Christ Jesus" before we attempt to sail away on golden fleeced clouds to the infinite and universal Christ, Truth, disdaining to look longer upon the Sodom and Gomorrah of material sense. When we shall have divested ourselves of all taint of this Sodom and Gomorrah, then and not before can we see and know the universal, eternal Christ.

A study of all that our Leader says in the text-book and her other writings under the head of Wayshower, which can readily be found in the concordances, will throw a flood of light over the subject we are considering. Such a study gives clearer views of Jesus as the human guide and Christ as the divine Leader. Doing this in the right way, we shall be able to say with Mrs. Eddy on page 349 of Miscellany: "Thus the great Wayshower, invested with glory, is understood, and his words and works illustrate 'the way, the truth, and the life.'"

THE "RAINY DAY"

KATE W. BUCK

WHAT an insistent and grievous part the proverbial "rainy day" has played in the lives of mankind. Anticipation of this day of clouds and darkness often shadows an otherwise sunny present; and the statement frequently made to children that "we must save for a rainy day," has sadly restricted immediate hopes and happy plans, besides forming the basis of a false education, tending to handicap them through the years. One day, in the midst of a particularly heavy downpour, a mother from whose lips this phrase was often heard, was asked by her little girl, "Is this the day you have been saving for?" The child doubtless believed that as a result of the saving some joyousness might be indulged in that would lighten the dullness of the rainy day now actually come upon them. Was this Mrs. Eddy's attitude of mind when she wrote, "He who dwelleth in eternal light is bigger than the shadow, and will guard and guide His own" (*Miscellaneous Writings*, p. 134)?

Such a ponderous wall of narrowing laws, beliefs, and superstitions has been built up around our human living, that it is no wonder we often feel hemmed in on all sides, and send forth a longing cry for freedom; yet the ones within these walls have now, and always have had, God-given dominion. It is not that we should be wasteful or spend recklessly, lest we involve others as well as ourselves in a slough of indebtedness; but, reasoning from a spiritual basis, we should confidently feel that

our actual needs will be supplied, at the same time looking well to the quality of these same needs. We need first of all to know God, and then man in His image, and right there is completeness and abundance: first in consciousness, and then outwardly expressed as the result of a true conception of completeness. This is the only correct reasoning or foundation for gain of any kind; it is eternally true and never fails.

Jesus taught that "sufficient unto the day is the evil thereof," and surely we may declare that sufficient unto the day is also the rain thereof. If the rain comes, we shall certainly be sheltered from it if we seek its lesson; and if perchance we have to face it for a time, the days of glorious sunshine in memory's storehouse will serve to keep us warm and happy in spite of and in the midst of passing shadows; for pass they must and will. We all love the patient philosophy of Abraham Lincoln, who in the midst of most grievous situations would habitually say, "This too will pass." Why not reform the old adage, and save for sunny days? They are bound to come, especially if we confidently look for them, knowing too that even rainy days are but preparation for the radiant brightness sure to follow.

In this troublesome old proverb the word "save" is used in the sense of hoarding or laying up money or its equivalent, with never a thought of a better kind of saving. One is to accumulate so that in case things "go wrong" he may have something

to "fall back on." Why should there be such utter lack of faith in a loving Father who has given us "richly all things to enjoy"? Why have we so blindly failed to recognize and claim the rightful heritage of His children? Surely not because of the teachings of the Man of Nazareth, for he said, "If God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?" It is wisdom to lay aside a reasonable amount, that one may continually manifest that abundance which is part of his birthright, and that he may befriend others in temporary need, but surely not from any sense of fear or of distrust for the future.

To gain spiritual treasures, and as we gain to share with others, is to save and to give at the same time; and this is the useful groundwork upon which material economy may be wisely shaped. The happiest thing and the most loving is to save for joyous days, that we out of our abundance and happy plans can serve others, showing them too the value of that wise conservation which leads to individual independence and happiness. It is absolutely imperative that one should seek first the kingdom of God, and then other things will take care of themselves. The "rainy day" theory reckons wholly with the material, and many to their bewilderment have met with failure through following it. A similar process of seeking spiritual things first and anticipating only good, brings sure results and accomplishments in every direction.

Jesus has been called "a man of sorrows, and acquainted with grief."

Yes; and why? That he might show us the way out of it all; that he might lead us to our true inheritance, and share with us, his brethren, his own clear knowledge of the universal fatherhood and motherhood of Love. Such was the purpose of this patient, trusting life; but how little humanity has profited by it. Some would say how poor he was, and all because their viewpoint is so pathetically wrong. Surely he was the richest man we have ever known, "having nothing," as Paul says, "and yet possessing all things," and he proved the all-sufficiency of this. To lack all things materially, possess all things spiritually, is to be consciously one with God.

As we read the parable about "a certain rich man" whose ground "brought forth plentifully," and his selfish plan of hoarding and saving,—preparing for a "rainy day,"—we may well ponder what God said to him at the very climax of it all. The lessons which the great Teacher drew from this parable are marvelous in their simplicity and power. After indicating what must needs come to him who "layeth up treasure for himself, and is not rich toward God," he adjures them to seek first "the kingdom of God; and all these things shall be added," mingled with the assuring words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Having the "kingdom,"—the awakened sense of the allness and ever-presence of good within one's consciousness,—there is nothing more to be desired, since human conditions must needs respond to such confident right thinking. The trouble is that

humanity fail to accord the bounteous Father a chance to give them the kingdom, because they are so absorbingly busy trying to get one for themselves without His help. Anxiously looking for rainy days, they miss the full brightness of the sunny ones. Since God is All, the one source of everything good and therefore needful, in seeking Him with all our hearts we find abundance to meet our every need, however that need may be manifested. Infinite resources are always close at hand, and in the measure that we draw upon them we surely receive, at the same time learning that many seeming needs are needs no longer. In "Miscellaneous Writings" Mrs. Eddy tells us that "Truth is the power of God which heals the sick and the sinner, and is applicable to all the needs of man" (p. 259).

Material possessions are but symbols, and as we seek and think upon spiritual needs and strive to gain them, the outward signs of gain and growth are bound to follow, because of a consciousness of right abundance. Having an inward assurance of the possession of all things needful, we are no longer cumbered and burdened. Material possessions of themselves, and hoarded for themselves, bring weariness; and if gathered from selfish motives and for personal gain, we become irrevocably narrowed and limited in the weary process. When we have acquired our little material heap, what is it we have gained, even though we have had to tear down our barns and build greater in order to contain it? A lot of things,—destructible, perishable, unresponsive to our yearnings,

inadequate to give us any real or lasting joy. The non-intelligent cannot satisfy intelligence; the material can never feed the spiritual. Looked upon as a legitimate result of the gain of spiritual treasures, with the outward expression secondary and temporal, one finds security and power. Spending of our joy, strength, love, and abundance to bring happiness into the lives of others, it all comes back to us a hundredfold.

The free, joyous, light bringing teaching of Christian Science is, that to the one who keeps his thought filled with the sure knowledge of good, there are no rainy days; that the present minute is the only minute, and that in it "the Lord God omnipotent reigneth;" that the light of eternal Truth shines everywhere, and admits no darkness. Then why "save up" for something which never comes, for one can have so much stored up sunshine, if he will, that there is no troublesome consciousness of rain; there is the thought of refreshment, purification, inspiration, but no darkness, lack, depression, or fear. In the material process of accumulation more doubts, fears, and worries are heaped high than anything else, and are found not only valueless but burdensome. They stand merely as types of the stones that must be rolled away before we can begin even to think about the kingdom of which the Master taught, and of which he had taken such full and complete possession. On page 520 of *Science and Health* Mrs. Eddy inspiringly writes: "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!"

TRUE THEOLOGY

GRAY MONTGOMERY

CHRIST JESUS, who was the great teacher and demonstrator of true theology, brought healing and salvation to a people in bondage to pagan teachings and practices. The vast majority of the people of his era worshiped false gods and made images to represent their material concept of these deities. Those who followed the teachings of Judaism were a small minority. It is true that the more spiritual of the ancient Hebrew writers spoke of God as ever present, almighty, and infinite Spirit, but in the era of our Saviour this pure teaching had been lost sight of by most of the people, because of the prevailing concept of a tribal, anthropomorphic God.

The God of Judaism was looked upon as responsible for all disease and disaster, and as sending affliction upon poor humanity. Christ Jesus taught that God is ever present Spirit, and he further declared God to be infinite Love and Life. His teachings and mighty works were a rebuke to the theology of his day, which had implanted fear in the minds of the people. In Christianity as taught by the Saviour the love of God for man, the love of man for God, and the love of man for man replaced all enslaving fear.

The pagan world was at first indifferent to the teachings of Christianity and contemptuously permitted the Master's persecution and crucifixion. After his ascension, as his students and followers continued to heal all manner of disease through the power of Truth and Love, Chris-

tianity was accepted by many among all classes in the various provinces of the Roman Empire. Then the pagan emperors began to fear its remarkable success as a menace to the authorized religion of the state, and persecuted its followers; but even under persecution Christianity flourished, and through its practice sin was overcome, serious cases of sickness were healed, and even the dead were raised to life.

When in the early part of the fourth century Emperor Constantine embraced Christianity, establishing it as the state religion, the mass of the people hastened to adopt it. They did not, however, accept or follow the teachings of Christianity in their original purity. Continuing their worship of many gods, they merely substituted the names of the Christian saints. External form, ritualistic ceremony, ecclesiastical dogma, and doctrinal beliefs began to take the place of pure spiritual truth. Thus the teachings of Christ Jesus became so largely adulterated by the interpolation of pagan concepts that the healing works could no longer be accomplished, and during the following centuries theology became a worldly institution in which ecclesiastical pomp and pride of power held sway.

The light of Truth, however, was never wholly lost; always a few unpretentious but loyal followers of the gentle Nazarene clung steadfastly to his teachings. In the latter part of the fourteenth century Wyclif translated the Bible into English and

called for a return to the original teachings of primitive Christianity. With the invention of the printing press in the middle of the fifteenth century it became possible to reproduce the Bible in large numbers, whereas previously the manuscripts had to be copied laboriously by hand. During the sixteenth century Martin Luther translated the Bible into German, and numerous translations into English and other languages were made. Through these agencies the study of the Bible was no longer confined to the clergy; the people asserted their right to individual investigation and free and independent thought.

Gradually the spread of enlightenment began to change human consciousness. A great and general desire to return to the pure teachings of Christ Jesus was made manifest in the establishment of many new religious denominations and churches, some of which in their creeds openly acknowledged and correctly defined God as incorporeal and infinite. Instances are recorded of healing being accomplished through pure and spiritual faith, notably in the case of Melanchthon, who when in a dying condition was healed by Martin Luther, and in that of John Wesley, the founder of the Methodist church, who left a record of his own healing and also the healing of others.

Following close upon the middle of the nineteenth century there came to the world's religious thought the revelation of Christian Science. It came to a people who long had been struggling to break away from the shackles of ecclesiastical theology and were ready to accept, understand, and

demonstrate the Science of Christianity, the true theology. In the year 1866, through her own healing from what had been pronounced a fatal illness, Mrs. Eddy was divinely led to the discovery of Christian Science. It was while reading in the Bible the account of the Saviour's healing of the palsied man that she suddenly realized for herself the healing power of God. Her healing was instantaneous, and while she recognized that it came from God, she felt there must be a scientific explanation of it. From this time forward her one purpose in life was to gain a correct understanding of spiritual law, that she might impart it to others and thus bring healing and regeneration to suffering humanity.

Through her consecrated study of the Bible Mrs. Eddy finally discovered the truth she had so earnestly sought, and named her discovery Christian Science. Her reason for this she gives on page 25 of "Retrospection and Introspection," as follows: "I named it *Christian*, because it is compassionate, helpful, and spiritual. God I called *immortal Mind*. That which sins, suffers, and dies, I named *mortal mind*. The physical senses, or sensuous nature, I called *error* and *shadow*. Soul I denominated *substance*, because Soul alone is truly substantial. God I characterized as individual entity, but His corporeality I denied."

After demonstrating the correctness of her discovery by healing many cases of disease which had been pronounced incurable by physicians, Mrs. Eddy wrote out the results of her discovery and demonstrations, and published the same in the year

1875 as "Science and Health with Key to the Scriptures." This book gives the scientific explanation of the law or process of divine healing, and makes clear the true or spiritual meaning of Scriptural words, figures of speech, and doctrines. By reason of her purity of thought, as well as through divine intuition and spiritual discernment, Mrs. Eddy was able to separate the chaff from the wheat and to give the world the pure truth, free from all erring human opinions. She gained the correct understanding of the Scriptural teaching about God and man, and from this as the fundamental basis she deduced and evolved her entire system of thought.

Christian Science teaches that there is only one infinite God. Moses declared, "Hear, O Israel: The Lord our God is one Lord." Christian Science teaches that God is omnipotent, even as Jesus declared, "For thine is the kingdom, and the power, and the glory, forever." It affirms that God is omnipresent, that He is All-in-all, in correlation with the divine declaration voiced by Isaiah, "I am the Lord, and there is none else." It also teaches the infinite wisdom, the omniscience of God. The psalmist declared, "Great is our Lord, and of great power: his understanding is infinite."

Christian Science teaches that God is infinite Spirit. Jesus declared that "God is a Spirit: and they that worship him must worship him in spirit and in truth." It teaches that God is Love, possessing tender loving-kindness, all of Love's gentle, saving, and healing qualities. St. John declared, "God is love; and he that dwelleth in love dwelleth in God,

and God in him." Christian Science teaches that divine Love bestows upon mankind only that which is lovely and good; therefore that God never sends sickness, disaster, or evil of any kind upon His children.

Christian Science teaches that the real man is the image and likeness, or the reflection, of God. This relationship may therefore be compared to the relationship between an object before a mirror and its reflections. If there were many mirrors placed in different positions before a single object, there would be many reflections of the one object. Just so there is but one Soul, one Mind, one Life, one Truth, one Principle, one divine Love, all synonymous with the one infinite God, but there are many reflections.

Christian Science explains that while each person today seems to present a dual personality of a material and a spiritual self, the material or corporeal self exists only to a false sense and will ultimately be laid aside for the real selfhood. St. Paul writes of putting off the old man and of putting on the new man, which process he explains as the destruction of wrong thoughts and deeds and the attainment of right thoughts and right living. This is in exact accordance with the teaching of Christian Science that the perfect reflection of God, the real man, is attained just in the degree that the human mentality is purified of its erroneous thoughts through the perception, understanding, and demonstration of divine Science.

Christ Jesus demonstrated man's understanding of God, of spiritual reflection. He possessed a perfect

understanding of God, of spiritual being, and of divine law; therefore he was able to realize man's spiritual status, his real identity in unity or at-one-ment with God, to individualize the divine power of good over evil, Spirit over flesh, and Mind over so-called matter. He was able to accomplish all things through the power of God, which he so clearly realized in his pure consciousness.

On page 334 of *Science and Health* Mrs. Eddy says: "The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science."

As Christ Jesus rose above the beliefs of the flesh, so can his followers do the same as they put into practice his teachings as explained by Christian Science. When complete mental purification is attained, the material selfhood has given place to the real spiritual selfhood. This process, however, requires purity of thought and purpose, patience, and the spiritual understanding of the real or eternal facts of existence, namely, that God, infinite Spirit, constitutes all real existence, which is wholly spiritual, wholly good; that the real man is also wholly spiritual and perfect, possessing only that which comes from God: therefore all there is to be destroyed is merely an illusion, a false belief of life in matter.

Christ Jesus healed the sick and accomplished his marvelous works through his prayers of understanding. Christian Science teaches that true prayer is a mental process by which we gain the spiritual realization of perfect God and of perfect man in His likeness. The prayer of understanding is not a formula, nor a technical expression. Every pure, good, righteous thought, whether it be a petition for understanding, a denial of error, an affirmation of Truth, a realization of Love, an offering of thanks, an expression of gratitude, or a joyful expectation and confident anticipation of good, constitutes true prayer, and such prayer is already answered. In the words of Isaiah, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Every wrong thought is an unrighteous prayer, and it is not answered. In the words of St. James, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Christ Jesus declared, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He clearly understood God to be divine Love, and he knew that the real man must be like Him, wholly lovely and harmonious. He knew that God's man as His perfect reflection must already possess perfect harmony and health, must already possess God's perfect qualities. He knew that through the realization of this truth all doubt, all discouragement, all selfishness—in fact every sinful and fearful thought—must disappear and healing and harmony be made manifest.

LOYALTY TO OUR CAUSE

ERNEST C. MOSES

WITH that willingness to learn which characterizes all seekers after truth, Christian Scientists are glad to acknowledge that whatever their Leader regarded as important should be practised by her followers. They count it a privilege to heed every caution and injunction which she has uttered for the protection and progress of the cause of Christian Science and of every individual who has regularly enlisted under its banner of freedom for the overcoming of sin, disease, and death. Mrs. Eddy was fully aware of the great good which had come to all humanity in Christian Science. She well knew also the counterfeit nature and purpose of evil, and has thoroughly directed the attention of all her followers to the need of unceasing watchfulness. Christian Scientists are therefore without excuse if they do not constantly increase in the understanding of the omnipotence of the divine purpose and the utter powerlessness of its supposititious opposite.

Students of Christian Science obtain an understanding of this true purpose when they acknowledge "the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," to quote Paul's words to Timothy. This, as Paul also points out in his epistle to the Ephesians, shall be known by the church "according to the eternal purpose which he pur-

posed in Christ Jesus our Lord." There is therefore abundant consolation and support in knowing that God's purpose for the world is being directed by the power and wisdom of God, and that no intention contrary to His purpose can succeed.

A mistaken sense of the power and purpose of God can only appear to human consciousness as a temptation, a false claim, and is never to be considered as anything more. It is a falsity to be overcome by a right apprehension of its nature and powerlessness. Let us then uncover mistaken views of Christian Science, and all erratic opinions respecting the privileges and duties of members of the church which is its mouthpiece, and do this from the standpoint of our Leader. She declares that "the only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil,—and this must be understood" (Miscellany, p. 357).

It is a subtle trick of this evil to send out suggestions in attempts to darken the minds of sincere workers as to ways and means of cooperating with the purpose of The Mother Church and its various activities, expressed in church services, periodicals, lectures, and the like, and in the work of the branch churches. True activity is desired through every church member, but it must be of the right character, for otherwise it becomes a hindrance rather than a help. Our mental work can be effective only when in truth and love it conforms to the letter and spirit of the Manual of The Mother Church. It does not

take expression in officious interference with trustees, directors, readers, lecturers, practitioners, or others, or in giving treatments to any one without that one's request and knowledge. What Mrs. Eddy forbade respecting malpractice upon "our Leader or her staff" (Manual, Art. VIII, Sect. 8) is similarly detrimental to every one who is filling a position connected with the cause of Christian Science. Under the impulsion of Truth and Love the loyal member can find right ways for obeying Sections 1 and 6 of Article VIII of the Manual without ever holding any person in thought or coming under the influence of a mistaken sense of privilege and duty.

Each member can best express his or her loyalty through individual obedience to the demands of the Manual and of all laws, rules, and regulations in the parent and branch organizations. The making of good individual members who are in fidelity to the Christ, Truth, the rendering of men, women, and children less mortal and more Christian, the constant striving to love God with all the heart, and one's neighbor as one's self, as the true sense of loving is fully outlined in the teaching of Christ Jesus and of Christian Science, will help the cause and its officials who seem to be carrying the burden and heat of this day of fermentation and purification.

Nothing but good works will prove the individual's loyalty to our cause. Is it not plain that scientific results can only be obtained if Christian Scientists everywhere strive to keep their thoughts away from individuals unless personally requested to work for

them, and let thought rest in the realization of God's allness and of the perfection and power of His purpose expressed in His own idea? Will not those in temporary authority have less interference to overcome if Christian Scientists refuse to handicap them by mistaken methods of mental work? Will not the loyalty of Scientists be more valuable if they give more time daily to their own intimate problems, and to the scientific denial of the existence and power of malicious animal magnetism,—a term which covers the entire lie,—knowing that its attempts to promote mistaken views are rendered null and void by the law of God, which is everywhere operative and all powerful?

It has been said by some one that "the tempter prevails not so much by what he suggests to a man as by what he finds in him;" and this is useful to Christian Scientists, not as an acknowledgment that evil prevails, but as a warning to pay more diligent heed to Section 4 of Article VIII of the Manual, that there be less and less response to evil in one's own consciousness. The world of human thought has been flooded with negative proverbs, which if accepted in the negative would sustain the workings of animal magnetism. All Christian Scientists need the spirit which Paul manifested when he referred to the law of belief, which worked in his members, and followed it with a steadfast declaration that "the law of the Spirit of life in Christ Jesus" really made him "free from the law of sin and death."

In this righteous warfare all need and can have a just sense of true

proportion, a right sense of Truth and of error. These right estimates applied to human consciousness will surely eliminate the false sense of things and bring out the true, which alone will endure. If thought rests in God, abides in His idea, in Christ, it is so lifted into contemplation of the infinitude and omnipotence of Truth and Love that the student will clearly see how small must be the mortal concept of earth in comparison with the unlimited universe of good.

Mortal sense is only a vapory realm of counterfeit mind, the motive power of which is evanescent human will, the pretended substance of which is imaginary, fleeting, dying. The ideals of mortal mind, starting from dust, always remain material and return to dust. Having no origin but a false sense of God and man, this counterfeit mind is without cause, foundation, or reality. It is simply a supposition, and is nothing to God; hence it should become nothing to us, and will become so in proportion as we allow the Mind "which was also

in Christ Jesus" to overcome the counterfeit.

Simple indeed is the statement, "The Lord he is God; there is none else beside him," but this truth is as great and grand as the spiritual universe. Loyalty to the cause of Christian Science will demonstrate this truth in peace, health, joy,—more harmony everywhere, transforming the earth into the sphere of perfection which God expresses, and making "each loving life a psalm of gratitude."

Our Leader has given to her followers numberless encouragements along this line, and on page 19 of "Miscellaneous Writings" is one which has definite application to the subject under discussion. Mrs. Eddy writes: "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source."

"WHO DID HINDER YOU?"

ISABELLE LOUISE GUHNE

HOW often we hear the remark made, sometimes half heartedly, then again with a certain pathetic yearning in the tone, "Oh, if I just had the understanding that some people have, or if I could talk as well as some people do, I would not mind giving a testimony at a Wednesday evening service, and how glad I would be to give this healing truth to those in need of it!" Let us stop a moment and analyze this desire, for if it be a true one it is

prayer, according to the teaching of our dear Leader (see *Science and Health*, p. 1). Again, on page 326, she says: "Working and praying with true motives, your Father will open the way. 'Who did hinder you, that ye should not obey the truth?'"

Who or what is this that claims so little intelligence and understanding, and no ability to give out the truth? Is this the Father's own child, to whom He has given all things, or is it mortal man, who does

not know what it means to be either a receptacle or a channel for the truth? And could mortal man ever do anything in or of himself? Is not this the same kind of plea which mortal mind presented to Moses, seeking to hinder him from carrying God's message of deliverance to the Israelites? Moses said, "I am not eloquent, . . . I am slow of speech, and of a slow tongue." Mortal mind can always find some excuse to hinder our progress and keep us from being about the Father's business. It is then we need to ask, What is man's birthright, and has not God given him dominion over all? Paul declared, "I can do all things through Christ which strengtheneth me."

God's reply to Moses was: "Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Our first step then must be expressed by a readiness to obey, a letting go of self-will and self-consciousness, and when human thought is emptied of self one is ready to do the Father's will. God said, "Go, and I will . . . teach thee." Faith is always required before we can enlist in the Father's service. There must always be a loving confidence in the divine All-power, since God never gives the supply in advance of the demand.

In Matthew's gospel we find a promise given the apostles, when they were sent on their healing mission, similar to that given Moses: "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of

your Father which speaketh in you." Moses was not ready to heed the divine command at the time he was called; perhaps he had not learned that divine Mind is the only intelligence. Relying as he seemingly did on human ability and wisdom, he had not the faith or courage to go forward without seeing how the work was to be accomplished, and so God chose Aaron to deliver the message.

Mortal mind would always deny infinite wisdom, understanding, and power; it would deny the very essence of Spirit and create a sense of limitation and lack to hinder every forward step taken by God's child. It would use every subtle means available to silence the voice of Truth and place an obstacle in the way of him who would be about the Father's business; and yet the Father's promise was, "My presence shall go with thee." Later this was repeated in the Master's tender assurance, "Lo, I am with you alway, even unto the end of the world."

Mortal belief would defraud us of the glorious privilege of serving in the Master's vineyard. It may tell us, as it did Moses, that we cannot give out God's message of truth because we are slow of speech. It may seek to limit us in understanding by the belief in many minds. It may talk to us of our erring nature and unworthiness, and it may seek to discourage even those who live the very closest to God by the belief in lack, as it did the disciples at the feeding of the five thousand, when they, not being able to discern how all these people were to be fed, would have sent them away to buy food in the villages.

But God cannot use sealed lips, the hand that will not open to give, or the feet that refuse to move to do His bidding, for Love is ever active and knows no stagnation. The multitudes could never have been fed by a denial of Truth. Our little store of truth increases as it is put into circulation and used. The Father's children are channels for Love and Truth, and they are never given a command which they cannot obey. Love's channels must be utilized, so then let us not oppose the divine will. Our feet can move at God's bidding, and we read in the Bible, "How beautiful upon the mountains are the feet of him that bringeth good tidings,

that publisheth peace." Our hands can do with might whatever they find to do, whether it be to write the word of encouragement to the burdened and sorrowing and discouraged, to lift the fallen, or to raise the sufferer from the bed of pain.

Let us, then, know that we have but one Mind, which can send forth nothing but thoughts of Truth, that always heal and save. Let us then open our lips and voice it, knowing that God always inspires that which is used in His service, letting the healing truth flow freely, and we shall be amazed at the result, for God is with His word, and no labor of love is or ever can be lost.

LOVING SERVICE

J. ALLEN BARRIS

THERE is no love without service, and there is no service to be compared to loving service. There is a joy and a blessing which come through unselfish labor for others that can be obtained in no other way. On page 516 of *Science and Health* Mrs. Eddy says, "Love, redolent with unselfishness, bathes all in beauty and light," thus healing and purifying all that is unlike good and lifting consciousness to the perception of man's relationship to God and man.

After the performance of any service, while the thought may present itself that we have not done all that was expected of us or all that we had hoped to accomplish, still we may have the consciousness that we did the best we could. This emphasizes the fact that we are looking back upon past experiences from a higher point of view, one to which the ex-

periences of the past may have raised us. So the ability to recognize past shortcomings may be a reason for rejoicing, if it is the result of a higher and clearer perception of what our service ought to be.

One who has been called upon to serve as a reader in a Christian Science church will find that such service is a source of much joy, also of many helpful experiences and many useful observations. It is true that there are many times when obstacles present themselves to be overcome, but the determination to go forward shows them in their right perspective and proves them to be anything but mountains when he arrives upon the scene of action. He will find that whatever good and loving work may be done at the desk is but the result of knowing that the divine Mind directs and inspires the services. His adherence to the requirements of the

Church Manual should result in the state of consciousness indicated in Section 1 of Article III, namely, a mental atmosphere which "shall promote health and holiness, even that spiritual *animus* so universally needed."

It is a duty, and it should be a loving one on the part of all members, to know that those who come to our services for help receive it; that the word of Truth spoken from the desks may fulfil the prophecy, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The sick should be healed, the sinner reformed, and the sorrowing comforted at every service. These are the demonstrations of Truth in our church, which, as our Leader says, "affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science" (Science and Health, p. 583). If these are the results of our services, we need not be anxious about the reading which is being done. Neither need we have any anxiety concerning the growth of our church; such light will not long remain undiscovered.

He who has served his term as reader gladly takes his place in the ranks, not however with the thought of any less responsibility as to his part in the services, or as to his duty as a church member, but rather with a greater sense of responsibility, for his past work and observations have taught him many things. They have taught him that to be on time is an

act of courtesy and a demand of Principle; also that the reading of the explanatory note in the *Quarterly* is an important part of our church service, and that the benediction is well worth waiting patiently for. They have shown him that insistence upon occupying the end of the pew is a source of disturbance, and that the passing of a Hymnal to a belated comer often relieves a great deal of embarrassment. He has learned that the stranger likes the word of welcome and that a great many others need a word of encouragement; also that there is no duty to be shirked, for each one is a means of growth, and God supplies the grace to perform it. He has learned that it is not the quantity but the quality of information we give out that is needed, and that if we are not careful we become "preachers" of Christian Science instead of practitioners; again, that a quiet word of appreciation is a reward for much effort, and that a kind and honest criticism is an effectual help.

In thinking of the amount of work each may do for our cause, one cannot help feeling that perhaps there is a tendency to compare official positions, and to feel that one is better situated to do this work than another, or that one business is better than another in which to practise the demands of Christian Science. In reality there is but one business for us, and that is to glorify God. It was to this end that man was created, and we are attending to our business, in whatever sphere of human activity we may seem to be engaged, when we are doing it the best we can and doing it with this end in view. One

member of the body cannot say to another member that it is greater or of more importance. The head cannot belittle the work of the hand, nor the eye that of the ear, for each is equally necessary to the whole body. In bringing out the full manifestation of God each and every one of His ideas is of equal importance.

The response of individual effort to divine Principle is exemplified in the working of our church organization. When one looks around the edifice and realizes how bright and cheerful it is because it is well heated and lighted, because the aisles have been swept and the furnishings well cared for, he feels that the janitor has been doing his work to the glory of God. When he sees the ushers silently and courteously showing people to their respective seats and leaving them with a sense of welcome and good will, he feels that they are doing their work in the same spirit. When he listens to the organ pouring out its beautiful prelude, inviting all to the spiritual feast which has been prepared for them, and giving its benediction in a great burst of glory and exultation in the postlude, he feels that the organist is doing his work to the glory of God. When he has listened to the voice of the soloist, fading away and leaving with the hearers a sense of peace and joy, or soaring above the voices of the congregation, leading and encouraging them to bring out a greater sense of harmony and unity in their praise, he feels that this too is for God's glory.

Again, when one realizes how smoothly and harmoniously the machinery of the church government is manifesting itself, he knows that the

officers and committees of the church are doing their work to the glory of God. When he remembers that in another part of the edifice the Sunday school superintendent, the officers and teachers, are engaged in that most important work of preparing the soil and planting the seed of Truth, he realizes that they are doing their work to the glory of God. When he sees the stranger come in and learns that it is his first visit to the church, he feels that some one otherwise unknown has been doing or saying something to the glory of God, and that the stranger has come to find the source of the inspiration. All this thought of unity and oneness of purpose is an inspiring and uplifting influence which falls on the congregation like a benediction, opening human consciousness to the divine activities and making it receptive to the message it has come to receive.

Then who will say which is the most important work, when like the individual instruments in an orchestra each one is most necessary to the bringing out, in all its fulness and completeness, of the beauty and harmony of the composer's concept. Who will say that any one's work is of no importance or is less necessary than that of some other, when the difference, if there be any, can be only one of degree. Christian Science teaches us that we cannot be held to a position outgrown, and so there is other work for each and every one of us when we have faithfully performed our present duty. For so it was with David, who after he had faithfully and lovingly tended and led his few sheep, was at length called upon to administer the laws of a nation.

Whatever then may be our efforts, let none of us become discouraged because of seemingly adverse circumstances. The sun is ever shining and clouds are at most but temporary.

Whatever the seeming, the kingdom of heaven is come and we are all in it, glorifying God,—magnifying the good,—and this is made apparent to humanity through loving service.

“IN HIS NAME”

FRANK W. GIBSON

IN various parts of the New Testament we are instructed to pray in the name of Christ, and to pray “without ceasing.” Realizing the impossibility of unceasing prayer from the standpoint of the ordinary conception of prayer, and not understanding the real, spiritual meaning of these instructions, many Christian people have concluded that they are not practicable.

In the sixth chapter of Matthew the right method for prayer, left us by the Master, is given as follows: “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” In this chapter also is given the only prayer left us by the Master, the Lord’s Prayer, as generally used by all Christian people. Many repetitions of this and other prayers, however, usually ending with the statement that the things desired were asked for his sake and “in his name,” if made without one’s having first complied with the instructions referred to, have failed to bring the promised reward, namely, relief from sickness and sin.

Upon commencing the study of Christian Science and learning that the healing of sickness and sin is effected through prayer, the writer was surprised at the omission of the name

of Jesus from most of the testimonies. About that time there appeared in the *Sentinel* an article in which it was shown that the real significance of the word name in this connection is nature, that the real nature of a man is his true name, and thus that the real name of Jesus is the spiritual or Christ nature; and that owing to the Master’s understanding and demonstration of man’s real nature he has been called Christ Jesus, or Jesus the Christ. Jesus had previously been regarded as a supernatural being, and his so-called miracles as manifestations of some supernatural power specially bestowed upon him. Since then the substitution of the word nature for name has often been a great help in the study of the Bible, illuminating the text wonderfully, and it is now seen how one can pray “in his name” and “without ceasing.”

An explanation of this subject is given in the chapter entitled Prayer in “Science and Health with Key to the Scriptures” by Mrs. Eddy, and its place as the first chapter in the Christian Science text-book clearly indicates that no progress can be made in the demonstration of Christian Science without a correct understanding of the rules for true prayer. The rules or instructions given by the Master in the verse quoted above are so clearly explained on pages 15 and 16 of the text-book that the cor-

rectness of the explanations can be demonstrated by any one who will faithfully follow them.

A dictionary gives as one of the meanings of prayer, "the act of offering reverent petitions, . . . specifically to God, generally accompanied with thanksgiving, confession, and adoration;" and a Bible concordance divides prayer into these component parts: "invocation, adoration, confession, petition, pleading, dedication, thanksgiving, and blessing." In studying Mrs. Eddy's explanations on page 15 of *Science and Health* it has been found that she has amplified these definitions, as can be readily seen; that entering the closet, or "sanctuary of Spirit," and closing the lips, or silencing the material senses, is the invocation; pleading God's allness, the adoration; denying sin and shutting out sinful sense, the confession; putting "our desires into practice," the petition and pleading; resolving "to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love," the dedication; rejoicing "in secret beauty and bounty," thanksgiving; and the "infinite blessings" which come from such practice, the blessing promised by the Master.

From this study and the effort to put into practice what has been learned, has come an understanding of the real name or nature of Christ Jesus, and freedom from enslaving habits with their consequent physical inharmonies. The application of a student's understanding of this prayer "in his name" in one particular instance may be of interest and may help some one similarly situated. In the office of a large mercantile cor-

poration in which remittances sent by mail are received, complaints were coming in regarding the non-receipt of some of the remittances, indicating dishonesty on the part of some one engaged in handling them. All efforts along the lines found efficacious in similar cases were of no avail to uncover the dishonesty and remedy the condition.

It was then decided by the writer to try to work out the matter in Christian Science; and when alone at lunch time one day entrance was made into "the closet," as instructed by the Master, and the door was shut, the reality and power of sin were denied and God's allness was affirmed. The belief in man as a material being, separated from God and honest or dishonest according to the evidence of the material senses, was put out of thought. It was resolved to look for and see only God's perfect man, and to rejoice that he existed, even though the material senses denied it.

Working along these lines it was realized that God being Principle, man as the reflection of God could manifest only those qualities which had their source and permanence in divine Principle. It was seen that dishonesty is not a quality of good, or of God, but only the supposititious opposite or counterfeit of honesty, and being no part of the real nature of man, it could not be manifested by him. From this it followed that as God made man and made him honest, and as He made the only man that was made and saw that he was good, there is therefore no such thing in reality as a dishonest man. The matter was left in God's hands, after realizing that divine Truth, being omnip-

otent, omniscient, and omnipresent, has the power to destroy anything unlike the divine nature, and knows only itself, since Truth is all; and as there is no place where it is not present, therefore it was present then and there to demonstrate this all-power, all-Science, and ever-presence.

As the reward for this prayer "in his name," in a short time a young man who had not previously been suspected brought to the desk some money, saying he had found it in a certain place. As the money in the regular course of handling could not have been in that particular place, the guilty person was indicated. Circumstances removed him from temptation to another position, and in

this new position opportunity was offered and accepted to repay what had wrongly been taken.

A deep sense of gratitude to Christ Jesus and to his faithful follower, Mrs. Eddy, possesses one when the immensity of their work is realized, and there comes to thought the words of another faithful follower, Paul, as recorded in his epistle to the Philippians: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

THE WORK OF A LIBRARIAN

EMILY JOHNSON JONES

OUR Leader, Mrs. Eddy, founded The First Church of Christ, Scientist, for the good of mankind, and each of its many activities was instituted to meet a special need. The reading-room is one of the most important channels of the church through which the word of Truth, unobstructed by human opinions, meets the need of mankind. Today the prophecy of Habakkuk is literally being fulfilled, as by means of Christian Science literature the earth is "filled with the knowledge of the glory of the Lord." In the reading-room all have the opportunity to obtain a demonstrable understanding of divine Principle as revealed through the Word of God.

This quiet place is of inestimable value to business men and women; here too the weary wanderer in matter may find rest and peace, and the

sincere inquirer be satisfied, having all questions answered and his fears removed through the revelation of Truth and Love to this age. As the Christian Science reading-room is a great blessing to the community in which it is established, it should be in as easily accessible a place as possible. In many small places and where the work of the cause has just started, it is not always expedient or even possible to have a regular librarian, but those who in turn have charge of the rooms should watch and work to keep out the thought of confusion among themselves as well as among the visitors, and always to have in mind that the reading-room is a part of the Church of Christ, Scientist, and was never intended as a place for social gathering and conversation. Nor do those who need and seek the knowledge of God go to

the reading-room to be entertained by personal opinions. In this connection it is well to study often Section 7 of Article XXV of the Manual of The Mother Church. He who is hungering and thirsting for righteousness can be satisfied with nothing less than Truth, and from the authorized literature he will have his questions answered and will get only what he can understand.

Nearly every question put to a librarian can and should be answered in this way. If you and I should need to know what Christian Science teaches on any specific subject, or if we are in doubt of the absolute and therefore scientific truth of something we have heard, we would certainly know that if we could go directly to Mrs. Eddy we would learn the truth on the subject. Now through the Concordance to Science and Health and the Concordance to our Leader's other writings we have the privilege of doing this very thing, thus averting the misfortune of a mistake ever occurring in either our theory or our practice, as any statement which is not based upon Principle and proved to be correct from her premise, is not Christian Science and we need give it no more credence. As we read on page 174 of Science and Health: "Truth is revealed. It needs only to be practised."

From the infinite Mind comes all knowledge and the ability to understand and demonstrate it. God interprets His own ideas,—reveals, explains, and heals,—while human opinions would adulterate the ideas of God, misinterpret, substitute, render them null and void, and neutralize their spiritual power and manifesta-

tion. The librarian knows that Christian Science is the truth that heals all sin and disease; and as God is all-power, all-presence, He is all sufficient, and there is no mortal mind to argue or believe anything to the contrary. The librarian cannot make the word of God heal; it is the nature of Truth to express itself, and to heal.

The work of a Scientist is his individual demonstration, the intelligent unfolding of instruction from God. It is the result of his own growth, so there can be no set or outlined way laid down for another's work except as contained in the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It is both a privilege and a protection to hold an office in a Christian Science church, as it is an opportunity to grow, to unfold in the understanding of the infinite nature of God, good, and it is in working for others that we get our greatest blessings. Personality never fills an office, but divine Principle, God, does, and man reflects the activity of divine Mind. The carnal mind is the seat of all evil, and its antagonism to Truth necessitates constant watching of one's own thought.

The healing of the beliefs of sin and disease with the truth constitutes the work of the librarian. He or she must watch lest anything enter the mental atmosphere to interfere with the word and its manifestation and object, for God's word cannot be perverted, robbed, or contaminated. To keep open the door that leads to spiritual understanding requires meekness, obedience, alertness, and spiritual discernment, so as to be able to detect quickly any counterfeit which

would offer a substitute for God's idea. In "No and Yes" (p. 9) Mrs. Eddy says, "Divinely defined, Science is the atmosphere of God." In this atmosphere all sin, sickness, every antagonism to good, ceases to exist. Where God is, all good is, and its manifestation, and this is the rightful atmosphere of a Christian Science reading-room.

The real man's innermost desire is for spiritual good, which brings health and happiness; and as a mortal awakens to his material limitations and failures, he inevitably turns to God. Doubtless he has previously found that scholasticism and medical science, as well as some other systems, have failed to meet his needs. He may have heard of Christian Science through what it has done for a friend or some member of his family, or perhaps from a newspaper article or even an adverse sermon. At any rate, his interest or curiosity has been sufficiently aroused to cause him to investigate the subject.

The inquirer at the rooms may be prejudiced, incredulous, desiring rather to argue or disprove the demonstrations of Christian Science, or he may be, as in the majority of cases, sincerely seeking for God. Coming with an open mind and honest motive, he quickly perceives the truth and puts it into practice. If the librarian is sufficiently alert and works intelligently, none need go away without a blessing. It would seem hardly necessary to say that the librarian of a Christian Science reading-room must be one who loves and appreciates Christian Science and its Leader, Mrs. Eddy, so as to be able to meet intelligently the ar-

guments of malicious animal magnetism respecting the revelator and the revelation.

In the Foreword to Miscellany the duty of the members of The Mother Church to their Leader and her position in this age is made very plain. There we read (p. vii): "Strive it ever so hard, The Church of Christ, Scientist, can never do for its Leader what its Leader has done for this church; but its members can so protect their own thoughts that they are not unwittingly made to deprive their Leader of her rightful place as the revelator to this age of the immortal truths testified to by Jesus and the prophets." Evil always tries to counterfeit Truth, and would call its false beliefs true. Adam evidently believed he had a higher revelation when the serpent said, "Your eyes shall be opened, and ye shall be as gods,"—new light given about the origin and nature of man and the universe,—but this Adam or occult dream originated in suggestion and not with God, and eventually proved self-destructive.

Christian Science is the light and law of man's being, guiding every one and leading to God. When one beholds even a little of the complete revelation of the Christ, Truth, he cannot fail to see Mrs. Eddy in her rightful place. No one can make the revelation plainer or easier, for God's ways are not the ways of mortal mind; there is but one way to get the correct result, namely, to apply the rule. In the words of Isaiah: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, ANDERSON, IND.

PEOPLE of Anderson and vicinity were given their first knowledge of mental healing by one who came here in 1888 claiming to be a teacher and practitioner of Christian Science. Considerable work was done and some classes were taught during the early nineties; but it was not, strictly speaking, Christian Science, as patients were permitted and even recommended to use medicines in connection with the treatment. There are a good many people in this county who were treated at that time and who are yet in possession of copies of *Science and Health* of the 1888 edition.

The genuine introduction of Christian Science into this county occurred in 1890, when a lady residing near Lapel was taken ill and sent to Illinois for a practitioner. The practitioner visited this patient, and while here treated several people for their distresses. The seed then planted slowly germinated, and has grown until its fair fruitage is seen not only in this locality, but in the spread of Christian Science throughout the county.

In 1896 an authorized teacher of Christian Science, one of Mrs. Eddy's early students, located at Richmond, Ind., and during the year came to Anderson and taught a class of students. The result of that work was the organization of First Church of Christ, Scientist, in Anderson, Ind., in September of that year. For a few years previous to this, meetings of Scientists had been held in family

residences and in small rooms, but after its organization in 1896 the church rented a hall, which was occupied for some time, removing thence, when it had become too small, to a more commodious place. The church continued to grow in membership, and the interest of the community in the subject of Christian Science, which was manifested by an increased attendance at the church services, made necessary repeated removals to other halls of still greater capacity.

A building fund had been started at an early period in the church's history, but when the call came for contributions to the extension of The Mother Church in Boston, this church very gladly appropriated its fund and subscribed liberal contributions to the completion of The Mother Church edifice. In 1908, however, it was decided that the time was ripe for the purchase of a location for a permanent church home, and a lot was obtained on one of the principal streets and located within a block and a half of the main business portion of the city. This lot contained an old-fashioned one-story brick residence, which was easily adapted to church purposes by the removal of partitions, the supporting of the roof, and the building of a small frontal addition with a fine entrance supported by a portico with columns. The auditorium has a seating capacity of about three hundred. When the church growth warrants it, the old building can be removed and a

new structure erected which will be commensurate with the demands of the church at that time.

The church gave its first lecture in May, 1899, and every year since then one or two lectures have been given, until last year when the third was added. The attendance at these lectures has steadily increased, and the most kindly relationship seems now to exist between the church and the general community. When the church was organized a Sunday school was also started, with two or three pupils, and this department of the church work has increased in numbers and interest. For several years the Sunday school has cooperated with the committee on distribution of literature by placing Mrs. Eddy's works in the Public Library, by paying the expenses of the committee and buying literature for distribution at the free fair in this city, and by supplying money for special distribution of *The Christian Science Monitor*. The Sunday school also

started a circulating library containing Mrs. Eddy's works, and was afterward aided in this by the Trustees under the Will of Mrs. Eddy. The Sunday school has furnished all the Hymnals for the church, and has made a considerable contribution toward the building fund.

A reading-room was established about the time the church was organized, and for a number of years was conducted in the same hall used by the church. In 1912 it was thought advisable to move the reading-room to a business block, and it has been used a great deal more by the general public since. The church very early recognized the necessity for the distribution of Christian Science literature, and this work has been carried on very briskly, reports having been received of a number of people who have been healed and who have come into Christian Science through this avenue for the spreading of the gospel of the truth that saves and heals.

CHRISTIAN SCIENCE SOCIETY, ST. CLOUD, FLA.

DURING the winter of 1911-1912 four or five persons who had become interested in Christian Science met at different homes to read the Lesson-Sermons. One by one others joined them, until no home was large enough to accommodate all who wished to come. This led to the organization, on Jan. 4, 1912, of First Christian Science Society of St. Cloud, which was formed with only six members. The use of the Christian Church was secured, where services were held on Sunday afternoons, until the spring of 1913, when a change was made to a moving

picture hall, followed later by another move into rooms in the new bank building on Florida and Tenth Streets. At this time an advance step was taken by the holding of evening testimony meetings. Services were continued in the new rooms until March, 1914, when the building was sold. The society then secured the rental of the Adventist Church until May, 1915.

In the mean time the organization was perfected, a charter was obtained, and by-laws were adopted, according with the Manual of The Mother Church. As encouragement

for building a church, a deed was given by a land company to lots on the corner of Minnesota and Eleventh Streets, with the provision that a building should be erected within one year. It looked like quite an undertaking for twelve members, but pledges were called for and enough money and work, which included most of the carpenter work, was promised to justify commencing the building in February, 1915. The church, which is a plain bungalow, 28 by 46 feet, will seat two hundred persons.

The church was so nearly completed that services were held in it the first Sunday in May of that year, and only four hundred and fifty dollars remained unpaid. The trustees of the local church gave their per-

sonal notes for that amount for six months, and at the end of that time a member of the congregation loaned the full amount of the note. Before that was due, help was gratefully received from the Trustees under the Will of Mary Baker Eddy, the note was paid, and the inside finishing and furnishing was completed. Three months later a reading-room was opened in the church.

Although there are but fifteen members, during the tourist season there is a congregation of several times that number. At a lecture which was given in December, 1915, there was an attendance of three hundred. The growth of this society has been slow but steady, and the prospects are encouraging.

FIRST CHURCH OF CHRIST, SCIENTIST, NEW BEDFORD, MASS.

IN January, 1887, a student of Mary Baker Eddy came to New Bedford to practise and to establish the cause of Christian Science. The first Sunday service was held in that month in the office of this student, "an upper chamber" in the Mount Pleasant House, then located at the north end of the site now occupied by the Masonic Building on Pleasant Street. Later, services were held in a private house at 187 Middle Street. The first Christian Science organization in New Bedford was formed in September, 1887, under the name of Christian Science Bible School. In 1892 a move was made to the Five Cents Savings Bank Building, and the first service was held there on Sept. 18, 1892; there also the first Christian Science reading-room was established. In April, 1893, the Bi-

ble School was disorganized, and a charter was procured for a church on Sept. 2 of the same year, under the name of Church of Christ, Scientist, of New Bedford, with a membership of four persons. The first service was held on Sunday, Sept. 17, 1893.

Although walking through deep waters, the little church went steadily on, trusting in God and increasing in members. Having outgrown its quarters in the bank building, the church voted to occupy the lower floor of the building formerly occupied by St. Luke's Hospital on Fourth Street, now Purchase Street. There also was located the reading-room. The first service in this building was held on Sunday, March 21, 1897, with a congregation of about one hundred. Since then this band

of Christ's disciples has changed quarters from 109 Fourth Street, to Purchase and High Streets; from there to the Universalist Church on William Street, where it held afternoon services; again to Vesta Hall on Sixth Street, now Moose Hall, and once again to the Middle Street Church, which it occupied for four years. All these years, however, throughout all the changes, God has been guiding and leading this branch of the vine up to the moment of fruitage, the erection and dedication of the structure of Truth and Love which has been daily growing in the consciousness of its members, the structure of which the visible manifestation is but a type.

The lot upon which the present church edifice stands was purchased in 1910 at a cost of six thousand dollars. In June, 1915, the members voted to begin the erection of their church home, and on July 12 of the same year ground was broken on the building site. The corner-stone was laid with simple but impressive ceremony in the early morning of Sept. 23. Through the loyal support of

its members and congregation, the self-sacrificing work of its board of directors, and the personal and most faithful supervision of its efficient building committee, the church was brought to completion at a total cost of twenty-five thousand dollars. On Sunday, Aug. 27, 1916, the edifice was joyfully dedicated to the healing and saving cause of Christ, through Christian Science, in New Bedford, free from all indebtedness. The assistance rendered in making the final payment by the Trustees under the Will of Mary Baker Eddy was gratefully acknowledged at the dedicatory service.

It is the prayer of the members that this church may stand in the community as a beacon light, a guide to the haven of rest for which the weary ones sigh, through its teachings of freedom from the bondage of false beliefs, freedom from sin, sorrow, disease, and death—a monument to the Christ-healing which has been going on in their midst for nearly thirty years, a type of the true church of Christ which Jesus established.

FIFTH CHURCH OF CHRIST, SCIENTIST, CHICAGO, ILL.

FIFTH CHURCH OF CHRIST, SCIENTIST, Chicago, found its charter membership from within the ranks of loyal students who had long enjoyed membership in First Church. Gratitude for healing and regeneration through the blessed ministry of Christian Science prompted a petition which, when granted, dismissed from membership in First Church two hundred and seventy-three persons, in order that they might organize an-

other branch church to meet the increasing demand for larger seating capacity.

This organization was effected on Jan. 8, 1903, and its first regular church service was held in Rosalie Hall, Jan. 11, 1903. By October of the same year this hall, which accommodates six hundred people, had become inadequate to meet the needs of the increasing numbers, and the faithful workers took an advance step by

making plans to provide for building a church edifice. At a special business meeting held Oct. 15, 1903, a building committee of fifteen was elected and duly authorized to take all necessary steps, from the purchase of the lot to the completion of the building.

The building fund, which was begun at this time, grew as the plans unfolded, and in February, 1904, the present building site at 4840 Dorchester Avenue was purchased for twenty-one thousand seven hundred and eighty dollars. Plans for the edifice were approved, and the breaking of the ground followed in July. The work progressed rapidly, and Oct. 8, 1904, witnessed the laying of the corner-stone with appropriate services. The Sunday school, organized as an integral part of this church with an enrolment of forty-nine pupils and nine teachers, cooperated lovingly in the work, and its contributions paid for the corner-stone and its contents. The building was occupied in August, 1905, and dedicated with appropriate services on Feb. 24, 1907.

Cheerful giving and abundant service has ever characterized the activity of Fifth Church, and generous contributions have been made to The Mother Church building fund, to Mrs. Eddy for furnishings in the Concord church, and to all other laudable means for advancing the cause of Truth as opportunity has presented itself.

The following letter from Mrs. Eddy to the children of the Sunday school is much treasured:—

You of the Sunday school have sent a noble offering to our cause in Concord. I love you, and Christ loves you, which is best of

all. You love God, for He is *Love*, and this makes you happy and good. You will be to this age the standard-bearers of Christian Science—bravely leading on the grand march to heaven, healing the sick, comforting the sorrowing, making earth glad with your goodness and your love.

A local reading-room is maintained by Fifth Church in its own neighborhood and hearty cooperation and support is given to the two reading-rooms which the Chicago churches unite in maintaining in the down town district. The ever increasing demand for authorized Christian Science literature has awakened this church to a larger vision of the privilege of sending the good news over all the earth, and a distribution committee is provided with facilities to accomplish this work. This church has also availed itself freely of the privilege of presenting the truth through lectures.

Fifth Church finds its motive in the words of the Master, "That they might know thee the only true God," and in those of Mrs. Eddy on page 226 of *Science and Health*: "The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage." Its method is found in the wisdom set forth in The Mother Church Manual, to which it endeavors to conform with unswerving loyalty. Through obedience it has seen and still enjoys a goodly fruitage, and two other branch churches, known as Ninth and Tenth Churches of Christ, Scientist, of Chicago, have gone forth from its membership and in turn are being prospered.

TESTIMONIES FROM THE FIELD

MY experience in Christian Science has been so marvelous that I am perplexed as to where I should begin to relate it. The seed was sown when I was little more than a child, and for more than thirty years this seed lay apparently dormant, but it was slowly and surely leavening the mass of pride, ignorance, and early religious training which filled my consciousness.

At last my boy of twelve was seriously afflicted with a nervous disorder which kept him out of school for a year. Doctors were helpless to relieve the condition, and I finally took him to a lower altitude for the summer. Even in this step divine Love was leading me, for one day a neighbor told my daughter that her little girl had been similarly afflicted, and had been permanently healed by Christian Science. After writing to my husband for permission, I sent for a Christian Science practitioner, and treatment was immediately begun, with the result that the boy was healed and was able to enter school in the fall. In five years he has never had a return of the trouble.

I began to read *Science and Health* without any thought of healing for myself, but because I was convinced that it contained the truth. I was then in the West for the second time on account of what was considered hereditary lung trouble. While I had improved somewhat, repeated medical examinations always resulted in the verdict that both lungs were affected and the utmost care and rest in the open air were a necessity. This was practically an impossible

program for me to follow, so I struggled on as best I could, often too hopelessly weary and heartsick to care whether I lived or died, if it were not for my little ones.

One morning when the older children had gone to school, I climbed the stairs with difficulty, and taking my copy of *Science and Health* lay down, wondering if I would ever have courage and strength enough to rise again. I must have read on for some time without grasping the meaning of the words, when suddenly my attention was arrested by this sentence (p. 285): "By interpreting God as a corporeal Saviour but not as the saving Principle, or divine Love, we shall continue to seek salvation through pardon and not through reform, and resort to matter instead of Spirit for the cure of the sick." Instantly my consciousness was illumined, and I saw God as Principle,—not a corporeal being,—and in that instant, as I know now, I was healed. From that day the physical manifestations of weakness and fatigue began to abate. Today I am a strong, well woman, and seldom know what it is to feel that I have gone beyond my understanding of strength, even though my duties often keep me on my feet from early morning until bedtime.

Through a series of circumstances I found myself confronted with the problem of putting into practice all that I had learned of Science, for I was suddenly left homeless, with few friends and without visible means of support. Added to this, my youngest child, a little girl, was afflicted

with a nervous disorder so serious that at times she was quite helpless and had to be fed and dressed. For the time I seemed to stand alone, surrounded on all sides with enmity and criticism, and yet even in that darkest hour divine Love was guiding me and a place of refuge was opened until the storm was past. My other daughter was teaching school in an isolated mountain district, and the school board gave her permission to use two rooms back of the school-room for housekeeping; so, taking my afflicted little one, I went to her, and words cannot express the feeling of peace and security that came over me in that lonely little cabin, far from other human habitations.

Meantime the little girl was having Christian Science treatment, and as school drew near its close she was much improved; but we had to face the question of supply during the summer. We could not decide on any satisfactory plan up to the week before school closed, but divine wisdom was planning better than we knew, for my daughter was unexpectedly offered a summer school on the other side of the range. Thither we went, not knowing how or where we were to live; but again divine Love met all our needs, for we were given the use of a ranger's cabin, and enough furniture was quickly and lovingly provided by the parents of the school children so that in a few days we had a comfortable home.

When fall came and the child was completely restored to health, I felt that the time had come for me to demonstrate my own supply. My youngest boy had been with us during the summer, and not having the

means for a long railway journey, I took the two children and came to the nearest town of any size, without definite plans except to make a home so that my children need not be homeless wanderers. How I have been led, and what kind and loving friends I have found, words fail me to tell! Within two months after my arrival,—a stranger, without home or income,—I found myself in possession of a comfortable home, my needs all supplied, and with an assured income that made me practically independent.

These are some of the things that Christian Science has done for me, and I could tell of many more,—a marvelous demonstration over dental work, an overcoming of all sense of bitterness and resentment for seeming wrongs, and an abiding sense of peace and blessedness too deep for words. Is it any wonder that I thank God for the teachings of our noble Leader, which have given me courage to press on.—*Jessie A. Darling, Cincinnati, Ohio.*

IN the second chapter of I Peter we read, "Ye should show forth the praises of him who hath called you out of darkness into his marvelous light." It is therefore with the deepest gratitude that I testify to the healing truth of Christian Science.

About six years ago, after hearing over and over again from medical doctors the words, "I can do nothing more for you," I was led through a friend to read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and simply through reading this book I was healed of a severe case of appendicitis, for which the doctor

had advised an operation as the only thing that would afford permanent relief. There has never been any return of this trouble.

I have also been quickly and permanently healed of a throat affection through my own application of the teachings of Christian Science. This great truth has met the need in every case where it has been faithfully applied. Only through a life devoted to the living of this healing truth which the Christ revealed, and to the uplifting of their brother man, can Christian Scientists really express their gratitude.—*Lillian P. Edwards, Laconia, N. H.*

IN 1910 I was stricken with what is known as infantile paralysis, and the case was diagnosed as incurable by two physicians. Subsequently I was treated in Christian Science, and am today more active and in better health than ever before. I wish to express my gratitude for all that Christian Science has done for me.—*Hattie L. Owens, New York, N. Y.*

[Translated from the French]

It is with a dutiful sense and a feeling of keen satisfaction that I am giving herewith an account of a case of healing through Christian Science. I was ill for several years, and when medical treatment remained ineffective, the doctor advised that I take a complete rest in the south of France and stop thinking about my business. My condition became aggravated, however, and every attempt to look after my business resulted in a collapse within a short while. An acknowledged medical authority after a lengthy examination declared my

trouble not to be serious, and said that careful treatment would lead to good results. Not having improved under the regimen prescribed, I again consulted this renowned physician, and another kind of treatment was resorted to, but it proved no more beneficial than the first.

My condition steadily grew worse, and for several days I had fainting spells. On Easter day, 1915, the attack was more prolonged and serious than on previous occasions, and it became altogether impossible for me to look after my business, though my presence was particularly required at that time. I despaired of ever getting well, but wishing to try the last chance of recovery, left for the South as soon as my strength would permit. At the end of three months there seemed to be an improvement, but only a few days after my return to Paris I lapsed into my former ill health and believed myself doomed.

My wife then begged me to have Christian Science treatment, and immediately wrote to a practitioner, who was absent from the city at the time, but replied at once, advising present treatment. I disliked very much the thought of Christian Science treatment, as I had no confidence in it; but I yielded to my wife's entreaties and allowed her to take me to a practitioner. It was decided that I should have one week's treatment, and if at the end of that time there was no improvement, it would be discontinued. After the first treatment there was a decided improvement, and on the third day I went to the practitioner without experiencing the slightest fatigue and

eager to hear the truth. After the seventh day I was entirely well. This was about a year ago, and since then I have steadily gained in strength. Not only is my health very good now, but I have an entirely different outlook upon life, and my thought is as calm and restful as it was agitated and anxious in former days.

For twenty years I had suffered with a stomach trouble, but six months ago found myself completely healed. I am most grateful for Christian Science, through which these blessings have been made possible, and I give thanks to God for its wonderful truths. We are convinced that it is through the knowledge and the practice of the religion of the Christ that health, peace, and true happiness may be attained.—*Charles Roux, Paris, France.*

IN May, 1905, I heard the words Christian Science for the first time. They made such an impression that I began to make inquiry about this teaching, and a friend told me that it was a religion by which the sick are healed; but neither of us knew about the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was so anxious to learn something about Christian Science, that I can see how "desire is prayer," as we read on page 1 of Science and Health, for in less than a month I met a young man who had been healed of Bright's disease through the power of Truth, and who loaned me his copy of "Unity of Good" by Mrs. Eddy, which I read through that evening.

Five months later we moved to another city. One day when walking

up the main street I saw the sign "Christian Science Reading Room" and went in. The lady in attendance told me some things which seemed very wonderful, and I bought a copy of "Unity of Good" that day, purchasing the text-book a month later. I said to a friend that if Christian Science heals the sick, and since "God is no respecter of persons," every condition could be overcome; so I took off my glasses, which had been worn to relieve neuralgic headache that had troubled me for twenty years, and they have never been resumed, for my sight became perfect. The headaches disappeared, with many other troubles. Science and Health has been my physician, and the Bible my daily study.

I am thankful that I can read the Scriptures with understanding, and I know if we search them faithfully we will find the "pearl of great price." I am very grateful for the help I have received and have been able to give to others, also for our literature.—*Jessie Reno Everson, Madison, N. J.*

WORDS but feebly express my gratitude for the many blessings that have come to me and mine through the teachings of Christian Science. Over six years ago, through the loving help of a practitioner, I was healed of stomach trouble and the discordant conditions which usually accompany this ailment. My father and brother being physicians of the old school, it was most natural that I should give medicine and material remedies a thorough trial, and finally I was under the care of a stomach specialist for nearly a year, faith-

fully following everything prescribed, —diet, exercise, baths, and the like. While I was grateful to the physicians for their honest efforts to relieve and heal, I found myself fast losing faith in their remedies, and growing discouraged, disheartened, and unhappy.

Underneath it all there was a reaching out to God for help, for I felt that surely there must be some way out of such a condition. Then from a most unexpected source came an invitation to attend a Wednesday evening meeting in the Christian Science church. I was much impressed with the simplicity of the service and the peaceful atmosphere; and the love and gratitude expressed in the testimonies filled me with hope and joy. I soon asked for treatment, and my healing was accomplished in a few weeks.

For this healing I am sincerely grateful, but for the spiritual revelation of Truth in my consciousness, which far transcends any experience that has ever come into my life, I thank God. My heart overflows with gratitude to our Leader, Mrs. Eddy, for her untiring labor of love for humanity, and for all the channels through which we are helped in our journey from sense to Soul.—*Georgia V. Masters, Washington, D. C.*

For several years our reliance has been in Christian Science, and the healing power of Truth has been our remedy for every ill. I was healed through Christian Science of chronic bowel trouble of twenty years' standing, although doctors said it could be relieved only by an operation. I was also healed of a severe burn on my

right arm from the elbow down. In this last case my husband quickly called a practitioner, and in half an hour after treatment was begun the pain had ceased, so that I rested quietly all night and was able to continue my house cleaning the next day. Although the skin came off my arm and hand, I was able at all times to attend to my usual work and did not suffer any more.

When I had a most severe attack of influenza, the symptoms being so serious that my family were greatly alarmed about me, we sent for a practitioner, who found me unconscious when she arrived. She stayed about an hour, and soon after she left I was able to take a little nourishment. The next day I was ready to resume household duties. I am indeed most grateful for Christian Science.—*Alma Vernell, St. Louis, Mo.*

I AM very thankful for what Christian Science has done for me. For almost two years I swung like a pendulum between a fixity and nothing, laboring under the delusion that all my friends were persecuting me, and that my dear wife and relatives were trying to harm me. This was the error which finally yielded to the truth.

During my mental affliction there were periods of from one month to four months when I knew nothing, but drifted, as they tell me now, from Christian Science to medicine and from medicine to Christian Science, always to learn a little more of the Science of being, then seemingly to fall farther back into error. This continued until June, 1913, when I became violent and was sent to a

sanitarium. While confined in that place I became acquainted with a young doctor, and after having been there for about two months, as I could see no improvement in my condition I asked him what my disease was. He gave me a thorough examination, asked a great number of questions, and then told me I was suffering from paresis.

The nature of my trouble had been kept from me by the Christian Science practitioner and my wife, and for about ten days I was like a man that was drugged, for I had understanding enough to know what is said about this disease. Then came the battle of my life, the battle with the flesh. Some time afterward I again asked the doctor the symptoms of a man suffering from the disease named. He told me, and at my request showed me some patients suffering from the same trouble. My case was undoubtedly the same. As soon as I became aware of this I would sit and think. The first thought that came to me was of the faithful Christian Science practitioner and then of my wife. One day a message was recalled—words that the practitioner had spoken over a year and a half before. They came to me as if an angel had sent them, to the effect that as God is never insane, man as His likeness never could be so, and that God is good. At another time came the thought that we should rejoice, for, as Paul says, "We are the children of God." Then it seemed as if I could hear my wife singing softly the words of Mrs. Eddy's hymn, "Shepherd, show me how to go" (Hymnal, p. 237).

At this point I came to the light.

The trees looked natural. I did not see strange cities; things were not turned upside down. This was on a Saturday, and that night I had the first normal sleep in almost two years. The following morning I was awakened by the sweet tones of distant church bells, and I looked from my window. At first I thought I was in a dream, and then I looked again. The sun was shining brightly, and everything outside was smiling at me. I sat down and wrote a letter to my wife, telling her I was feeling much better. On the following Thursday she came to visit me, and was greeted with the first smile in almost two years. A week later she came again, and we went home together. I felt as if I had been born again.

I am indeed thankful to God for Christian Science, and to all who were so kind to me. I never was in better health than I am now.—*Edward P. Zeidler, Cleveland, Ohio.*

ABOUT twenty-six years ago I had what the doctors called a nervous breakdown, and had to resort to sleeping powders to get any sleep. Medicine was taken continually for bowel trouble, but finally the doctors said the bowels were paralyzed. Then for many years I tried various diets to get relief from stomach disorder. I also had hemorrhages, and was operated on several times. During all these years I was almost constantly under a doctor's care, going from one to another of various schools, trying electricity, massage, physical culture, and rest cure, none of which did me any good.

At last I was prevailed upon to try Christian Science, and from the

first treatment noticed a great improvement, being able to eat everything and to sleep all night. For fifteen years I had worn glasses, but since taking up Science they have been laid aside. For the healing of these physical conditions and for the great spiritual uplift received through Christian Science, I am most grateful.—*Mrs. J. M. Thompson, Alameda, Cal.*

[Translated from the German]

SINCERE gratitude impels me to tell of the blessings received through Christian Science. As far back as twelve years ago I had an abdominal enlargement which caused me all manner of inconvenience. Various physicians advised an operation, but to this I could not agree. For years I was under medical care and tried all kinds of remedies, but although occasionally there was some improvement, I never got well. About three years ago a dear friend called my attention to Christian Science. I attended the meetings several times and decided to acquaint myself with its teachings, but soon afterward my condition suddenly grew worse, and the physician whom my husband consulted stated that instead of one there were several growths, which were exerting a pressure on the internal organs, and he strongly advised an operation.

During my short acquaintance with Christian Science I had learned to meet the sense of fear by which I had been entirely controlled on former occasions; therefore I remained calm, trusting in God and knowing that He is my physician and my helper, and diligently read the Christian Science literature. To the physician's great

astonishment my condition soon improved, and from then on I devoted myself more earnestly to the study of Christian Science. My understanding was not sufficient to overcome the discordant condition completely, and when in the spring of last year it manifested itself again, I decided to apply to a Christian Science practitioner for help. Treatment was taken up, and within a short time I was entirely free from all trouble. Since then I have been well and happy, and am feeling better than at any time before.

Christian Science has also proved a great blessing to me in these troublous times, and I am deeply grateful to God for having been led to this teaching and for having experienced His love and power. Thanks also to Mrs. Eddy, the Discoverer of Christian Science.—*Marta Schulz, Neukölln, Germany.*

I SPENT several years as a trained nurse in a large hospital, and during that time saw most of the diseases known to the medical profession and the various methods of treatment; but since turning to Christian Science I have found the power of Truth to be the quickest, safest, and most efficacious remedy for physical ills. The spiritual regeneration which Truth brings to one's consciousness is, however, the most beautiful part of the healing.

I turned to Christian Science for healing after going through a serious operation which was not successful. The surgeon advised me to have a second one performed, though he could not promise that it would be a success; but our family physician advised me not to submit to another

operation. At this time I could scarcely walk. I then decided to have Christian Science treatment, and since that time, over seven years ago, Truth has been my only physician.

Although the healing of this particular ailment has to material sense seemed slow, other ills have been quickly overcome. On three occasions I have been instantaneously healed. At one time I was suffering from a complication of ills which to material sense seemed worse than the original trouble, and it seemed as if I would not be on this plane much longer. Then a Scientist called to see me and I told her what my fear was. She spoke a few words to me, and I saw so clearly the all-power of God that I was healed instantaneously.

At another time I awoke with a great deal of pain in my foot, so that I could not stand on it; but I was instantaneously healed through the realization of the presence of divine Love. Again, a scalded hand was healed very quickly, the blister and every trace of redness disappearing in less than an hour, through holding to the "scientific statement of being" (*Science and Health*, p. 468). Indeed I cannot recount all the blessings that have come to me and mine, for they have been so numerous.

My daughter was wearing glasses for weak eyesight when we first came to Christian Science, but after two treatments the glasses were discarded. Scarlet fever also was healed in a short time. I found that God's law annuls every so-called material law. Severe colic, dizzy spells, whooping-cough, colds, sleeplessness, —all have been overcome through the

power of Truth. My husband was in poor health for several years, and although he is not a Christian Scientist his health has greatly improved since the changed thought in the home. A sense of lack has been overcome many times through the understanding that supply is spiritual.

Although I am thankful for these many beautiful healings, I am even more so for the spiritual awakening, for the better understanding of God as a tender, loving Father-Mother, who cares for His children at all times. My heart goes out in gratitude to our revered Leader, Mrs. Eddy, for giving to the world this message of Truth and Love. My earnest prayer is that I may daily be governed by that Mind "which was also in Christ Jesus."—*Mary A. Gates, New Bedford, Mass.*

My experience in Christian Science dates from June, 1914, and I could not begin to tell of the wonderful change that has come into my life and my home. Christian Science found me in the depths and came to me like a ray of sunshine, dispelling all doubts and fears. From the first I was conscious of a spiritual uplift out of the mire of material beliefs into the glorious sunshine of divine Love, and have learned that to advance spiritually one must be studious and must "pray without ceasing," be grateful for small things, and "in everything give thanks." I have had many beautiful proofs of the healing power of Truth.

My first demonstration gave me great encouragement to press on. About twelve o'clock one night our

little boy awakened with a severe attack of croup, and the sense of protection which came to me will never be forgotten, although I knew very little of Christian Science, having been studying it only a few weeks. I had learned, however, that God governs all, and for four hours realized the truth contained in the "scientific statement of being" (Science and Health, p. 468); then we both fell asleep, and in the morning there was not a symptom of the ailment. This experience showed me that divine Love is ever present, and that "perfect love casteth out fear."

Some time afterward my husband was out of work, and I became discouraged, wondering what we were going to do. While in this state of mind I was reading the Bible and my eye caught these words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I immediately felt uplifted, and could not express the beautiful thoughts that flooded my consciousness. The realization came to me that God, divine Love, is our supply, and is not limited. My husband got work in a few days and has been working ever since.

There is still much to be overcome, but I am trying to gain the victory over self and to press on to a deeper understanding of God. I am deeply grateful to our dear Leader, who has given us an understanding of this beautiful truth that makes all men free.—*Mrs. L. G. Raymond, Medicine Hat, Alberta, Canada.*

CHRISTIAN SCIENCE was brought to me through a neighbor when I was very much in need of comfort. From

the first the light began to dawn on my darkened thoughts and illumed my way to the truth. The first healing in our home was that of my little daughter. She was taken ill with scarlet fever, but the third day she arose from her bed and dressed, being perfectly healed. Mrs. Eddy tells us that "the miracle of grace is no miracle to Love" (Science and Health, p. 494), but this was a miracle to me at the time. This same child had all over her body a very bad eruption which the doctors said was due to tuberculosis of the blood. Of this also she has been healed. These are only two of the many ailments that have been overcome for us through the study of Science and Health.

Words cannot express my gratitude and love to the dear woman who gave to the world this blessing. She has surely opened up the way for all mankind to find the truth of being,—the teachings of Christ Jesus.—*Helena M. Shull, West Philadelphia, Pa.*

IN February, 1913, I suffered from what was later diagnosed as chronic appendicitis, and as the suffering did not diminish, I was operated on in July by the foremost surgeons of the county. I recovered from the operation rapidly, but did not get relief from the ailment, so was treated successively by a number of eminent physicians. As there was no improvement in my condition, in February, 1915, I turned to Christian Science, though with little hope, and took treatment from a practitioner for two months. After that I continued to study the literature, and in a short time was perfectly well.

I have derived great benefits from Christian Science, and with continued study I gain a clearer and more helpful knowledge of it. I am thankful to God, and grateful to Mrs. Eddy for giving these teachings to the world.—*H. C. Newland, Metaline, Wash.*

I WISH to make a grateful acknowledgment of what Christian Science has done for me. For nearly ten years I had suffered from rheumatism, neuritis, heart trouble, and a chronic throat affection. I had tried baths, diet, massage, electricity, medicine, and other methods of cure, besides a constant changing to different climates and an operation, but I became steadily worse. Then, like so many others who have exhausted all material methods, I turned to Christian Science, although with no particular faith in it, and inside of two weeks was wonderfully improved.

While these ailments have appeared again at times, they have always been overcome by Truth, and I have proven that God's child can live in any climate and be well. I am very grateful for all the literature, which is a wonderful help in realizing our unity with God, also for class instruction, and for the privilege of church membership.—*Mrs. R. M. Ewing, Dallas, Ore.*

I wish to corroborate the testimony of my sister. We all felt she was doomed to a short life full of sickness and pain. The thought of heredity was strong, as our mother had passed on at an early age and my sister was said to be like her. Her healing seemed wonderful to us, as we were not then Scientists and

knew nothing of the teachings of Christian Science. To the many who are now as I used to be, watching in fear and anxiety over a loved one, I want to say that Christian Science does heal, no matter how complicated the trouble or of how long standing.

My healing of fear and discouragement took place at the time my sister was healed, and from then on we wanted to know more of Christian Science. Many forward steps have been taken, and many proofs of the power of Truth have been experienced in the past five years, but the greatest blessing is the knowledge of my spiritual status as a child of God. My thankfulness to God and my gratitude to Mrs. Eddy are unbounded, and can best be expressed by helping others as I have been helped.—*Elizabeth M. Lackey, Peoria, Ill.*

It is with unspeakable thankfulness to God, the giver of all good, and with gratitude to our dearly beloved Leader, Mrs. Eddy, for her spiritual interpretation of the teachings of the Master, that I acknowledge my healing of curvature of the spine. After relying on material remedies for several years and finding no help, I turned to Christian Science and was healed. When I think of what Christian Science has saved me from, of the peace and harmony it has brought into my life, of its gentle ministry in helping me to conquer impatience, hate, and a false sense of personality, I find myself in awe of the power of divine Love, and wish that all the world might share in its blessings.

It is wonderful to know that through the power of Truth we can overcome physical and mental discord, but this is as nothing compared with the spiritual healing. The Bible has become a new book to me, and money could not buy the understanding of the truth that I have gained through reading the Bible with Science and Health. I am thankful, too, that early in life I have been guided into that straight and narrow but well defined path which leads to eternal life, and which grows ever brighter and clearer as I realize that it is the same path which our Master, Christ Jesus, trod, and which our Leader has opened anew for all mankind.

I have gained not only health and happiness through Christian Science, but also a spiritual understanding of this wonderful truth.—*May Lynch, Richford, Vt.*

It is with a deep sense of thankfulness to God for all His loving-kindnesses that I give this testimony of healing. When riding my bicycle in a park, I met with a mishap. Kind hands came to my assistance, and while in an unconscious condition I was conveyed to an infirmary a short distance away. A telegram was sent to my home, and soon afterward my sister and a friend arrived. The doctor informed them of the nature of the accident and the consequences,—concussion, a scalp wound, and a broken collar-bone,—and that I might not recover consciousness.

My sister and the friend with her were both Christian Science students, so from the moment of receiving the telegram they worked quietly and

persistently to realize the truth, and before leaving home my sister sent a message to a Christian Science practitioner asking for immediate help. Therefore when they arrived at my bedside they were not at all surprised that I should open my eyes and greet them both by their names. I was also able to talk with them and tell them that I had been repeating the "scientific statement of being" (Science and Health, p. 468).

Contrary to the expectation of doctors and nurses, there was no delirium at any time and my temperature remained normal. The scalp wound was healed in three days, and the hair, which had to be cut away, has now grown to nearly the ordinary length. The collar-bone was set and bandaged, but the nurse complained that I had torn off the bandages and said the bone must be reset. The arm was, however, merely put into a sling, and the healing is perfect.

I would like to speak of the loving care and attention of those who were for the time taking charge of me. The head doctor asked my sister whether there was anything she would like to have done, as he had gathered from my remarks that we were Christian Scientists and he did not desire to do anything which was against our wishes. My sister replied that she had every confidence in leaving me in their charge. I was in the infirmary for ten days. During that time only once was a drug administered, and it had no effect. Doctors and nurses were all surprised at my progress, and said that as a rule a case of that sort was a very long affair.

I first heard of Christian Science

about six years ago, and have since been learning to apply the truth as taught by the Master and revealed afresh to all mankind through the spiritual understanding and unselfish devotion of our beloved Leader. The experience related above has brought me a clearer realization of God, of man in His image and likeness, and of the nothingness of the so-called laws of matter.

Words cannot adequately express my gratitude for all that the truth has done and is doing for me. For the many other healings that I have experienced, and especially for the moral and spiritual uplift that is being gained through daily study of the Bible together with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am deeply grateful.—*Augusta K. Stephings, Richmond, England.*

BEFORE learning of Christian Science I was an invalid for three years. I had been treated by thirteen different physicians, some of them the most eminent in the state, but had grown so weak and despondent that I looked for relief only through death. Thanks be to God that in Christian Science the light has been given me whereby the bondage of sin, sickness, and death has been broken, and I am free.

During the past eighteen years kidney trouble, broken ribs, neuralgia, ulcerated teeth, smoking, and other false appetites, have given place to health and happiness, and financial difficulties have been overcome. My wife has been healed of what is called typhoid pneumonia,

quinsy, and other ailments, and our two children of abscesses of the neck, ringworm, croup, and colds. It matters not what the difficulty may be, whenever I have turned to divine Love for help it has been received.

I am very thankful for the wonderful message which through our beloved Leader has brought the light of Truth and Love to thousands.—*J. Elmer Wilson, Carlotta, Cal.*

CHRISTIAN SCIENCE was presented to me about twelve years ago, while I was visiting at the home of a relative who had been healed through its teachings. She told me of her experience and I became very much interested, feeling sure that this teaching was just what I wanted, as I was suffering from stomach trouble, headache, also weak eyes for which glasses had been worn for three years.

After returning home I became worse, and obtaining no relief from material remedies, wrote to a Christian Science practitioner for treatment. She advised me to get Science and Health. I did so, and began reading it very carefully. There was improvement from the first treatment and I was healed in a short time. My glasses were laid aside and have not been used since. A quick temper has been overcome, and Christian Science has helped me in every way. About a year ago I was afflicted with severe throat and lung trouble and again called for help in Christian Science, with the result that after several weeks' treatment I was completely healed. This has proved to me that God is an ever present help at all times.

I am indeed thankful to God for all the blessings that have come to me through Christian Science. Each issue of the *Journal* and *Sentinel* brings me comfort, peace, and joy. I feel grateful to our Leader, Mrs. Eddy, and to friends who have so kindly helped me to look into this healing truth.—*Martha A. Lickhard, Prophetstown, Ill.*

SOME years ago I became interested in Christian Science through a friend, who brought the good news to one who needed it very much. I started to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and before I had read many pages I was healed of catarrh, bilious headaches, and stomach trouble.

I am deeply grateful for these blessings, but far more so for the spiritual uplift which comes from the study of this healing truth. Much gratitude is also felt for the Christian Science literature, for the lectures, and for the testimony meetings, from which I have received great benefit. Then Christian Science helps me in my every-day problems in business. I am thankful to God for making me the channel through which others have received help, and grateful to our revered Leader, Mrs. Eddy, and to all those who have helped me on my way.—*Miss F. de Vos, New York, N. Y.*

WITH a deep sense of gratitude and a song of praise to the one God, I lovingly give my testimony as to the power of Christian Science to heal. For years I was in bondage to a so-called organic disease, and at dif-

ferent times was under the care of physicians, but with only temporary relief. About four years ago one of the best surgeons of the Northwest said I would never be well until I had undergone an operation, and this law was hanging over me when I began to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

During the first few days of my reading the text-book I was healed of defective eyesight. Glasses that had been worn for years were simply forgotten, and my eyes have remained perfectly normal. This healing was an awakening indeed. My vision of Truth, of God, was becoming clearer, and I knew that I would never need to undergo that operation; that the truth would make me free. I sought a practitioner immediately, and shall never cease to be grateful for that visit. Right then began the renewing of my thoughts of both God and man. I made just three visits to this practitioner and was healed; there has never been a return of a single symptom of the old trouble.

I am so grateful for having been receptive to this beautiful truth, and am endeavoring to prove my gratitude by study and demonstration. It seems to me now that I should always have known that there is a divine Principle by which all our human problems can be solved, just as there is a basic law by which our mathematical problems can be worked out. The Bible, studied in the light of Christian Science, has become a wonderful book to me, and I have had many proofs of the power of the Word to heal the sick.

I can never express the full meas-

ure of my gratitude to the Discoverer and Founder of Christian Science, Mrs. Eddy, for her diligence and self-sacrifice in bringing this saving truth to suffering humanity, and to the contributors to our various periodicals for the healing thoughts they are giving to mankind. My earnest desire is to know more of God, and I am sure I have found the way to do this through the study of the Bible and the Christian Science literature.—*Zilpha A. Stack, Norfolk, Va.*

CHRISTIAN SCIENCE came into our home about six years ago. Since that time each member of the family has been healed of numerous difficulties through the better understanding of God and our relationship to Him as taught in Science and Health. Medicines were thrown away during the first few weeks of study, and I am grateful to say we have had no desire to use any since that time. My wife

was subject to severe headaches which would last for days; but these are unknown to her now. Not only has she been healed of this ailment and many other ills, but through her study she is able to help others. Not long ago our daughter, aged eleven, caught her finger in a door as it closed, resulting in a very painful injury. She and her mother immediately applied their understanding of Christian Science, and in a few minutes the pain had ceased. The next morning the wound was healed over, and in less than a week all evidence of it had disappeared.

I myself have been healed of stomach trouble, catarrh, the tobacco habit, and many other diseased conditions which threatened to rob me of health and happiness. I am deeply grateful to Mrs. Eddy, who labored so earnestly that all mankind might know God aright.—*William S. Randall, Los Angeles, Cal.*



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

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THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

ANNIE M. KNOTT, WILLIAM D. McCrackan
Associate Editors

EDITOR'S TABLE

WE are in receipt of a letter from a friend who asks us to say something editorially about "the distribution of literature." This is a phrase which has easily taken its place in the vocabulary of Christian Scientists because it expresses in few words a denominational activity which in later years has assumed much importance and has accomplished much good.

Of course the literature referred to consists of the authorized publications of the Christian Science church. First in rank in the list of these publications is the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Following closely are the other published writings of Mrs. Eddy, and then come the *Journal*, the *Sentinel*, the *Herold*, the *Monitor*, the pamphlets, and other publications of The Christian Science Publishing Society. From very early days branch churches and societies have interested themselves to place Mrs. Eddy's books in their local public libraries and institutions, and in this way they have been largely circulated. Within the last few years this beneficent work has been supplemented by that of the Trustees under the Will of Mary Baker Eddy, so that today these books are to be found in practically every public library throughout the United States and many other countries. In these libraries, and also in the reading-rooms to be found in every city or town where a branch Church of Christ, Scientist, is located, these books may be read free of expense or borrowed for a specified time.

As to the periodicals, Mrs. Eddy has written of their

names and uses as follows: "I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second I entitled *Sentinel*, intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science*, to proclaim the universal activity and availability of Truth; the next I named *Monitor*, to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind" (Miscellany, p. 353).

The *Journal*, the *Sentinel*, and the *Herold* are essentially denominational organs, and contain matter primarily of interest to Christian Scientists, but it has been found that the testimonies of healing which these periodicals contain are of great interest to those who are sick or in distress and who desire to know whether Christian Science has any practical hope to offer them. The *Monitor* is a daily newspaper which not only circulates throughout the world, but also contains news of real value from every land. There is scarcely a person who will not find something of interest in the news and editorial columns of this paper, and of more than passing interest are the articles on different phases of Christian Science, which are featured day by day on the Home Forum page. The pamphlets (reprints of lectures delivered by members of the board of lectureship and articles from the periodicals) are printed not only in English, but many of them have been translated into other languages, and they are not only inexpensive, but particularly useful and convenient for those who desire something in a more permanent form than the periodicals, yet not so bulky as a bound book.

It will be observed that each one of the authorized publications has its own particular function and its own particular usefulness in "the distribution of literature" which is carried on by committees of the branch churches. Just which of these publications will be of greatest interest or greatest help to any individual inquirer is a question for the distribution committees to decide, and of course the members of these committees will be able to make this decision more intelligently if they put themselves in possession of some

information in regard to the person who is to be supplied. Particularly is this true of the *Monitor*, a copy with an article on some subject in which a person is known to be specially interested frequently proving a welcome introduction to that paper.

It is not intended that the periodicals shall be presented to any person for more than a limited time, and it is not supposed that they, or any of the publications, except perhaps an occasional marked copy of the *Monitor*, will be sent to any one who has not first evidenced a desire or at least a willingness to receive them. There are some people who are not in sympathy with Christian Science who would consider it an impertinence to have a paper, magazine, or pamphlet sent them which they had not asked for or consented to receive, and the wishes of these people should be respected.

As to the value of this distribution work, there can be no question, if it is done in an intelligent, courteous, and systematic way. There are no subjects in which the great mass of people are more vitally interested than they are in their health and their spiritual welfare, and there are very few persons who have not learned of Christian Science in some way, either through hearing it discussed or by having it brought to their attention by the healing of some friend or relative. One has only to follow the testimonies printed in the periodicals to discover what truly missionary work these white winged messengers of hope and healing are doing.

The principal reasons therefore for this free distribution of literature are two in number, namely, that those who are really interested in obtaining some authentic information in regard to Christian Science may do so, and that those who have acquired some misinformation or misconception of the Science may have an opportunity to correct their views. These are good reasons for distributing the authorized literature, and the performance of this work is commended to the attention of all the branch churches and societies. Where it has been done with enthusiasm and good judgment marked results have followed, and as an adjunct to the publicity work of the board of lectureship it is of especial value.

ARCHIBALD McLELLAN.

IN the book of Job we find the question, "Where shall wisdom be found? and where is the place of understanding?" Job then goes on to argue that these cannot be found in materiality, and that they are too precious to be purchased by gold, sapphires, or rubies; and all this leads up to the declaration that in God alone can wisdom and understanding be found. Job was at this time passing through a great struggle, so we are told, with physical suffering and the loss of all his earthly possessions, as well as the sudden death of his sons and daughters. His whole cry was that he might get closer to God, and yet he believed that all this wretchedness had come upon him by divine decree. Furthermore, the friends who essayed to comfort him in his great trial believed as he did that God was responsible for it, or at least for the conditions which led up to it, and so they were unable to enlighten his darkness or to change in the least the current of his sorrowful thoughts.

This dark drama of human suffering goes on through many chapters of the book of Job, but at length another appears on the scene, Elihu, who represents in large measure the understanding of God and man which is today held to be the basis of Christian Science, and which must always underlie all true healing. In the thirty-third chapter of this remarkable book we find him addressing himself to Job by declaring that the "spirit of God" is the only life of man; and then he takes up Job's own arguments and proceeds to reduce the whole of this mortal experience to what it really is, namely, a dream, as "when deep sleep falleth upon men." The picture of human suffering which follows is indeed a sad one, so sad that the dreamer believed he was drawing nigh unto the grave; but at this point something intervenes. A messenger from Truth and Love, an interpreter to human sense of the realities of being, presents the case for mortal man—not against him—from the divine side, and the sufferer is told that God "will be favorable unto him," and that he will see the Father's face with joy, because divine Love and justice "will render unto man his righteousness." The divine decree of redemption is given forth in the words, "Deliver him from going down to the pit: I have found a ransom,"—

the last phrase being quoted by our revered Leader on page 276 of *Science and Health* in connection with the words, "I am the Lord that healeth thee."

As we read on in this chapter, we find that Elihu's treatment of the mental conditions involved is continued, although it does not appear that Job at once realized the power of the truth which was being declared for him; but none the less Truth was doing the needed work, as it ever must, now as then. Even in the midst of the sorrowful dream there was a thought of God giving "songs in the night," and this is the experience of very many who reach out for help in Christian Science but who perchance do not realize its full effect all at once. There was, however, no withholding of good on the divine side, for the divine purpose as here stated reads, "His flesh shall be fresher than a child's: he shall return to the days of his youth."

From Job's experience we find that the healing came to him in all its fulness when he could see God aright,—could see that the mightiest things on the mortal plane are at most but passing symbols of the majesty of the divine ideas,—and so at length he is ready to say to God, "I know that thou canst do everything." Then, as he contrasts the mortal concept of man with the divine idea, that which was "when the morning stars sang together, and all the sons of God shouted for joy," he declares that he abhors himself. In the very face of this mental condition, however, we find no condemnation from the divine side, but instead the justification of which Paul speaks in his epistle to the Romans, where the question is asked, "Who shall lay anything to the charge of God's elect?" The apostle adds: "It is God that justifieth. Who is he that condemneth?" As always, God saw reflected in the purified human consciousness His own likeness; and as Job began to be conscious of this, all that he had seemed to lose in the mortal dream was restored to him, and he was not only healed, but even his earthly possessions were "twice as much as he had before."

In this wonderful story, whether it be allegory or actual experience, we learn that true healing and wisdom are inseparable, and that they are linked together by understand-

ing. A new student in Christian Science was once asked where in the Bible the best accounts of healing were to be found, and with glowing face the student replied, "Why, the healing is to be found on every page; indeed, there is nothing else but healing all through the Bible." As this is more and more understood, through Mrs. Eddy's teachings linked to those of Christ Jesus, we find that the experiences of each day and each hour bring opportunities for the understanding which unfolds divine wisdom, and this in turn brings the realization of the health, holiness, and deathlessness which close the sacred canon in the twenty-first and twenty-second chapters of Revelation.

The hard experiences of humanity recorded in the Scriptures, as well as like experiences at the present day, all lead up through the spiritual understanding of God and man to the perfect divine climax where God is seen to be All, and where those who do His commandments "may have right to the tree of life, and may enter in through the gates into the city."

ANNIE M. KNOTT.



IN human affairs the line of cleavage between Christ and anti-Christ is sharply drawn. For many years Mrs. Eddy through her writings has been teaching those individuals who have been willing to listen, that Christ is "the divine manifestation of God, which comes to the flesh to destroy incarnate error," as she states in the Glossary of Science and Health (p. 583). According to this definition anti-Christ may be described as that which Christ comes to destroy, namely, "incarnate error," the belief of life in matter assuming a multitude of masks, from the grossest and most obvious criminal instincts to the subtlest and most occult attempts to spiritualize matter.

Of Christ and anti-Christ it may be said in Scriptural language, "By their fruits ye shall know them," and the present hour in human history is harvesting these fruits, the ones to be gathered joyfully into the barns containing humanity's true possessions, the others to be burned. The worship of Christ, "the divine manifestation of God," natu-

rally magnifies the real man of God's creation, and by reflection upon human affairs raises the standard of human rights, enhances justice, safeguards honor, increases health and happiness, protects holiness by making place for woman side by side with man, and interprets the atonement and the Eucharist as individual experiences which may be enjoyed by every sincere searcher after Truth.

On the other hand the worship of anti-Christ, or "incarnate error," brings with it a belief in the right and might of material organization and attempts to ascribe saving qualities to animate matter instead of to the Christ. This is the reason why ecclesiasticism savors of anti-Christ, because as a material human contrivance it tends to substitute itself for the "divine manifestation of God," and instead of liberating humanity from its sins and its ills, nurtures these very evils under the cloak of the most tenacious forms of tyranny. It is only by breaking the church traditions of the past that progress can be made. Obedience without love saps the life of inspiration. Out of what the carnal mind calls irregularities come the greatest spiritual triumphs. In Zechariah we find this false theology likened to the "filthy garments" worn by the high priest and then taken from him: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. . . . Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Following the antagonistic lines of Christ and anti-Christ, men and nations grow apart until there comes a moment when the gulf between them is suddenly revealed by some act or series of acts. The world war has had, for one of its effects, to accentuate the difference between those nations or states of consciousness which magnify the ideal man, the Christ, and those which worship the belief of life in matter, or organized evil. Mrs. Eddy has written on page 216 of *Science and Health*: "Error bites the heel of truth, but cannot kill truth."

Truth bruises the head of error—destroys error. Spirituality lays open siege to materialism. On which side are we fighting?"

The answer to this question will depend upon the concepts of God and man and of church which are entertained. We read on page 94 of *Science and Health*: "The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse." Likewise, if man is conceived of as merely so much flesh, blood, and bones, this false concept will color the whole political, educational, social, and economic conduct of a nation and dominate its foreign policy.

If the word church conveys to a group of people nothing higher than a material organization designed to perpetuate certain doctrines and dogmas, that group will fail of true Christianity and will find itself in opposition to those who are learning that the church is "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (*Science and Health*, p. 583). Thus the separation between the followers of Christ and anti-Christ is accelerated in the hour of the world's climaxes until eventually anti-Christ's own belief in the power of evil grows so strong that like Judas it goes and hangs itself in order to escape from the horror of its own belief, and truth remains triumphant in the hearts of men. Then there is heard the loving benediction of reward to those who have followed Christ according to Science, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus rewarded, the child-thought among humans takes courage, rejoices, and echoes the simple statement of Mrs. Eddy's lines "To the Big Children" (*Poems*, p. 69):—

Father-Mother good, lovingly
Thee I seek,—
Patient, meek,
In the way Thou hast,—
Be it slow or fast,
Up to Thee.

WILLIAM D. MCCrackAN.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about forty letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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GOD'S PERFECT CHILD

CLARENCE W. CHADWICK

WERE one to accept the evidence of the physical senses he would have no grounds for thinking of himself or others as anything else than mortal. Unless taught from childhood that these so-called senses are false witnesses concerning God and His spiritual creation, he would grow into manhood still thinking that he was a mortal, inevitably doomed to return to dust. He would have no incentive for reckoning himself to be anything else than a poor, miserable sinner. Under the sway of false material sense, which knows nothing of spiritual reality, he would reverse the natural order of spiritual development and reckon himself alive to sin and dead to God, Spirit. There would be no other course for him to pursue from the standpoint of the reality of matter or evil. How true are the words of Mrs. Eddy on page 95 of *Science and Health*, "Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours."

The question Who am I? will never be answered by blindly accepting

what is said about creation in the second chapter of Genesis. To believe that there was a time when God's man had not been ushered into existence, and that at some later period the dust of the ground was utilized by the Almighty in the formation of man, is certainly not calculated to throw any light upon the subject of spiritual creation. And strange to relate, scholastic theology has tenaciously clung to this allegorical picture of material belief as an essential concomitant of the record of spiritual creation as presented in the first chapter of Genesis. This mental attitude on the part of would-be Christians is largely responsible for the lack of Christian healing in the churches of Christendom today.

It was the Master's understanding of spiritual creation which enabled him to do the wonderful healing works recorded in the New Testament. As Mrs. Eddy has so helpfully stated on page 476 of *Science and Health*: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals.

In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." Every one must admit that a right understanding of man is a most desirable possession, for with it there is always a correct understanding of God. The two are conjoined and cannot be separated. Knowing this, Jesus was enabled to declare, "I and my Father are one;" and, "He that hath seen me hath seen the Father." Neither of these statements can be construed to mean that man is God, but that God is Father and man is His spiritual offspring. The failure on the part of so-called orthodoxy to grasp this very point would not only hinder the demonstration of Christian healing but would denounce Christian Science for restoring this lost element of Christianity.

No human being is endued with divine power until he understands scientifically that Jesus was not God, but was the climax of a purified human concept in its effort to reach the spiritual Christ-idea. Nothing is more vital in the metaphysical healing of sin and disease than an understanding of the dual nature of Christ Jesus. Failure to distinguish between the human concept and the divine idea renders one incapable of utilizing divine power. To know that the real or spiritual Jesus was the Christ, or Son of God, and that the fleshly or corporeal Jesus was the virgin offspring of a human mother whose thought had risen to a spiritual height from which she discerned that God and not man is the Father of man, enables one to realize on the basis of understanding what it means to be God's perfect child, and to re-

peat through modest beginnings the works of the great Master.

Just as Jesus under the guidance and control of spiritual power inseparable from Christ, Truth, overcame or put off the appearance of a corporeal existence, thereby demonstrating the actuality and completeness of spiritual existence, so must each one of us put aside the appearance or belief of a material or corporeal investiture and thereby prove that our real or spiritual selfhood is one with the Father. "Now are we the sons of God," the apostle tells us; and certainly this is a fact which must be intelligently acknowledged here and now if we would ever awaken to spiritual being. This by no means signifies that mortals are God's children, or that they have any right to say or to think that God is their Father. It is incumbent upon humanity, however, to deny mortality and to acknowledge immortality; and right here the question arises, Can a mortal deny his mortality and at the same time acknowledge the real man's immortality?

The question is a pertinent one. That benighted state of consciousness which says, I am a mortal, cannot say, I am an immortal. It is the impress of the all pervading presence of infinite Mind upon human consciousness which makes possible the intelligent denial or rejection of the belief in the mortality of man, as well as the humble acknowledgment of man's immortality. In other words, it is not the mortal that can say, I am a child of God, but an awakened state of consciousness; it is the Christ-idea, piercing the veil of the flesh and asserting the truth of being

in spite of all human belief in mortality. It is spiritual inspiration and not intellectuality. When this all important question is understood, we are better enabled to grasp the meaning of Paul's words, "No man can say that Jesus is the Lord, but by the Holy Ghost." No human being can say, I am God's perfect child, without understanding and demonstrating the Science of being. Without some degree of illumination "from above" he would simply be practising self-deception or hypnotic suggestion. In spite of himself he would be calling evil good and good evil. In the words of Paul, "If any man have not the Spirit of Christ, he is none of his."

Christian Science approaches this subject in a most practical manner. It begins by imparting to individual consciousness a scientific understanding of God,—that He is infinite, omnipresent Mind, and that man in the image and likeness of Mind is the only real man. Whoever accepts this teaching in childlike humility and sincerity, with an honest desire to know and to do the will of God, is divinely authorized and empowered to reckon himself, as Paul says, "dead indeed unto sin, but alive unto God." He can then say intelligently and obediently, I am God's child, His perfect spiritual idea. This mental procedure dethrones belief in the mortality of man and enthrones spiritual understanding, and this opens the door through which the angels of God ascend and descend upon the sons of men.

The belief obtains with many that they are mortals now, but that some day they will be immortals. This theory hits wide of the mark and

leaves one a slave to material sense, without hope or God in the world. Putting off the "old man," ceasing "from man, whose breath is in his nostrils," is no mysterious transmutation of mortality into immortality. It is simply a spiritual awakening, wherein the conviction obtains that God's man is not and never was a mortal, but the perfect image and likeness of Spirit. It is the displacement in individual consciousness of every erroneous belief, theory, and opinion by spiritual ideas, the emanations of divine Mind. If one is striving earnestly to appropriate these ideas by rejecting the arguments of personal sense, he has the right to say, to know, and to prove that he is a child of God. Obedience to the command of the Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect," demands of us all that we shall here and now acknowledge the facts of our immortality on the basis of the Master's statement, "I and my Father are one."

Until we can make this acknowledgment intelligently, "with a pure heart fervently," we shall consciously or unconsciously be admitting and showing that we are Adam's progeny and not God's, even though the Scriptures testify that "the children of the flesh, these are not the children of God," and that "flesh and blood cannot inherit the kingdom of God." He alone can declare that he is God's perfect child, and expect to accomplish anything thereby for the betterment of himself or humanity, who is honestly and sincerely intent upon crucifying "the flesh with the affections and lusts," and is obeying the command to "walk in the Spirit."

PURGING THE TEMPLE

BERTHA V. ZEREGA

THE stirring event of the Master's career familiarly known as the purging of the temple, recounted in picturesque language and with very little variation in each of the four gospels, has long been a favorite subject with artists. It is not surprising that this dramatic episode has made a strong appeal to the imagination, for the noble figure of the man Jesus, embodying the spiritual qualities of moral courage and truth, shines out in conspicuous contrast with the carnally minded vendors and money-changers, who were startled at being suddenly arrested in their unholy enterprise, and suggests a picture which is at once inspiring and convincing.

That one man unaided, except for "a scourge of small cords," should drive out so effectually and quickly this self-satisfied throng of worldly men, verifies the Master's words, "I can of mine own self do nothing;" but "the Father that dwelleth in me, he doeth the works;" for humanly speaking the circumstance would have been impossible. Its definite appeal, therefore, which all who have attempted to portray it on canvas have appreciated to some extent, is that this event was signally a triumph of good over evil, of truth over error, of intelligence over non-intelligence; in other words, it was not essentially the ejection of a number of people by a person physically stronger than themselves, but it was the extermination of evil beliefs from the temple of God, "the house of prayer," in which they could have no place, and of

which in truth they never had been a legitimate part, though seemingly entrenched there.

The logical sequel of the incident, however, so simply told in one verse following Matthew's account, is frequently overlooked in connection with the preceding verses, and though less obvious it also presents to thought a picture radiant with victory over evil beliefs. Viewed in the light which Christian Science throws upon the Scriptures, this verse is as it were a benediction, and triumphantly justifies Jesus' stern act. It reads, "And the blind and the lame came to him in the temple; and he healed them." As sunshine and the song of birds gladden the earth after a dark and thundering downpour, so this verse in its happy serenity, following upon the ringing denunciation of error by the Master, is vocal with the blessing of divine mercy and goodness.

The temple, purged of impurity, craftiness, and greedy clamor, immediately became transformed into a holy place, encircling with consolation and protection all who would come within its walls. "The blind and the lame," who now apparently came so eagerly, no doubt had come at other times hoping to find relief there, but hearing the shouts of buyers and sellers they had turned away in despair, or going hopefully in had failed to receive the help they needed, since none was to be found in an atmosphere of self-interest and worldly-mindedness. Seeking bread, they were given a stone. Is it any wonder, then, that these weary ones, longing

for deliverance from seemingly relentless laws, now came hopefully into the temple restored to its peaceful sanctity, or that in the faultless purity of the Christ-consciousness each recognized his true identity as a perfect child of the universal Father, and went away healed? Those who have eyes to see and ears to hear, combined with a sincere willingness to follow in the Master's footsteps of self-abnegation and obedience, cannot fail to appreciate the dual significance of the illustration.

Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." By refusing to see man as material or in bondage to sin, sickness, and death, Jesus brought to the perception of all the real man, exempt from these false laws, and was able to present himself to his followers unscathed by death and the grave. Because he recognized divine Mind as the only creator, and correlatively man as the immortal idea of infinite Mind, he restored men's bodies by the metaphysical law of health. A normal, well regulated body is the logical expression of a correct spiritual concept of man, since the body is at all times the objective manifestation of right or wrong thinking. Hence, spiritually to recognize man as "the temple of God" is to apprehend with ever increasing clearness a definite sense of man's eternal relation to God, his incorporeality, and his exemption from all evil.

As individuals we have to preserve the consciousness of this scientific

unity with God for ourselves and others, that our lives may be "holy and without blame before him [God] in love." It is only through work, the activity of purifying and correcting thought, that we can keep ourselves awake, and so help to awaken others from the mesmeric dream of life in matter. In her Message to The Mother Church for 1902 (p. 18) Mrs. Eddy counsels us: "Be faithful at the temple gate of conscience, wakefully guard it." Shall we not ever be willing to go into this temple of our individual thinking, and if we find there any suggestion that "defileth," that "worketh abomination, or maketh a lie," shall we not, in the spirit of the Master, courageously drive out the carnal intruder, that the Spirit of God may dwell in us? Then the sick, and the blind, and the lame will come confidently to us in the temple of our spiritually purged consciousness, even as they came to Jesus, and it shall be said of us too that we healed them.

On page 142 of Science and Health Mrs. Eddy brings home to us today the lesson of Jesus' experience in the temple, when she says, "The strong cords of scientific demonstration, as twisted and wielded by Jesus, are still needed to purge the temples of their vain traffic in worldly worship and to make them meet dwelling-places for the Most High." As workers in the different branch churches and societies of The Mother Church, the responsibility is placed upon us of keeping pure these temples of our God, that no claim of pride, of mental despotism, or any one of the many phases of mad ambition, be allowed to lodge or secrete

itself there, and so prevent those who "hunger and thirst after righteousness" from finding spiritual refreshment and healing therein. Human nature as in Jesus' time is still asking for bread. Christian Science, in its spiritual interpretation and practical application of the Bible, distributes this bread by giving the scientific understanding of man's eternal relation to God, through which all our needs are met.

Knowing the priceless nature of this gift to mankind, is it not our sacred duty as church members to purge our temples of tyranny and pride, that all who will may have free access to this Science of salvation? Let us be careful first to cast the beam out of our own eye, that we may be able to discern the powerlessness of human will, seeing it as no part or element of the true, spiritual church founded upon the rock, Christ, Truth, but as merely an expression of impersonal error which attempts now, as it did in Jesus' day, to usurp the place and power of the Most

High, and to crowd out the receptive thought—"the poor in spirit"—seeking entrance.

Let us be alert to deprive this phase of error of a channel, instead of personalizing and making a reality of its nothingness. As the vendors and money-changers fled out of the temple when rebuked by the word of Truth, so human will and personal opinion masquerading as divine wisdom will dissolve and disperse under the healing activity of spiritual understanding reflected individually by earnest workers who daily are striving to live the prayer, "Not my will, but thine, be done." Then honest inquirers and needy ones coming hopefully into our churches, the temples of our God, will, through the power of the uncontaminated truth spoken there, and the loving atmosphere of "true brotherliness, charitableness, and forgiveness" (Manual, Art. VIII, Sect. 1), find themselves uplifted, regenerated, free, and will go away praising God for their deliverance from sin and disease.

[Written for the *Journal*]

FORGETTING

FLORENCE HEWLETT

GAILY it flits in the path of the sun,
 Light as a zephyr it goes!
 Pausing to rest on the tip of a flower,
 Nothing of darkness it knows.
 A butterfly gay, and so glad just because
 It's forgotten the poor little worm it once was!

Perfection is calling! Shall we not obey,
 And turn from that clod which we seem?
 God's children are clad in the garments of Truth,
 They walk in the light of Love's beam!
 And just like the butterfly, shall we not show
 We've forgotten the past in the good that we know?

FAITH AND UNDERSTANDING

THEODORE STANGER

IT is both interesting and instructive to look up, with the aid of a concordance, all the passages in the Bible which refer to understanding, knowledge, and wisdom, especially those which point out the necessity of gaining or acquiring these qualities. One of the most striking passages is to be found in the first chapter of Ephesians, where Paul speaks to the members of the church at Ephesus of his constant prayer for them, that they might receive "the spirit of wisdom and revelation in the knowledge of him [God]," and that the eyes of their understanding might be "enlightened."

In view of this text, and many others of similar import, it seems very strange that Christendom has to such a large extent been satisfied with blind faith, and that Christian sermons have laid so little stress upon the need of gaining spiritual understanding. Mrs. Eddy clearly discerned this shortcoming, and she more than any other religious teacher since the time of Jesus and his apostles has pointed out the insufficiency of blind faith. "If we rise no higher than blind faith," she writes, "the Science of healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended" (*Science and Health*, p. 167). Not only, however, has Mrs. Eddy pointed out to us the necessity of gaining spiritual understanding, but she has also shown us how we may attain it. She has truly given us in our textbook the "Key to the Scriptures," which when rightly used opens up

to us this storehouse of spiritual wisdom.

Is it not downright mental laziness which causes so many well meaning Christian people to be satisfied with what is merely blind faith? They find it so much easier to allow some one else to do their thinking on religious subjects for them; so much easier to accept without questioning the religious beliefs inherited from their fathers, than to "prove all things" for themselves, and to "hold fast that which is good;" so much easier to say, The religion of our fathers is good enough for us, than to learn how to give "a reason of the hope" that is in them, as Peter admonishes us to do. How far would the world have progressed in the higher understanding of God, and how many of the blessings this understanding brings with it would the world be enjoying today, if men had not arisen from time to time who refused to remain on the beaten path of religious conservatism?

Suppose there had been no Abraham to turn his back on the idolatry of his fathers and to refuse to think that the religion of his fathers was good enough for him: where would Israel be with its advanced belief in but one God? Would we have the Christian religion if there had been no Jesus and no apostles to reject the unfruitful doctrines and ceremonies into which Judaism had drifted, and to teach a religion which was better than that of their fathers? Where would Protestantism be but for a Luther, a Wyclif, a Calvin, and

others who turned from the religious beliefs of their fathers to a more spiritual concept of God? And may we not well ponder this question: Which has brought more misery and suffering to mortals, infidelity and agnosticism, or blind faith leagued with the despotic tendencies of the human mind?

Now some one may ask: Do not Christian Scientists profess some things they do not understand? Do they not accept many of Mrs. Eddy's statements without having grasped their meaning? Very likely; but there is a difference between believing a thing because some one else has believed it, and has thus saved one the trouble of ascertaining its truth, and believing a thing which seems to follow as a necessary consequence of something partially understood and in a measure proven to be true. If our faith rests on a partially understood Principle, and if we are eager to learn through demonstration more of that Principle, we shall advance to a higher understanding. It is surely right for us to accept the religious views of some one else in whose clearness of spiritual perception we have confidence, but it must never be a matter of mere convenience; rather should it be because we have good reason to believe that we shall in time be able to prove these views to be correct. The following experience has served to illustrate this point to the writer.

Born as the son of a missionary, my early days at school were passed in a part of the world where conditions were somewhat primitive and where the methods of education employed were not of the highest order.

Knowledge was imparted in a rather mechanical way, that is, without much effort to develop the pupil's reasoning faculty. Especially was this the case in the study of arithmetic. Problems of all kinds were worked out by rules, the pupils having but a vague understanding of the principle underlying these rules. For instance, when we came to the division of a fraction by a fraction, we were simply told to turn the divisor upside down and to multiply across—at least that is the way we children worded the rule. Although I did not clearly understand why I had to proceed in this manner, yet I had implicit faith in the rule. And why? Because I saw right results. The solution of my problems and those of others obtained by applying the given rules were obviously correct, and so I could not do otherwise than accept the rules. Later on, when I moved with my parents to a part of the world where better educational advantages prevailed, I learned why the divisor had to be turned upside down and why I had to multiply across; and then, applying mathematical understanding, I was able to solve problems which were too complicated for me when I had to rely principally on mathematical faith.

Do we not come into Christian Science in a somewhat similar way? When we begin to look for help in this direction, we read many things and are told many things which turn our previous concepts and opinions upside down. Spirit, we are informed, is substance, and matter is shadow. Health and holiness are declared to be the realities of life, and sickness and sin the unrealities. Such

and similar startling statements we are asked to accept. Is there anything dangerous about them, that we should hesitate? Do they lead us away from God? Cannot any one readily see how glorious it would be if these statements were true and if they could be proven to be true? Suppose then that we accept them tentatively, use them, and allow the persons to whom we have turned for help to use them in our behalf. If we do so honestly and with an open mind, we shall surely see results.

So potent is the word of God, the word of Truth, as voiced in Christian Science, so "quick, and powerful," that even when used with but a slight understanding of its import, it will do wonders. Not only will our physical health be improved, but we will also experience a sense of spiritual freedom heretofore unknown to us. Such results strengthen our confidence in the statements and rules which we have at first largely accepted on faith, and as we proceed in our work, continuing to study Science and Health in connection with the Bible, we discern more and more the divine Principle underlying our declarations and find ourselves advancing from faith to understanding. Then we can solve problems which we would not have dared to undertake when we were simply working "by rules."

Why does a pupil in a grammar grade believe that the time of an eclipse of the sun can be calculated many months in advance of the appearance of this phenomenon? Can he figure it out himself? No; but he has seen eclipses come to pass as predicted, and what is more he knows

that the astronomer uses the same mathematical rules which are used in solving problems in the grammar grades, making only a broader and higher application of them. Thus it is with the Christian Scientist. He learns that Christian Science is one consistent whole, and that success in its practice is in proportion to one's understanding and faithful application of its Principle and rule. His ability to work out the smaller problems gives him the assurance that he will in time be able to work out the larger ones. He sees clearly that it is in reality no more difficult to raise the dead than it is to cure a cold, provided one has learned to apply his understanding of the Principle and rules of Christian Science to the larger problems.

Jesus said, "By their fruits ye shall know them." Is there not evidence at every hand that Christian Science bears good fruits? Nearly every one has a friend or an acquaintance whose life has been transformed, physically as well as morally, by this teaching, and who has been made prosperous and happy. Surely no one who is stumbling along under a heavy burden of sickness and sorrow should refuse to make an earnest effort to ascertain what there is to a system of religion which promises so much and has already produced such splendid results.

The world is sorely in need of greater spirituality, which makes for health and happiness. Is it not worth while to examine closely the claim that Christian Science is the Comforter which has been promised us, the Spirit of truth which leads us into all truth?

CONSECRATION

FLORIA A. MOCATTA

ISAIAH declares of God, "The desire of our soul is to thy name, and to the remembrance of thee." How often in modern times is this desire but a mere abstraction and a frequent cause of self-deception! Sincere though it may seem to ourselves, no desire is of real value unless our lives, also our works, bear witness to our entire consecration to God, good.

The uncompromising searchlight of Truth will uncover within us many a mental reservation and hesitation, will dislodge from secret hiding places human weaknesses lurking in oblivion. Multitudes find themselves today "in the valley of decision," to use the words of Joel, as one after another the material props on which they have depended disappear in the present whirlpool of human thought. Cherished customs and traditions are being swept away by the rushing torrent of destruction, and smiling meadows of meditation, deemed by human sense to be indestructible, lie bare and desolate. The tremulous and the half-hearted have no place even in the world's program at this epoch; how much less in the kingdom of heaven, where whole-hearted loyalty is demanded. Unless we realize that "we live, and move, and have our being" in God, we do not live—we dream.

Many who first approach Christian Science are impelled thither by dire need, through mental or physical misery. Some come only to get, to take; but many remain to give. The need of the moment being met, it is necessary to beware lest we relapse

into complacent ease or return to wrong habits of thought. The steadfast ones push forward to the front ranks, having as Christian Scientists enlisted to "lessen evil, disease, and death" (Science and Health, p. 450). These become units in the great army of pioneers treading the path which our Master indicated and which our Leader mapped out, working and praying for the complete emancipation of mankind.

It is written that when Jesus spoke, Levi the publican "rose up, and followed him." The inspiration of Truth impelled Levi without any hesitation to become Jesus' disciple. Sooner or later all mankind will follow in the same footsteps, but in speaking of mankind on the page above mentioned, our Leader says, "Few yield without a struggle." In the material world the noble forest trees lifting their lacelike branches to the sky, the smallest flower of the field seeking the sun, offer the tribute of their beauty heavenward, while mortals withhold loyal acknowledgment of Him from whom proceeds all reality, until through the study of divine law the beclouded belief of earthly life and death is conquered by Truth's revelation.

Christian Science gives us the spiritually constructive Principle of oneness, by which we detect the segregating and destructive claims of error. This oneness offers a solid surface of resistance against evil attempts to scatter and disperse the seed of good, which prayer preserves intact. The humble voice, prayerfully and per-

sistently pledging itself to the service of God, is of more spiritual account than louder, spasmodic, and less sincere protestations. As we bring all thought into obedience to Christ, Truth, gifts and talents are intensified, developed, and dedicated to Truth's service. Nothing of good can be found outside the sanctuary of Spirit, since Spirit embraces all; and Love's idea, born of understanding, links and binds man to his eternal source.

Consecration in Christian Science is a metaphysical process, radically different from the outward forms and ceremonies usually associated with the word. It does not include sacrifice, as ordinarily understood, nor does it include self-exaltation, or isolation, asceticism, or self-torture. It is the gradual and normal unfolding of God's infinite allness in human consciousness, through the study of His Word as illumined in Mrs. Eddy's teachings, by which all unlike good is eliminated from thought and Love's perfect harmony is manifested. It is not a placid, negative contemplation of good; it is the incessant activity of Spirit. It is the practical application of these teachings in daily life and daily tasks, bringing us nearer to that vision which beckons ever onward to the goal when all shall know God, "from the least to the greatest," and an enlightened humanity shall join in a supreme effort toward unity with good.

As we climb toward the "city that is set on an hill," the landmarks of earthly hopes and fears loom fainter in the landscape of memory. Energies straying into tortuous side-paths are gathered into the one focus, and

radiate light as a golden beacon of love. All that has hitherto seemed to hinder progress is discovered to be worthless and disappears. All that has tempted us, under whatsoever subtle garb disguised, reveals its own falsity, while the calm reality of being alone occupies thought. Human perplexities are seen to be unsolvable from a material viewpoint, for as we stand at last in "the shadow of the Almighty," we know that God's ways are not as our ways, but that they are made plain to those who love Him preeminently.

The self-inflicted suffering of ignorance and self-will loses its bitterness when Truth is understood; the dull remorse and vain regrets of wasted years are "swallowed up in victory,"—forgotten in the joy of overcoming, in the new birth which means consecration. While all the hate of all the centuries today seems concentrated in the awful conflict of the carnal mind, the dawn which heralds day appears to those who are not blinded by the battle's smoke. In Revelation we read, "All nations shall come and worship before thee; for thy judgments are made manifest." Inasmuch as we consecrate to good all that we know and hope to know, so do we help forward that triumphant hour when transformed thought shall utter universal praise and the kingdom of Love be established forever. The Pentecostal hour is here always, wherein we may receive the inspiration which is man's birthright, and the wonderful works of God are no less marvelous in these last days. But let us not call on His name in half-hearted acquiescence with error or with little faith.

The writings of the minor prophets teem with passionate exhortations to the people to depend on God, their only hope of salvation. Has not also Isaiah said, "Should not a people seek unto their God?" Comparatively few as yet conceive of this seeking as an inevitable necessity of life, because they are ignorant of divine Principle and look elsewhere for aid. Meanwhile the whole material thought-world travails and groans in

extremis, continuing to worship other gods even in its darkest hour though suffering from its idolatry.

Christian Science alone fulfils this aspiration. By the reflection of divine intelligence we are led lovingly through the wilderness to the source of all wisdom, where in humility our all is laid on the altar of Truth, and thought, consecrated to the service of God, good, bears aloft the royal banner of Love.

CHRISTIAN SCIENCE AND THE ATONEMENT

HAWLEY O. TAYLOR, PH.D.

IT is sometimes difficult for the beginner to understand that Christian Science does not destroy the doctrine of Christ Jesus' atonement upon which Christian churches strongly base the plan of salvation, especially in reference to the efficacy of the shedding of blood. In considering this subject it may be well to glance first at the place which the concept of blood holds in the human thought about life. The universe, which includes man in God's image and likeness, is recorded as complete and good in the first chapter of Genesis. Being the work of an infinite creator, it is itself infinite, the sufficient and only expression of the one and only cause, and is necessarily good, since evil, being inharmonious, is self-destructive. Man is thus recognized as a spiritual being, not limited to physical form or to the boundaries of physical surroundings, but perfect, even as the Father is perfect.

Following the account of man's creation given in the first chapter of Genesis is that of the second chapter, which differs from the first in every

particular. Man is here represented as made of dust and possessing a life which is supposed to be dependent upon material blood and also subject to death. His body is surrounded by a similarly constituted universe. The first account reveals an infinite creation which is illuminated by eternal Life, and the second a finite creation darkened by the forecast of ultimate death. Being thus opposite in character both cannot be true, and since life is the fact of being, the belief of death and of a material universe represents falsehood or illusion. This lie about the truth constitutes mortal mind, which is the ruler of the darkness in which mortal man seems to be chained.

The human concept of life bears a seeming resemblance to truth. In all human activity there is one right way of accomplishment, and this right way is the science or truth in any particular field of endeavor. Thus we have the science or understanding of mathematics, physics, banking, government, and so on. But in the application of the basic laws of the various sciences human

beings fall into a multitude of errors. These errors do not constitute any knowledge of the science, but are simply beliefs. One who has merely what may be called a reading knowledge of a science is baffled by these beliefs or illusions until his knowledge is deepened so that he is able to apply the laws of the science in the solution of the problems pertaining thereto; he may then begin to speak with some authority about the science. This is true also in the Science of being; to the degree that one has a living knowledge of Christian Science is he able to apply the Principle of being to the problems of daily life in the healing of discordant conditions, and this ability determines the value of his conclusions concerning Christian Science.

In the Science of being the truth is that Life is God, Mind, Spirit, the only cause, which is expressed in man and the universe, the spiritual and the good; while the illusion is that life is material and that matter has power over man for good and evil. Mankind has chosen to believe this lie, and consequently to live a life of suffering by reason of the illusion. The popular belief in matter as real is so strong that human beings are continually justifying themselves by explaining that God is either the author of the material universe or permits it for the purpose of working out ultimate good. Even the basic laws of physical science never admit of mistakes, and much less can the infinite Principle of the universe be guilty of laxity or variation in its application.

If matter can be explained in any way as having a relation to God,

then it has a place in being; but the Scripture says that in heaven, the long sought home of the earth pilgrim, "the accuser of our brethren is cast down, which accused them before our God day and night," and concerning the dragon and his angels we read that "neither was their place found any more in heaven," the unchanging realm of harmony. The human concept of heaven will be cleared of all mortal vagaries and the eternal city will finally be seen for what it ever has been, perfect. There is no place in the Science of being for that which would lay evil and all that springs from it at the door of good, God and His universe.

The way of salvation means progress away from the mortal toward the immortal sense of life; away from the demoralized concept of life as resident in and subservient to matter, toward the inspiring perception of God, man, and the universe as spiritual, eternal, and good; away from the conviction that the second so-called account of creation is the truth of being, and toward absolute reliance upon the first account as presenting the whole truth about heaven and earth.

In the Jewish ceremonies material life is symbolized by blood, as we read in Scripture, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." By the "shedding" of material life, the atonement for sin was thus symbolically accomplished. We here have the picture of a transformation brought about by the yielding of

illusion to fact, of material to spiritual life. This yielding of the material illusion is the letting "this mind be in you, which was also in Christ Jesus," as Paul says.

The shedding of blood in the Jewish ceremonies is but the symbol of the replacement in human consciousness of the mortal concept by the spiritual idea, the giving up of the belief that matter has power for a complete reliance upon God as the only power, and this change is brought about by the "renewing" of the mind, which constitutes, as Mrs. Eddy says, the "passage from sense to Soul" (*Science and Health*, p. 566). Such a transformation is in itself an atonement for sin, for it brings us into the presence of the infinite, into at-one-ment with God, where sin has no place. At one time or another all have glimpses of the true life which seem to flash into consciousness, and to the extent that they renew the mind they are sacrificing the false, material sense of life for the true, spiritual reality.

A notable example of the symbolic meaning of "shedding of blood" is afforded by the Passover. The Israelites were about to emerge from the darkness of Egypt and to set their faces toward the light of the promised land. This resolve was in itself the putting off of the "old man with his deeds," as Paul says, and the putting on of the "new man," which regeneration was to be symbolized by the paschal lamb. The blood of the lamb being on the door-posts of a house, the destroying angel passed over that house. How could it have been otherwise! When the material sense of life has yielded to the spirit-

ual, we are then at-one with Spirit, or Life, and God's angel is recognized as the preserver from death.

The symbolism of the Passover was fulfilled in Christ Jesus, for his perfect knowledge of God enabled him completely to demonstrate the powerlessness and unreality of matter. The true "shedding of blood" was thus fully accomplished by him, and he was thereby brought into complete at-one-ment with God. Then to the degree that our minds are renewed by that Mind "which was also in Christ Jesus," we take advantage of Jesus' complete destruction of matter as having reality and power, until finally death will also have lost its power over us, and man, God's glorious idea, will appear, made in His image and likeness, as recorded in the first chapter of Genesis. Our atonement will then be complete, our sins having been remitted through the perfect demonstration made by Christ Jesus of the supreme power of the spiritual life over the nothingness of the material so-called life. But for this sacrifice human beings would have remained quite in the dark as to the way whereby salvation is to be worked out.

Truth is proclaimed to the world through fearless men and women, and the records of many such mark the pages of history. Suffering falls to the lot of those who bring the message, for the mortal, sensuous man objects to being aroused and is more or less prone to ridicule and persecute the messenger. One who blazes the trail of truth through the wilderness of human woe thus exposes himself to bitter attacks from the ignorant and superstitious. Such vica-

rious suffering, suffering for the sake of others, was experienced to the full by Christ Jesus in his proof of the allness of Spirit and of man's at-onement with God. He drank the cup of bitterness and said that those who follow him would do the same. It is not strange, therefore, that Mrs. Eddy, who discovered the Principle involved in Jesus' teaching and restored its lost element of healing, has been frequently misunderstood. She knew the cup awaiting her, but went forth in perfect obedience to the heavenly vision which illuminated her aspiring sense.

As the beliefs of mortals improve and truth is more completely and generally accepted, vicarious suffering should be lessened, for the human mind will receive more of science and ultimately investigation will replace persecution. A message will then stand or fall on its merits. All error will be seen as mental and will be neutralized by the proper application of truth; seeming physical limitations will be replaced by spiritual freedom, and man will enjoy dominion over the earth, which is his God-given heritage. Mrs. Eddy says: "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of hu-

man hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-onement with the spiritual idea of man and his divine Principle, Love" (Science and Health, p. 45).

The theme of the atonement permeates the whole Bible, wherein it is illumined from many angles, so that mankind in all developing phases of thought cannot fail to see it. Throughout the Scriptures shines the magnificent brilliancy of the First Commandment, "Thou shalt have no other gods before me,"—thou shalt recognize no other power but the one power of God. Obedience to this commandment brings at-onement with God, and is the way of salvation which Jesus revealed, the dethronement of all fear of or reliance upon matter as having presence and power, and his life and resurrection proved this to be the possible and practical goal for all mankind.

Human beings come into at-onement with God in the degree that Jesus' example is followed and the divine image is worked out in daily living, until finally the material sense of life is fully shed, and man is seen as the consciousness of infinite harmony dwelling in the presence of perfect Love.

[Written for the *Journal*]

CALM

EDITH L. PERKINS

SEE, tired child, the sun has gone to rest,
And now the tender twilight veils the west,—
Seek thou the quiet of thy mother's breast.

See, weary heart, now Love a vision brings
That silences all earthly clamorings,—
Know thou the changeless calm of heavenly things.

BUSINESS MEETINGS OF BRANCH CHURCHES

ELLA W. HOAG

BACK of every right activity in the Church of Christ, Scientist, is a spiritual idea to be discerned and demonstrated; and a business meeting with perfect divine intelligence understood and utilized therein, would be the expression of such an idea. Many human footsteps must be taken before this perfection is realized and demonstrated, and it may be profitable to consider some of them. An important question naturally arises, What should be the attitude of a member of a branch church toward its business meetings?

No department of the church work calls for a larger and more active demonstration by each member than does the business meeting. It is in these meetings that the member is called upon to exercise complete faith in and reliance upon divine Principle, for here is where helpful opportunities are afforded for the proof of his own understanding of God's government in its control of his thoughts and words. Every member should recognize the importance of attendance at these meetings, since they not only serve as wonderful occasions for individual growth, but are a very prominent factor in the progress of our cause as a whole. What member of a human family would fail to be present at every conference where matters important to the welfare of the family were to be considered, and how much more should the members of a branch church be joyously happy in having a voice in questions which are among the most deeply significant of present-day affairs.

Each alert Christian Scientist should therefore be awake to the necessity of doing specific mental work before attending a business meeting of his church, for how else can he be sure that he has on "the whole armor of God" and is ready to hold his thought true to Principle, so that the errors of mortal mind—self-will, pride, impatience, intolerance, ignorance, and the like—shall not seem to control him. When Christian Science reaches mortals it finds them in all sorts of mental conditions, and the business meeting of a Church of Christ, Scientist, is made up—from a relative standpoint—of mortal minds in as many different stages of progress as there are persons attending. None as yet have attained the perfect demonstration of wisdom, intelligence, and love; therefore here is presented a favorable opportunity to demonstrate what Mrs. Eddy calls the "transitional qualities," namely, "humanity, honesty, affection, compassion, hope, faith, meekness, temperance" (Science and Health, p. 115). Could we today have a more demonstrable model for one's activities than these same mental qualities?

If each member realizes that the members as a whole are a portion of God's family on earth, and that it is the privilege and duty of the members to prove they can dwell together in love, through each expressing as much of these Christlike qualities as is at present possible to him, this will render the business meetings seasons of sweet and loving concourse, as well as times of refreshment and growth

to each individual member, and the result to our cause will be of inestimable advantage.

As the business meeting is approached from the viewpoint that God, divine Principle, is the one who understands how to govern properly; that Principle has already worked out all problems, and that faith in God's presence, power, and love will bring out the solution which will be nearest right under the circumstances,—then the member will see clearly that there can be no necessity for holding tenaciously to any opinion of his own. To be sure each member has a right to his highest understanding of wisdom and intelligence, and he should not hesitate to express it; but to do more than this, and hold to his own opinion as if it were the one preeminently of God, would tend to enthrone self-love, ignorance, and self-will, thereby seeming to shut out God's government.

On the other hand, to trust that Principle is present and is able to work out, from what sometimes seems little more than a conglomeration of human beliefs, that which is for the best good of all concerned,—this trust enables one to rest in peace and quiet, no matter what diversity of opinion may temporarily appear. Since God doeth all things well, a reliance on divine guidance and final obedience to it must bring correct results. When one desires only the good of the cause, he will calmly drop any personal opinions into God's balances, knowing that whatever approximates the idea of God, good, will come forth perfected; and if there is nothing of good in his opinion, one who is honest will be only too

happy to have it disappear as speedily as possible.

If every Christian Scientist could attend the annual meeting so strong in his faith in God's omnipresent government as to have eliminated from his consciousness all fear and all sense of personal preference in regard to the officers to be elected, there would be on the first ballot a unanimous vote for each officer, so clearly would the divine purpose be discerned and expressed. If each member would help to bring about this much to be desired condition, should he not learn to trust Principle to direct his thought in the choice of those for whom he should vote? On the way to perfect discernment of God's voice in the matter, one must learn patiently to conquer personal preference, personal sense, personal will; for since these errors of mortal mind practically deny faith in God, are they not what seem to interfere with the expression of Principle and its harmonious control in our church affairs? Will not such control appear in larger measure as the beliefs in personal sense are eliminated?

As one becomes willing to give up human opinions, he will recognize that even today there is a large enough desire to let God's will be done in our branch churches, to bring out at our business meetings and in our elections that which is nearest right for the church. To have confidence that our officers are generally those who have been elected as the result of each member obeying his highest understanding of God's direction, will enable the general membership to trust these officers to God's guidance, rather than to spend time in trying

to steady the altar of divine Science by watching the officers, complaining about them and to them, or condemning their efforts.

As each member trusts the officers to Principle, and expects Principle to direct the affairs of His own church wisely and well, the officers will be left free to seek the guidance of divine Mind in their God-appointed tasks, which require genuine moral courage to perform them properly. This will also leave the other members free to do their individual work, the result of which would certainly be seen in a growing sense of loving appreciation for the unselfish and frequently heroic efforts which the officers make for the advancement of the cause. Then our business meetings will be filled with those who have so rebuked personal sense with its pride of opinion and false claim to power in their own consciousness, that Principle will be their trust and their strong tower and divine law will prevail.

As the member who has been elected to fill an office seeks divine guidance, he will approach such office from the standpoint that it is the will of Principle which must always be sought and permitted to prevail. He too will be willing to drop his opinions into God's balances, trusting Principle to bring out that which is nearest right under the circumstances. Officers thus governed will find such a sense of love for the cause and for each other among them, that good fellowship will always obtain, and be evidenced in freedom of speech, patience to wait on Principle, willingness to consider all criticisms,—no matter how given,—thereby learning many valuable lessons individually and as a whole.

Just a special word in regard to the attitude of the membership toward the readers. When we remember that our beloved Leader has indicated in the Manual of The Mother Church that the office of reader in the Church of Christ, Scientist, is a holy one, it ought not to be necessary to say that the members should refrain from getting between God and His servants (the readers) by outlining how the reading should be done, what the manner of the readers should be in the desk, and similar extraneous criticism. For a member to spend his time in contemplation of a personal sense of the reading and the readers, is to shut himself out from the blessing God has for every one in each of our church services. If the Christian Scientist goes to church to hear the voice of Truth, he will win therefrom the blessing of a closer walk with God, and love for his brother will at the same time so increase that there will be no place in his thought for anything but loving appreciation and tenderest regard for the ones who are sufficiently selfless to stand humbly before the world as the proclaimers of God's allness. We all need to pray for growth in grace and loving-kindness along this line of Christian fellowship. Then the word of God will go forth untrammelled, free, and we shall see all men drawn to the Christ which our Lesson-Sermons lift on high in such marvelous revelation.

Another essential point which should not be overlooked is that Christian Science practice does not include for any Christian Scientist the outlining, mentally or audibly to himself or to others, of a desire for

any specific position in Christian Science work. Such outlining is generally the "pride of place or power" which Mrs. Eddy tells us on page 4 of *Miscellany* "is the prince of this world that hath nothing in Christ," and is therefore to be guarded against most assiduously. When one does his own mental work, casting out false ambition and pride, and learns to know that he must gain the modesty which only asks to serve in whatever way God points out, he will be protected of God and will not find himself in a position from which he must fall before he recognizes his lack of present fitness for it. Instead he will be glad to serve as God prepares him, whether it be in the lowest or the highest place as human belief counts place,—whether in that which mortal mind calls pleasant or otherwise,—because he will rejoice to follow in the footsteps of the blessed Master, who came "not to be ministered unto,

but to minister, and to give his life a ransom for many."

In divine Mind the rightful position is established in Truth and Love, and this often means quite the opposite of worldly place. The right purpose will lay hold of true humility, knowing that it is only as the allness of God and His Christ is realized and proved that good can be accomplished in any direction. Thus it will be seen that the activities of a branch church always demand obedience to the rule which Christian Science inculcates,—of renunciation in each individual consciousness of all that is unlike the Christ. As each member brings his thinking and his living into conformity to this rule, it will surely come to be said of the business meetings in our churches as it was said of the meetings of the disciples of old, "They were all with one accord in one place," and "they were all filled with the Holy Ghost."

PERSONAL ATTRIBUTES

RICHARD P. VERRALL

THE practice of attributing virtues and vices, together with physical qualities and characteristics, to persons and material things, which has been in vogue continuously since time began, is found in the light of Christian Science to be but one of the many forbidden fruits of "the tree of knowledge of good and evil." This practice, while resulting in no perceptible benefit to the human race, is being perpetuated today in the name of modern science and is taught in advanced institutions of learning under such various titles as ethnology, physiology, psychology, phrenology, and the like.

A study of the teachings of Mrs. Eddy, the Discoverer and Founder of Christian Science, reveals the significant fact that nowhere in all her published works does she allude to the attributes of man or of any other creature, yet she repeatedly and specifically refers to the attributes of God. For instance, on page 275 of *Science and Health* she says: "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love." This omission is the more pronounced when we bear in mind that practically

every branch of human knowledge bases its findings upon the general assumption that persons and material things possess intrinsic good and evil attributes, and that any mode of thinking which proceeds along other lines must necessarily be transcendental and impractical.

The word attribute is derived from the Latin *tribuo*, meaning allot or assign. The Roman tribute-money rendered to Cæsar was called *tributum*, which is also derived from the same Latin root. One of the definitions given to the word attribute in the Standard dictionary is, "That which is considered as belonging to, inherent in, or characteristic of a person or thing." The modifying effect of the word "considered" in the foregoing definition implies a doubt, and suggests that the entire theory of physical attributes may be a house built upon the sand.

In answering the question "What is man?" on page 475 of *Science and Health*, Mrs. Eddy says in part, "Man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." This definition of man completely reverses the prevailing conceptions of mortal man, but it fully accords with the inspired utterance of Jesus when he said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

In spite of Scriptural admonition to the contrary, mortal man has

naively accepted the self-extended invitation to become a god, knowing good and evil, and has aimed to incorporate in himself as many of the divine attributes as he felt capable of assuming. His instinctive desire to preserve this forbidden fruit and thus to perpetuate the *status quo* of self-deception, has been dignified by mortals as the first law of nature. This so-called law of self-preservation has, however, as every one knows, inevitably worked against itself and has resulted in practice in the so-called "survival of the fittest."

If the writer of the Hebrew legend of the fall of man were on earth to-day, he would probably be greatly surprised to learn that the allegory of Eden had been handed down as sacred history instead of being understood as a metaphorical representation of the workings of mortal mind. The theory that God, after He had created the world and every living creature upon it, was unable to prevent one of these creatures from usurping His power and perverting His laws, is clearly unthinkable. The inference that a mythical serpent was once able to rob God of His attributes and to bestow them upon mortal man as a reward for disobedience, when examined in the light of Christian Science is so manifestly absurd that it seems incredible that a large body of religionists could ever have accepted a theology based upon such an illogical foundation.

Jesus appears to have done everything in his power to destroy the belief in original sin. He taught a theology of original righteousness, and said, "Which of you convinceth [or convicteth] me of sin?" While

history informs us that the later followers of Jesus succeeded for a time in preserving the spirit of their Master's teachings, still the old idolatrous tendency of attributing good and evil powers to persons and things soon reasserted itself, and we once more witness a relapse into an age of anthropomorphism and personal apotheosis.

Today, through the aid of Christian Science, we are enabled to see more clearly than ever before the mistakes of both pagan and Christian theology. It is not enough, however, to express our disapproval in the form of a mere negative protest. We must go farther and actually remit the sins and heal the diseases of mortal mind and body by first overcoming in ourselves the false beliefs which produce and perpetuate these. The various forms of sin and sickness, as well as personal virtue and physical health, which have heretofore been regarded as human attributes, are now through the teachings of Christian Science being separated from personality.

As in the case of the tribute-money, the things which are Cæsar's must be rendered unto Cæsar, and the things which are God's must be rendered unto God. Jesus did not say to render unto God the things which are Cæsar's, nor to render unto Cæsar the things which are God's. He knew that Cæsar had no use for the things of the Spirit, and that God could never be worshiped through material means. He who knew how to refuse the evil and to choose the good, attributed no intrinsic virtues or values to persons or material things, but on the contrary he expressly instructed his disciples not to lay up

their treasures on earth but to seek them in heaven, and to pray, "Thy will be done . . . For thine is the kingdom, and the power, and the glory, forever."

If life and intelligence, which are spiritual, have been attributed to flesh and blood, which are material, then has not a reversal taken place, and has not Cæsar received tribute of the things which are God's? Also, if faith has been placed in material remedies and trust has been posited in silver and gold, then again has not Cæsar received the honor and glory which, according to Jesus, belong only to God? Furthermore, if God has been worshiped by way of ritual and ceremony, and if the outward and temporal have taken the place of an inward and spiritual grace, then has not God received tribute of the things which are Cæsar's, instead of being worshiped "in spirit and in truth," as the Master declared He should be? If these questions receive affirmative answers, and if we are ready to face the consequences thus involved, is it not important to begin at once to render "unto Cæsar the things which are Cæsar's; and unto God the things that are God's"?

We have seen, from the standpoint of Christian Science, that neither personality nor materiality possesses intrinsically either good or evil attributes, but have always derived their apparent life and substance from an extrinsic source. God, on the other hand, is truly immanent in the sense that he contains all His attributes within Himself. We cannot therefore attribute any virtues or benevolent powers to Him which he does not already possess. We cannot flatter or

praise Him in any human sense, but we can and must understand and adore Him. God therefore is truly self-existent, self-complete, and self-contained. He needs not to exact tribute from His subjects as an earthly king, for He is self-supporting, self-acting, and self-governing.

Man as revealed in Christian Science is designed to reflect and make manifest spiritually every one of God's attributes, but he does not and can not contain them or possess them independently. He is truly the image of his Maker, but he is not an imitation on a lower plane. The prophet Malachi showed a thorough comprehension of the workings of mortal

mind and of its characteristic self-ignorance when he pleaded with Israel, saying: "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

When, therefore, mortals are ready and willing to give up their claim to personal attributes and to bring all their tithes into the storehouse of God, then "they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

PREACHING AND PRACTICE

ELIZABETH P. SKINNER

ON page 241 of Science and Health Mrs. Eddy says, "The error of the ages is preaching without practice." Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction." The wide gate and broad way is mere preaching. Practice is the straight and narrow way, demanding persistent effort and leading the individual to an understanding beyond mere words, even to the limitless unfoldment of Truth. This destroys error quickly, which is the test of understanding, the knowledge that is sufficient and is final. Preaching and practice are then combined forces.

Divine Principle is the foundation of Christian Science, and this Principle must be understood, for it means "Love with us," which is spiritual thinking and is the true process of practice. We must put into practice

whatever spiritual knowledge we possess, for development into the full understanding of man's perfect spiritual selfhood. The important point in beginning this work is to trust Love's guidance and protection, and Christian Science practice in the ultimate is the manifestation of man in the image and likeness of God.

We should keep before us the great command under which the disciples of Jesus went forth, namely, "to preach the kingdom of God, and to heal the sick," and this work must be based upon an understanding of the Science of being. Disease disappears through the proper understanding of Principle and of spiritual ideas, in which we look beyond matter to divine Mind, to the perfect comprehension of the true idea which is untouched by error. The knowledge of the spiritual fact that good alone has power and is omnipresent,

if put into practice, vanquishes evil. From this we learn that we cannot practise Christian Science and be ignorant of spiritual ideas. Every right idea operative in consciousness is governed by fixed law; then our thinking, our doing, and our being are in accord with the law of God. The understanding of this proves to be a saving power from sin, sickness, and death. It enables us to acquire the metaphysical method of right contemplation and to have an absolutely perfect Principle as our basis for scientific reasoning.

There is a true idea or savior for every imperfect concept, for every human concept is incomplete because of ignorance of the divine idea, and to know that God is always present to meet every possible human need is the light that pierces the darkness. The ascension is the unfolding state of human consciousness, the human concept lifted above all evil until material consciousness disappears in the realization of spiritual being. Christ, the true idea, is the mediator available for every one, as all healing is through the mediator,—spiritual perception.

The work in which we should be most concerned is to awaken from the dream, and not continue to delve in false phenomena. Our own false concept of God and man is the illusion of evil so far as we individually are concerned, and deliverance is within our reach—through spiritual perception. The divine intelligence acting through its idea is equal to any emergency. Our work is to get into harmony with Principle, and this will solve all our problems. In every case of sin or sickness healed, the human

demonstrator is supplanted by the Mind of Christ. We cannot truly preach and practise except through this Mind,—the spiritual vision which obliterates false belief and permeates the human mind with the knowledge of the Christ.

The effect of the vision of the Christ on the human consciousness is like the refiner's fire; it reduces material beliefs to their actual value. The right practice here is to cling to our angel—the vision of the Christ—in order that the healing truth may destroy the belief in many conflicting minds, conquer sin, sickness, and death, and establish freedom. Thus living what we know of Truth, keeping brightly burning the lamp of consecrated service, we are preaching the acceptable sermon and practising the Christ-life that convinces and saves.

In Christian Science we learn what it means to be a law unto ourselves, to be mentally free from supposed mental forces. We attain this mental exemption from fear of evil through a faith that is an abiding conviction of the presence, power, and love of God, a faith that has its foundation in knowledge or scientific understanding of Truth. Our abilities and capabilities can be brought out only by the recognition of spiritual freedom, which the understanding of spiritual law and its application to physical lawlessness called disease brings to mankind. Healing is accomplished by breaking self-mesmerism. Healing brings mental emancipation, whereby we learn to control our thoughts, and think the thoughts as we should instead of as we are tempted to do. Wrong thinking is

not a manifestation of Mind, but of a counterfeit mentality calling itself mind. We should work at the root of evil, refusing to recognize it as real and learning to keep our eye single to the light.

In Christian Science practice there is no guesswork. If we would be successful demonstrators we must understand and follow the rules faithfully. Until we reach the point in Christian Science where we love Truth more than we love anything else, we are not on safe ground, since we can be tempted, our faith can be shaken, and error can attack us from many standpoints through fear; for we shall have to meet and master fear in some form until the belief of life in matter is overcome. We may have advanced beyond the physical law, fear of food, and the like, and yet be afraid of the subtle and hidden operations of evil, and so magnify the error, because we have forgotten the spiritual injunction "Fear not." If, however, we are practising what we know of Principle, we are in the line of the operations of good, and are protected. Christian Science must and will overthrow false knowledge in the end, and every right thought tells; consequently we must stop the fear of error without and strive to be right within, and prove the truth of the psalmist's words, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

The great problem which confronts us is to know how to grow in all that makes for true success in all things, in health and in wisdom. We learn that real prosperity is in Mind, and that divine Love is its source.

In our scientific realization of this fact, what seem to be material needs disappear, and we have tangible proof of Spirit's infinite riches. There is no easy road to success in Christian Science; but we must bravely face every trial as an opportunity to learn more of God and receive the blessing it holds.

If a stupendous problem, such as passing through the furnace of affliction, presents itself to one to be solved, he should not begin to condemn himself and feel that he is not demonstrating Christian Science because of having to take this experience. Divine wisdom means that we shall be tried on all points, and bids us go through the experience, not merely into it, and by facing confidently the event which formerly was anticipated with dread, prove that understanding and reliance on God will annul the evil effects. Reliance on God might not save one from going into the lions' den, but it would take him out of it. Jesus' understanding of God did not keep him from being nailed to the cross, but it delivered him from the sepulcher.

These greater works can be accomplished only by daily practice of Christian Science and through spiritual growth. In this we find no provision for the indolent. Limitation means mesmerism, and is expressed in the belief of time whose greatest fear is death, and every human effort, to whatever end directed, is fettered by this illusion. Lack of systematic study is a most serious stumbling-block in practical demonstration, for only through indefatigable effort can demonstrable knowledge be attained. Every step of the

way, though the way be steep and rough, must be taken through persistent, faithful study and practice. Let us then as Christian Scientists prove ourselves worthy followers of the Leader by emulating her Christly example, and by practising the golden rule reveal our God-given ability, usefulness, and dominion. On page 338 of "Miscellaneous Writ-

ings" Mrs. Eddy says: "Faith illumined by works; the spiritual understanding which cannot choose but to labor and love; hope holding steadfastly to good in the midst of seething evil; charity that suffereth long and is kind, but cancels not sin until it be destroyed,—these afford the only rule I have found which demonstrates Christian Science."

FROM CAUSE TO COSMOS

REV. JAMES J. ROME

THAT the account of creation as given in the first chapter of Genesis cannot be, as is generally conceived, the production or bringing into existence of that which never had before existed, is evident from the fact that the nature of God must be eternal, and whatever exists must have been known to Him from all eternity. On page 518 of *Science and Health* Mrs. Eddy says: "Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas."

It may then be asked, What is this process of creation which is so minutely described in the first chapter of the Bible? The crude conception that God set aside six days of twenty-four hours each in which to make or create some material expression of being, would necessitate a very limited, mortal, and confusing conception of the great "I AM." The answer given in the *Shorter Catechism*, namely, "The work of creation is, God's making all things of nothing, by the word of His power, in the space of six days, and all very good," is more concise than precise. It

might almost seem like an attempt to bring the action of infinite Mind within the narrow range of the human vision, and confine the operation of almighty wisdom to the limits of finite comprehension. What is needed is that the human consciousness be spiritualized, educated, broadened, and elevated, so that it may have a wider outlook, a clearer perception, and thus be enabled to glimpse in some degree the possibilities of a mental and spiritual realm beyond itself.

In the study of this narrative of creation, then, a much clearer view will be gained if, instead of regarding it as an explanation of something sprung from nothing and of how matter took form, this account is understood as the appearing of the eternal universe to human consciousness in its varied stages of advancement. "Was not this a revelation instead of a creation?" Mrs. Eddy asks on page 504 of *Science and Health*.

These stages or periods of progress are referred to in the narrative as days, and are described as being "the evening and the morning." This

may seem strange when we remember that a day is generally reckoned from morning till evening. The use of the reverse order is at once made clear, however, when it is considered from a metaphysical standpoint. Each step of mental or spiritual advancement is as a passage from night to day. The disturbed mental conditions typified by the darkness of the night watches seem to take possession of human thought; then, after patient waiting amid trust and toil, the silvery light of dawn begins to break, brightening hope drives back the fading shadows, and at last the golden rays of faith and understanding flood human consciousness with the glory of eternal day.

These night experiences through which we pass are simply the resistance of mortal consciousness to the spiritual progress by which it must be destroyed. The presence of the confusion and discord only drives us to more persistent effort, however, and thus "the chaos of mortal mind is made the stepping-stone to the cosmos of immortal Mind," as Mrs. Eddy has so forcibly expressed it in "Unity of Good" (p. 56). The chaotic condition of mortal mind without spiritual light is graphically described in the Scriptural language, "And the earth was without form, and void; and darkness was upon the face of the deep." The darkness of night which any part of the earth passes through is but its own shadow hiding the sun. So when we examine the elements of mental gloom we find that it is because mortal thought is turned away from spiritual truth. Mental darkness is always the result of materiality as apart from God.

Some of the chief characteristics of this condition are fear, doubt, disappointment, skepticism, discouragement, despair, and all because hope has been centered on materiality. When this discovery has been made and we recognize matter's failure to satisfy our desires, we are ready to turn away from it, and so are progressing toward the light. A sense of our mortal weakness and failure may be the stepping-stone on which we rise to a more implicit trust in the sustaining power of omnipotent Truth. The failure of so-called mortal sense to gratify or to give pleasure, the disappointment of human hopes, may cause us to seek higher joys which are spiritual. The loss of human friendship and sympathy may also serve to turn our hope toward the Love which is unchangeable and inexhaustible; and even the physical sufferings of the mortal body may start the search through which is found the higher sense of both physical and mental health.

Those who have experienced the relief and joy of Christian Science healing may feel somewhat dismayed when after a time they are met by some form of discord. There is no cause for alarm, however, since it is most likely an indication that they are outgrowing their present stage of progress. Instead of dreading the experience as a calamity, they should rather hail it as an opportunity, for are they not about to demonstrate the superiority of Truth over some more aggressive claim of error? To meet it in such a spirit will rob the night of its darkest gloom and hasten the dawning of the morning.

Generally the hideousness of the

gloom is enhanced by the presence of humiliation and self-reproach, which of course is altogether uncalled for. There is no cause for humiliation, distress, or discouragement in the fact that some undesirable quality of thought has been exposed, or that some old trait is showing itself as hanging tenaciously to the hold it has seemed to have. Whatever is present in mentality which is incompatible with absolute truth is hindering progress, even though it be secretly hidden in the subconscious thought. How much better then that it be uncovered and destroyed. The fact is that instead of these evidences being an attack of error, it is our advance which produces the disturb-

ance in the arena of mortal belief, and the advanced understanding that uncovers the error is surely able to overcome and destroy it.

Thus the darkness and the dawn, the mortal obscurity and the higher spiritual perception, succeed each other, until the spiritualized human consciousness is completely at-one with the divine idea, and the seventh or complete development, the Sabbath, is reached. Then shall we behold the city that "had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. . . . And the gates of it shall not be shut at all by day: for there shall be no night there."

"ALL THAT I HAVE IS THINE"

PETER V. ROSS

IN that strangely beautiful story of the father and two sons narrated in the fifteenth chapter of Luke's gospel and commonly referred to as the parable of the prodigal son, interest centers almost exclusively about the profligate, the dutiful son all but escaping attention. This is not surprising, for the evenness of the ways of the obedient son presents few striking incidents for portrayal, while the life of the prodigal embodies those sharp experiences with which human existence abounds and which lend themselves so spontaneously to the thought or pen of him who would "point a moral, or adorn a tale."

So vividly and truly does the narrative delineate human experience that all down the centuries it has compelled the attention of sages and moralists. Over and over again it

has supplied the inspiration and formed the basis of sermon and dissertation, of spoken and written discourse, of the highest literature and the loftiest teaching. In one form or another this parable has been told and retold times without number, even to this day, without losing any of its charm or attraction, or its power of instruction.

Stated briefly, the lesson to be learned from the life of the prodigal is obviously this: Departure from the Father and living for self and in sensuality lead to unhappiness, distress, and despair. Then follows the awakening from what Mrs. Eddy calls "the perilous beliefs in life, substance, and intelligence separated from God" (*Science and Health*, p. 450). Finally comes the return to the Father, with the realization of the truth of our Master's words:

"This is life eternal, that they might know thee the only true God."

Although the account of the obedient son has attracted less attention than that of the prodigal, it is not less full of meaning and inspiration when viewed in the light of Christian Science. Brief as it is, it proclaims a truth which, if realized, would satisfy every human need, holding as it does the promise that we are now and always in the presence of the Father and that His infinite bounty is ours if we will accept it; for the dutiful son, it will be remembered, observing so much ado being made over the return of the prodigal, complained to his father: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends." Then the father in gentle reproach rejoined, "Son, thou art ever with me, and all that I have is thine."

How wonderful and all embracing the assurance; how perfectly in line with Christian Science! It may be doubted whether in all literature there can be found a sentence surpassing this in the simple beauty of its construction and in the measure of comfort and consolation it bears to those suffering under the erroneous supposition that they are separated from God and deprived of the good and perfect gifts which are His to bestow.

Suppose that one who is trying to rely on Christian Science seems to be confronted by poverty, lack of employment, or depression in business. Let him remember that all that the Father has belongs to His child. As

God's idea, man embodies the nature, the qualities, the riches of God. The true concept of God is that of infinite resources and of inexhaustible supply; the true concept of man shows that he is a full beneficiary of those resources and that supply, for God expresses Himself through man, and His expression of plenty is as certain and unfailing for man as His own existence.

Holding to this spiritual law as Christian Science teaches, and repudiating the asserted material law which represents God as withholding His bounty and mankind as incapable or unworthy of receiving it, the student rises to the realization of his dominion over the human assertions that times are hard, business is bad, or employment is scarce. Obstacles to prosperity are swept away, physical laws of limitation are made to yield, and material supply in such quantity as is necessary for the time being comes forth as the water flowed from the rock in the wilderness. Then is demonstrated the truth of Mrs. Eddy's statement: "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually" (Science and Health, p. 442).

Let it be supposed that one feels a lack of ability to perform some undertaking which lies before him. The work at hand may be new or complicated, its intricacies may baffle his attempts at mastery, his thought may be fearful, perplexed, and confused. When reduced to this state of apparent helplessness, Christian Science bids him remember that all the Father has is his, and that the

Father has infinite intelligence. Man is endowed with nothing less than divine intelligence, and cannot in reality be lacking in the mental capacity necessary to perform any task which may be required of him.

As the individual, in reliance upon Principle, affirms and clings to this truth, his mentality undergoes transformation. He gains poise and balance; his thought becomes lucid and penetrating; steadiness and acumen appear where fear and confusion before held sway. He begins to apprehend that to be the image and likeness of God is to be the manifestation of the intelligence of infinite Mind. He commences to realize the truth of the Christian Science teaching that in Mind he lives and moves and has his being. Thus reassured by the realization of the presence and availability of all-pervading and all-diffusive intelligence, he proceeds successfully to cope with the difficulties apparently confronting him.

Again, let us consider a case of sickness. What is the remedy of the afflicted person? Christian Science answers that nothing less will suffice than an apprehension of the truth that all that the Father has is his, and that the Father is Life, that this Life is eternal, and therefore cannot know or experience sickness. It is above and beyond all of the supposed manifestations of the ills of the flesh, and must from its very nature be absolutely invulnerable to their attacks. Since man possesses immortal life by virtue of reflecting all that the Father has, he too must be immune from mortal ailments. He is not a helpless victim before the supposed material laws of health and disease. Germs and con-

tagion have no power over him. In quality and in nature the real man is identified with indestructible and imperishable Life.

Human sense, it is true, may seem to experience pain and distress. Mortals may believe that disease and suffering inhabit some or all parts of the human body; but this is not the truth of being, for since God is omnipresent, and God is eternal Life, it follows that life harmonious is present wherever pain and distress seem to be. Where to human sense disease is rampant, there in truth the functions of man's real being are going on harmoniously and uninterruptedly. With the liberation attending the realization of this truth the student of Christian Science finds his pains, disorders, and infirmities slipping away and finally disappearing. All his faculties, his powers, his life itself, are seen to be imparted directly from the Father, and to be as free, as unimpaired, undisturbed, and indestructible as God Himself.

It is asked again and again, especially by those just entering upon the study of Science, What is a Christian Science treatment? Can this constantly recurring query be better answered than in the words of the father in the parable, "Son, thou art ever with me, and all that I have is thine"? It would be difficult to convey in one short sentence, or in any sentence at all, a clearer idea of God's ever-presence and the full impartation of His attributes to man. Does not this constitute a Christian Science treatment,—to know that God is ever present and all expressed in man, and as a necessary consequence that evil and sickness are

not present, not expressed, not existent, notwithstanding all the declarations of the human senses to the contrary? As this concept of God and man is apprehended and held in thought, it is invested with a potency and an energy that dispel mortal mind's concept of man as sick and sinful, break up the sense of suffering and the propensity to do wrong, and bring to light the real man, who is and ever shall be perfect as the Father is perfect.

Running throughout Luke's gospel, as studied in the light of Christian Science, is a peculiar vein of tenderness, shown forth in love for children, compassion for the poor, and solici-

tude for mankind generally. This quality is not wanting in the other gospels, but it seems to be a distinctive feature in Luke, and as the reader feels its touch he understands why this gospel has been styled "the most beautiful book in the world." Its beauties, whether viewed in their felicity of expression or in their richness of promise, are many and varied, but none among them is more comforting to humanity than the guaranty to the obedient son of enjoyment in full of all the possessions of the Father. In that assurance the desire of all the world—the longing of the sick, the sinful, and the sorrowful—finds response and rest.

STATIONARY POWER

CHARLES C. BUTTERWORTH, 2D

WHEN one considers for how many centuries the vast resources of the American continent were hidden from the civilized nations of the earth, and how long the useful energies of steam and electricity were imprisoned in undiscovered realms of thought, a feeling of awe arises to think what power, what wealth must still lie out of sight, waiting through countless ages for some gifted eye to pierce the mask of ignorance and see beyond. The diamond waits in the dark of the earth, the pearl in the depth of the sea, until some one, braver than most, shall find them hidden there.

The wonder increases many fold when through Christian Science our thought is turned to spiritual things. Christ Jesus said, "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he . . . selleth all that he

hath, and buyeth that field." It was Thoreau who wrote the magnificent sentence, "Truth waits to be known." Ever present Truth, "the same yesterday, and today, and forever," is patiently waiting for mortals to lay aside their ignorance and pride of opinion, and behold "the things which God hath prepared for them that love him." Think of the generations of human endeavor before there was found a daughter of the line of David exalted enough to conceive a Saviour; then of the eighteen long centuries of changing circumstance until the Science of the Christ was discerned anew by Mrs. Eddy. Significant indeed, in the light of these considerations, is this saying of our Leader: "Truth is used to waiting" (Miscellaneous Writings, p. 268).

Truth is characterized by unlimited patience. It eternally maintains a perfect self-government, con-

scious that all things abide under its rule, because all real things originated therein. It is Omega as well as Alpha, the end as well as the beginning; hence the absolute poise of perfect Principle. We must not forget the equanimity of Truth's idea, its poise and permanence: in short, its definiteness. Truth is infinite in power and scope, but let no man think that Truth is indefinite. The rule of addition is boundless in its applications, but as fixed as the course of a star. Surely it is this poise and permanence that Jesus has expressed by referring so often to God, the divine Principle, as our Father. Isaiah tells us of "the high and lofty One that inhabiteth eternity, whose name is Holy," and who declares, "I dwell in the high and holy place."

"Our Father which art in heaven." As Christian Scientists our work (in thought) is to put all things where they rightly belong; or, better yet, to think of all things as being where in reality they are. We therefore do well to remember that God is always "in heaven;" that Truth is immovable, immutable. We should firmly establish our concept of Principle, not confining it to some shape or locality, but ridding it of any mystical vagueness. When the door of St. John's consciousness was opened, we read in Revelation, "behold, a throne was set in heaven, and one sat on the throne."

We do well also to remember the further statement: "To him that overcometh will I grant to sit with me in my throne." The understanding of a fixed power is the reward of faithful work. The Christianly

scientific doctrine of man is, that he is the idea of God and dwells forever "in the bosom of the Father." Then in so far as we think of man as ascending up to heaven, instead of being held already in "the everlasting arms," we lose sight of the spiritual fact. "No man," according to the Master, "hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Herein we have the scientific status, comprising one infinite Mind, the Father in heaven, and one infinite manifestation, or Son, "which is in heaven."

Thus we learn to apprehend more of our Leader's meaning when she wrote: "The ideal of God is no longer impersonated as a waif or wanderer . . . The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action" (Retrospection and Introspection, p. 93).

The absoluteness of Principle seems to human sense at first too strict, too exacting; and frequently it is a long while before the stationary power of Truth "becomes the model for human action." When it is announced that God, good, does not leave His heaven to help the struggling sinner, it is immediately asked, Can such a God be Love? But the questioner forgets that God's work is done already; that help is always, continually, supplied to all, according to divine law and not according to a human request; also that heaven is ever present harmony.

God's love is not shown in a personal care for our numerous wants, but rather in having eternally provided an infinite supply, available to all men in the proportion that they will avail themselves of it. When it is written that our Father knoweth what things we have need of, we are not to suppose that He knows them as needs. What God knows about a need is its supply. He is conscious of the presence of that good thing which we feel to be absent, thus knowing that very thing of which we have need—not as a question to be answered, but as an unquestionable answer. Hence, as we come to reflect the divine Mind, we too become conscious of that same infinitude (for God's creation may be regarded as an infinitude of perfect answers), and our seeming lack disappears.

But if we consider that infinite intelligence is at the beck and call of every great and small demand, every world wide prayer, and every trifling wish, our ideal of Truth becomes "a waif or wanderer." To correct this we must recall that God and His likeness continually dwell "in the high and holy place," and that the most effective and beneficial "type of Christly method . . . is stationary power, stillness, and strength."

By keeping a certain spiritual poise in our dealings with others, we are enabled to distinguish between the demands that are genuine and those that are spurious; between a request for help that indicates another's desire to avail himself of spiritual good, and an idle, unworthy curiosity, that merely seeks a sign. To the latter "there shall no sign be given." This superficial "genera-

tion," or type of thought, with its self-pity and self-justification, Jesus has likened unto "children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." How often are we encountered by these peevish children that seek the satisfaction of a whim, and would have us live and move in compliance with their own desires, upon their own terms! "But," our Master said, "wisdom is justified of her children." What stability, stationary strength, and poise of Principle are in this conclusive sentence spoken by our Master! "Lo here!" and "Lo there!" sink away into a confused babble, and in their place we read: "A throne was set in heaven, and one sat on the throne."

If we would only make this spiritual ideal our own, and let it become "the model for human action," we would have much more of time and energy, much more of genuine helpfulness to dispense to those earnest, willing hearts that wearily wander in the wilderness, for unto such it is written that "the wisdom that is from above," where the throne of God is set, is "gentle, and easy to be intreated." We must learn, therefore, to emulate the compassion of Principle, which, though unaffected by mortal demands, has yet stored up all good for him that overcometh, and is patiently waiting until mankind avails itself of the ever present blessing. Infinite Love is, as the apostle Peter writes, "longsuffering to usward, not willing that any should perish, but that all should come to repentance."

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, PITTSBURG, KAN.

AS a result of following Jesus' injunction in the Sermon on the Mount, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," a Christian Scientist who moved to Pittsburg in 1895 was enabled to sow the first seeds of the truth which heals. A resident, whom the physicians pronounced in the last stages of tuberculosis, asked for help and was healed, and so the healing work was begun. Finally others became interested in this great truth which makes men free, and a few students of the textbook began to meet at the home of one of their number to read the Lesson-Sermon.

After meeting in this way for about a year, and seeing the need of holding public services to assist in spreading the truth, they rented a hall in the business part of the town, and soon a Sunday school was organized. As the congregations grew it became necessary to change the meeting place to larger quarters, and at a meeting held on May 6, 1898, it was decided to organize First Church of Christ, Scientist, Pittsburg, Kansas. That these few brave workers were in earnest is evidenced by the fact that when they made application for a charter there were but seven members. A practitioner who had come into the field saw the need of a reading room, and lovingly gave a room for that purpose until a fund for one was started by a twenty-five dollar balance left from a Christian Science lecture given in October, 1904. Dur-

ing the following year nearly four hundred dollars' worth of literature was sold at the reading room.

As another way of spreading Christian Science a distribution committee was organized early in the history of the church, and the literature placed in hotels, railway stations, libraries, schools, and other public places where it was acceptable. When a call came through the *Sentinel* for funds for building the extension to The Mother Church, the entire amount in the local building fund was sent, the members knowing that the branches could not grow without the watering of the vine. The congregation continued to meet in rented quarters until Sept. 5, 1907, when a lot was purchased at the corner of Euclid Avenue and Walnut Street, where a small building was erected for immediate use as a church, to be used later as a Sunday school room. This was ready for use in September, 1908.

After freeing the property from debt, the church began to take steps toward the permanent building. Work was begun in May, 1914, and completed so that the first meeting was held on Oct. 25, 1914. At this time the church had an indebtedness of nearly ten thousand dollars, but through the right understanding of supply this was reduced so that the final payment was made by the gift from the Trustees under the Will of Mary Baker Eddy in the latter part of the summer of 1916, and the church was formally dedicated on Dec. 31 of that year.

Christian Scientists of Pittsburg

acknowledge with gratitude the aid and blessings received from those who have come to them with their experience from other Christian Science churches, especially in the early days of their work. They in turn have granted many letters to those going

to new fields, and as the leavening goes on thought returns to the time when there was but one Christian Scientist in the whole world, our brave, beloved Leader, Mary Baker Eddy, to whom the members give deep and sincere gratitude.

FIRST CHURCH OF CHRIST, SCIENTIST, OAK PARK, ILL.

IN 1897, when the only Christian Science service in this region was held in the Auditorium in Chicago, one of Mrs. Eddy's students, residing in River Forest, held a few meetings informally, the first public service being held Feb. 28, 1897, in Avenue Hall, Oak Park. An organization was perfected, known as First Church of Christ, Scientist, of Oak Park, Ill., with forty-three members. The original charter was dated Sept. 6, 1900. Later the services were held in Old Masonic Temple Building, on Lake Street near Marion, and in 1898 a reading room was established on Lake Street near Oak Park Avenue. In April, 1906, the organization moved to Grace Episcopal Church in River Forest, a historic landmark. A building fund of eight or nine hundred dollars was lovingly sent forward to The Mother Church when a call came for funds.

During these years many Christian Scientists moved to Oak Park, much good healing work was done, and others became interested. Some attended this church, and others remained with First Church of Christ, Scientist, of Chicago, until Third Church of Christ, Scientist, of Chicago, was organized. In 1908 a number of the members of the Oak Park church withdrew, and after

careful, prayerful consideration another organization was formed, with seventy-seven charter members. Incorporation papers were filed, and a charter obtained for Second Church of Christ, Scientist, of Oak Park, Ill. To this nucleus, which included some residents of Oak Park and Austin who had been affiliated with Third Church of Christ, Scientist, of Chicago, were added from time to time others from River Forest, Maywood, Forest Park, Elmhurst, and other western suburbs.

The services were held in the War-rington Opera House, and many testimonies of healing and expressions of gratitude were given in the Wednesday evening meetings, the first testimony at the first meeting being given by a mother whose daughter had been healed of blindness. A reading room was established in Masonic Temple on Oak Park Avenue. Eighteen months later it was thought best to move to Unity Temple, the members of that church lovingly permitting its use Sunday afternoons and also Wednesday evenings.

In September, 1910, Unity Temple having been outgrown, another move was made to the building in which the reading room was located, and larger quarters were secured for the reading room on the ground floor of

a newly constructed business block on Lake Street, near Oak Park Avenue. As the interest continued to grow, the necessity for larger quarters became apparent. Although a building lot had been purchased in 1910, when one of the most desirable sites in the village, located on Oak Park Avenue and Ontario Street, became available, the opportunity was joyfully recognized as an indication of divine guidance and love. This lot was purchased at a cost of fifteen thousand dollars, an old house was removed, and ground was broken for the church edifice on June 7, 1914.

In May, 1914, Third Church of Christ, Scientist, of Chicago, becoming overcrowded, and a church being organized in Austin, many members of the Oak Park church living in that place withdrew to help form the new church, thus relieving for a time the crowded condition of the Oak Park auditorium. About this time First Church of Christ, Scientist, of Oak Park, relinquished its charter, and on Jan. 12, 1915, its name was legally adopted by Second Church. On April

30, 1916, with hearts overflowing with gratitude, the members held the first service in the new church edifice. The building has a seating capacity of nine hundred and four, and a commodious Sunday school room on the floor below, the total cost, including lot, organ, and furnishings, being \$129,105.11.

During all these years the varied activities of the church were maintained. Many lectures were held, a number being given in Maywood, two miles west; the Sunday school steadily increased in numbers and interest, and gave evidence that careful teaching had been done in this very important branch. Much activity has been shown in the distribution work, resulting in a more accurate and widespread knowledge of Christian Science in this field.

Although many vicissitudes arose, and the problems to be solved seemed sometimes well-nigh overwhelming, the faithful, loving work thereby made necessary brought unfoldment of the divine purpose and a greater sense of unity and loving cooperation.

FIRST CHURCH OF CHRIST, SCIENTIST, DE KALB, ILL.

CHRISTIAN SCIENCE in De Kalb had its origin in a few cases of healing, which aroused comment and interest because apparently hopeless sufferers were set free from the bondage of sickness and pain. Gradually the interest increased, and in 1903 the first regular Sunday services were held in a private home.

This forward step, with its attendant growth resulting from the regular study of the Lesson-Sermons, and the opportunity it offered to others who were seeking for help, soon made

more commodious and central quarters a necessity. In 1904, about one year from the date of the first regular Sunday gathering, a hall was rented which, though small and in many ways unattractive, answered the need. This public meeting place drew to the services many strangers who had not felt free to attend the meetings in the private home.

As new problems arose and a wider interest became apparent, it was made clear that better results would be obtained through organized effort.

In the spring of 1905 the Christian Science Society of De Kalb, Ill., was organized. Other activities shortly followed, including a Sunday school, and in September of the same year the first free public lecture on Christian Science was given in Chronicle Hall. As the hall could be used for services only on Sunday mornings, and a need was felt for Wednesday evening testimony meetings and a public reading room, the society purchased a desirable property, and remodeled the house into suitable rooms for church purposes. The purchase of this property by a society of so small a membership was looked upon with doubt and incredulity by some. But through the understanding of real supply the earnest students of Christian Science soon learned how to give, and when money was needed it was at hand.

With these advancing steps the society was led in 1907 to organize under a state charter as First Church of Christ, Scientist, of De Kalb, Illinois, with nineteen charter members. Before the indebtedness on the property had been paid, a fire in November, 1908, partly destroyed the building and compelled the securing of temporary quarters. This change caused the members to decide that it was time to take the next forward

step and build a church edifice worthy of the cause for which it stands.

From a material standpoint the prospects for building a church at an estimated cost of seventy-five hundred dollars were not bright, but the demonstration was made that strength is not in numbers and that supply is not material. Keeping the First Commandment and acknowledging God as the source of supply, there has been externalized a supply that is as infinite as its source. As the work progressed, expenses were met by using what was at hand, and the edifice was well under way before it was necessary to borrow the money to complete it. Then came the problem of paying the note, but this was met in due time, as doubt and fear were eliminated from consciousness by the light of ever present Truth, and on Nov. 5, 1916, the church was dedicated to the cause.

The visible structure stands as the manifestation of a steady unfoldment of good in the human thought, and the work goes on as the members continue to build upon the foundation that God is infinite Love, omnipresent good, knowing that the real church, as Mrs. Eddy states in *Science and Health* (p. 583), is "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle."

THIRD CHURCH OF CHRIST, SCIENTIST, SAN FRANCISCO, CAL.

DURING the latter part of 1908, in consequence of the overflowing congregation of First Church of Christ, Scientist, in San Francisco, a number of the members residing in the Mission district withdrew for the purpose of forming Second Church, and the month following, those resid-

ing in the Golden Gate Park district withdrew for the purpose of organizing Third Church. In January, 1909, this church wrote to our Leader, asking permission to print the "Magna Charta of Christian Science" as a part of the preamble to its by-laws, and she graciously gave the same in

a letter which will be found on page 254 of Miscellany, under the caption "Rotation in Office."

Third Church held its first services Dec. 27, 1908, in Young Men's Hebrew Association Hall, but these quarters proving unsuitable, arrangements were soon made whereby a hall was built for its use, and to which it was moved in February, 1910. Within five years the seating capacity, which had gradually been increased to six hundred and fifty, proved inadequate. Although the need seemed great, and no larger hall could be rented in the locality, still it was recognized that the most important step for the cause of Christian Science in the city at that time was the completion and dedication of the edifice of First Church of Christ, Scientist, and the building fund of Third Church was accordingly devoted to that purpose.

As soon as possible after organization a reading room was established, and maintained until the formation of a joint reading room at 140 Geary Street. When the church building is completed a branch reading room will be opened in the edifice. A circulating library of Mrs. Eddy's books is maintained by both the church and the Sunday school. This church has been active in literature distribution work, and the usual lectures have been given since its organization, much benefit being derived therefrom. The Sunday school, which has grown from about forty children to an enrollment of over six hundred, has lovingly assisted the church on many occasions.

In January, 1914, it was unanimously voted to purchase a building

site on Haight Street, between Central Avenue and Lyon Street, at an expense of twenty thousand six hundred dollars. In November, 1914, the excavating work for the foundation was begun, the corner stone being laid the following March. While these building operations were under way the congregation attending the services in the hall increased to such an extent that many were turned away on Wednesday evenings. It was thereupon decided to finish the Sunday school room of the church building in such a way as to permit of its being occupied while the work on the auditorium was progressing. This was done, and on June 27, 1915, the first service was held there, with about seven hundred and fifty in attendance. This move proved the truth of our Leader's words: "There is but one real attraction, that of Spirit" (Science and Health, p. 102), for the room, regarded from a material standpoint, was far from attractive; but it was soon found necessary to purchase more chairs. Even when the full seating capacity of nine hundred and fifty was reached it was impossible to accommodate all who desired to attend, particularly the Wednesday evening meeting.

Over ninety-five thousand dollars has been expended since it was decided to purchase a lot and commence to build, of which amount however about one fourth has been borrowed. During the entire period of building operations every bill has been paid upon presentation. All of the Christian Science churches in the city have lovingly contributed. The first service in the completed auditorium was held on Dec. 3, 1916.

TESTIMONIES FROM THE FIELD

THE truth of the words, "Man's extremity is God's opportunity," was made clear to me when the hour seemed darkest. My little son, a strong, healthy child, became suddenly very ill with stomach and intestinal trouble, accompanied by nervousness and irritability. This condition grew worse, and developed into a severe case of infantile paralysis. Four physicians and a trained nurse were in attendance, sometimes all working at once over the child. For a night and a day he did not know any one and appeared to be in great agony. When he was quieted somewhat and consciousness returned, it was found that he was a physical wreck, with his jaw and one arm completely paralyzed. He was so nervous that he slept only when opiates were used, and he cried incessantly for food, which the physicians feared to give him.

For two weeks this condition remained unchanged; then the physicians held a final consultation and gave me as their verdict that while the child would possibly live, he would always be partially paralyzed, and as a result deformed. They suggested a trip to California and electrical treatment, but held out little encouragement. My spirit rebelled at the verdict, and realizing that the physicians had given up hope of relief, I said to myself, If mortal man cannot help, surely God can.

I knew scarcely anything of Christian Science, and had not even an acquaintance in that city who was a Scientist, but I remembered having

heard of some cases which had been cured by this treatment. I felt that something must be done at once, so decided then and there to trust in God and to study Christian Science. I put the crippled child in a baby carriage on the baggage car and took my two months' old baby and went to our little home in a mining camp not far away, but where I could be alone to do as I thought best. I knew nothing of Christian Science reading rooms or practitioners, but had heard the name of a man mentioned who was said to be a Scientist; so as soon as we arrived at our home I wrote to this man and asked him to send me a copy of *Science and Health*. He did so, and although I seemed to have no understanding, I read and reread the book with perfect faith.

The child began to sleep naturally, and we rejoiced greatly. When he would waken in the night or seem distressed, I would read in *Science and Health*. The severe bowel treatment was discontinued and the action became normal. I gave him all that he wanted to eat, and everything went well. In less than two weeks the little fellow was running everywhere, and he could use the arm that had been paralyzed as well as the other. He could also use his jaw quite well. Several months later we passed through the city where the child had been so ill, and the physicians, having heard of his remarkable recovery, asked to see him. After an examination he was pronounced well.

After coming here and having the

privileges of attendance at a Christian Science church, and also the help of a practitioner, we learned that all discord could be overcome. Our little boy's happy disposition was restored and all nervousness vanished. This healing took place seven years ago, and he is now much beyond the usual size for his age and perfectly normal. My baby and I were also healed of many troubles, and as understanding and light have gradually come to me, my gratitude has been deeper than I can express. The wonderful joy of each step gained and of each awakening has made me thankful every hour for what Mrs. Eddy has taught us through Christian Science about the omnipotence and ever-presence of God, divine Principle.—*Edith L. Atkins, Muskogee, Okla.*

CHRISTIAN SCIENCE is the only form of religious teaching which I have ever embraced, having been educated in its precepts from the time I was five years of age. I have always accepted as a matter of course the fundamentals of this truth, and would have looked with amazement upon the presence of a doctor in our household. Notwithstanding this apparently excellent background, and my constant association with earnest workers in Science, I was not elementally a Christian Scientist—there was something lacking. What this lack was, remained for me to discover when I was removed from the immediate sphere of influence of the one upon whom it appeared I had relied for the solving of all my problems.

I lacked the practical application of the great truths I had learned, and it is as impossible to be a Christian

Scientist without demonstrating its Principle as it is to be a mathematician without proving the various theorems and propositions for one's self. I found that to be a Christian Scientist was not merely to attend the Sunday and Wednesday evening services with regularity, and to skim the Lesson-Sermon each day perfunctorily, but systematically to seek a knowledge of that truth which makes men free, to emulate the works of the Master, and to obey his precepts. Having progressed thus far, I ceased to look upon Science as a religion of mere optimism, and found it to be a means to real right thinking and right living. Then were the fruits of my understanding made manifest, not only in an improved physical condition and in the ability to work out specific physical problems, but in a mental enlightenment which has increased many fold as my understanding has advanced.

Christian Science has been the compelling force of my college career, an experience fraught with error disguised in many and devious cloaks. During this time there is nothing for which I have been more grateful than for the privilege of rendering service to the cause by being an usher in the local church, and I know it has been a blessing to all my fellow students who have thus had the opportunity to express their deep gratitude to Mrs. Eddy. Secondly, I am indeed appreciative of the provision made in The Mother Church Manual for the establishment and maintenance of Christian Science societies in connection with colleges and universities. Our local organization, though young, has served as

a bond for mutual uplift and for the working out of problems seemingly peculiar to the college student.

On page 3 of *Science and Health* Mrs. Eddy counsels us that "gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." Let every earnest seeker after the truth seek to conform his life to that of the great Exemplar, and lay down all for Christ, Truth, that by so doing he may perchance show the way to some weary wanderer.—*George A. Chandler, The University of Wisconsin, Madison, Wis.*

[Translated from the German]

THE psalmist says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." Surely it is a good thing for me to express with deep-felt love to God my gratitude for the blessings which I am receiving daily through the understanding of Christian Science gained from a study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Four years have elapsed since my healing after more than twenty years of illness. I was afflicted with tumors and a contraction of the intestines, to which were added stomach trouble and an affection of the nervous system. I submitted to three serious operations, which brought me a measure of relief, but a radical cure seemed out of the question. This was the opinion of various physicians, among them the foremost surgeons in this city, in view of the fact that the removal of a tumor which had grown around an artery was im-

possible. My suffering being great, however, a fourth operation was contemplated in order to bring relief, but I longed to die. In September, 1909, I stumbled and injured my ankle. I had three physicians, all of whom tried their best to help me, but without success, so that the fall left me with an added trouble.

It was then that I heard of a case of healing wrought through Christian Science, and this awakened in me the desire to become acquainted with this teaching. I was asked by a friend to go with her to a Christian Science practitioner, and during the first treatment I experienced a sense of trust which in turn made me resolve to do exactly as I was told. With the loving help of the practitioner and through the daily study of our text-book I was healed in five weeks, and realized that I lived, moved, and had my being in God. I had worn glasses for fifteen years, but was able to lay them aside while reading the hymn found on page 168 of our Hymnal. The recognition dawned upon me that I could see, and I gratefully testify that my healing from this defect has been permanent.

Christian Science has also been a true comforter to me in that I have learned to overcome sorrow through the understanding that there is no separation in Spirit, for we are one with God, who is all good. Divine Love is the Principle of Christian Science, and I experience joy and peace in the performance of my daily work, and in helping to spread the truth, for did not our Lord Jesus Christ say, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free"? Through the

loving work of our revered Leader, Mrs. Eddy, it has become possible to do good through the power of divine Love, to serve God willingly, to make manifest His works, and thereby be led unto the city which lieth four-square, redolent with His love, where there is no darkness at all, for Spirit is the light thereof.—*Frau Caroline W. Schroeder, New York, N. Y.*

It was not for the physical healing that I came to Christian Science. There was one memorable day in my life when a prayer went out from my heart with a yearning I had never before experienced, asking for the truth to be revealed as God, the source of truth, would have me know it; and this desire remained with me until I was led into Christian Science, when I felt that it had been answered.

I read the literature faithfully for over a year. Then in the summer of 1915 I was obliged to ask for help, as there was a condition which did not seem to improve. Since childhood I had been on the verge of a decline, and this condition was aggravated by grief. The various troubles were quickly overcome. My teeth, which were rough, yellow, and disfigured through lack of enamel, became white and smooth, and the gums, which had receded until the roots of the teeth were exposed, grew into place; a decayed tooth became strong and white, and a tumor which had formed on the gum dissolved and passed away. Since treatment in Christian Science I have gained in weight, and have never felt so well.

Wonderful as the physical healing is, it cannot be compared with the joy of an awakened spiritual under-

standing of God as Life, divine Love. Now the reading of Science and Health helps me, and when reading the different works of our Leader I have sometimes lost myself in the "maturing conception" (Miscellany, p. 181) of the new heaven and the new earth. The fear to say "Thy will be done" is changed to joy, as Christian Science reveals God's will as being the source of health, strength, and happiness, instead of sickness or sorrow, as I had been taught. Christian Science has satisfied a long felt want. The sense of lack has been entirely overcome, and I have become conscious of the fact that supply is spiritual. My hair has always been too oily,—a condition supposedly inherited from my father,—but it has dried up, leaving the scalp healthy and the hair soft and fluffy. Since having treatment in Science my capabilities have more than doubled.

I cannot conceive of a greater blessing than that of having the same Mind which was in Christ Jesus our Wayshower, for with it comes harmony in place of discord, bringing the peace that passeth understanding.—*Ethel M. Kelley, Holdrege, Neb.*

THROUGH Christian Science I have been enabled to leave off glasses which had been worn for sixteen years, and have been healed of partial deafness. The condition of my feet was such that I could not wear shoes all day, and could not walk any distance without suffering. I sat for a month in a chair with my foot bandaged. That condition has also been overcome. When I was a young child my head nearly rested on my left shoulder. It was said that the

cord on that side of the neck was so much too short that it could not be lengthened, and for fifty years I was under that bondage. One day while studying the Lesson-Sermon that cord was instantaneously lengthened, and I burst into tears of gratitude. I cannot tell in words the experience of that moment, but I realized what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free."

I am thankful to God for all that has come to me through the teachings of Christian Science as revealed to us by our Leader, Mrs. Eddy. Science and Health is indeed a "Key to the Scriptures," for it teaches us to love the Bible,—to search for and claim the promises found therein. While I am grateful beyond words for the physical healings, they are only the "signs following" which come through the spiritual understanding of God, infinite good and omnipotent Mind, and of man in His image and likeness. I want to express special gratitude for every word of our Leader's writings, for the *Journal*, *Sentinel*, and *Monitor*, and for the great privilege of class instruction.—*Nellie Tunison, Springfield, Mass.*

I AM indeed grateful for the blessings that have come to me through the study and application of the truths taught in Christian Science. Five years ago a malignant growth, for which an operation had been recommended by our family physician, was removed through the power of divine Love. For this healing, and others as well, I am truly grateful, but more so for the spiritual understanding which enables me to have a

brighter outlook on life and to see only good in my brother man. Recently I was able to prove that there is no pleasure to be derived from the tobacco habit, and I am very grateful for being delivered from this bondage.

The Bible has become an interesting book to me. Whereas before it was read and studied very little, now with the explanation given in Science and Health it is studied daily. I am also grateful for church membership, for the blessings that come while assisting in the church and Sunday school work, and for a clearer understanding of the truth, which enables me more fully to appreciate and enjoy our literature as well as our lectures.—*Maurice J. Simpson, Denver, Col.*

IN Isaiah we read, "Ho, every one that thirsteth, come ye to the waters." How grateful I am that I have found the way to drink of these living waters! For years I lived a happy-go-lucky life, quite satisfied with things as they were. Then came the loss of parents, three years of illness and operations, and also much other trouble in my home and married life. Through it all I was earnestly searching for a God who would comfort me, but I wandered from church to church without obtaining the needed spiritual food. Today I rejoice to know that not only myself but all can go direct to God, and that "the everlasting arms" are ever open to receive us, and I thank God for this "unspeakable gift," the truth which makes man free.

Although I did not come to Chris-

tian Science for physical healing, I was instantaneously healed of headaches, which oppressed me for days together, also continual internal trouble, depression, and many other discordant conditions. Above all I am grateful to have learned in Christian Science that God takes care of our children, that the mother's work is just to know that they are in the "secret place of the most High," and that good is the only attraction and the only power. I have received so much help from others' testimonies that I hope mine may prove helpful to some one. My earnest desire is that I may ever be a faithful laborer in God's vineyard, knowing that if I listen for the "still small voice" to guide me, I shall know what my work is and when and how to do it.

I shall earnestly endeavor to prove my thankfulness to God by living the life of Christ Jesus' teaching. My heart goes out in gratitude to Mrs. Eddy for her loving guidance in "Science and Health with Key to the Scriptures" and all her other works, and for all our literature, church services, and reading rooms, from which I obtain so much help. Words seem inadequate to express my gratitude for the manifold blessings which have come into my life through Christian Science.—*Constance L. Johnstone, Hampstead, London, England.*

I HAVE been a student of Christian Science for about five years, and during that time have had many proofs of the healing efficacy of this wonderful truth, for which I am very grateful. A severe bowel disorder which had troubled me since childhood has been overcome, and glasses

which had been worn for several years on account of weak eyes were discarded when I came into Science. These are only two of the many experiences of healing which I have had. Christian Science is indeed a blessing in the home where there are small children. I have found it a great comfort and aid in the past two years in the working out of problems for my little daughter.

I wish to express my gratitude for the Christian Science literature, from which I have received much help, especially from the testimonies. My one desire is to know more of this saving truth, that I may live so as to enable others to know of it. I am thankful to God, and grateful to our beloved Leader, Mrs. Eddy, for leading us into the truth which makes mankind free.—*Mrs. E. I. Case, Rhame, N. Dak.*

WHEN Christian Science first came to me I was suffering from a belief of sorrow and great loneliness; also the problem of having to make my own living was before me and caused a great deal of fear and worry, as I had been tenderly reared and did not know which way to turn.

About this time a sister was healed by Christian Science treatment. The friend and practitioner who helped her also talked to me, and I shall always remember the remark she made, which was this: "It is only your thought of separation from God that causes you to feel lonely, sad, and fearful." Shortly afterward I borrowed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and began to read it. My thought was uplifted from the first,

and I was able to overcome many ailments as they came up. My heart was so filled with love that I wanted to reach out and help every one, but as I then lived in a small town where my friends were non-Scientists, I did not continue to read and study as I should, although I never gave it up entirely.

About eight years ago I met with a disappointment which caused me to turn with all my heart to Christian Science, and I am happy to say there has been no wavering since. The problem of supply has come into my experience, and God has never failed me when I have looked only to Him. I am most thankful to God, and likewise grateful to Mrs. Eddy for revealing this truth. My greatest desire now is to help others to receive the blessings.—*Maud Howard, Bay City, Texas.*

[Translated from the French]

THE Master said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Through Christian Science I have experienced the truth of these words, in that it has brought me, together with health and regeneration, the joy and bliss of knowing the true God, who healeth and comforteth us. For many years I had poor health; in fact I had been a delicate child, and later sorrows and worries overwhelmed me.

I had reached a point where it seemed impossible that I could endure any more, when Christian Science came to my rescue. I first attended a Sunday service, and was very much impressed by its beauty and simplicity. A few weeks later, in December, I went to a Wednesday

evening meeting, though the weather was cold and I had contracted bronchitis. During the service I became so convinced that Christian Science was the truth, that upon my return home I asked my daughter, who had become acquainted with Christian Science before me, to lend me her copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read it until late that night, being hardly able to stop, as every line seemed to bring illumination, and passages in the Bible which I had never before understood, were revealed to me in all their truth. The next morning, upon awakening, my first thought was to continue the reading. Two days later I became aware that I was entirely free from the bronchitis.

Through the reading of Science and Health and through the truth expressed by one of our dear practitioners I have been healed of rheumatism, of varicose veins, of chronic laryngitis, of intense pain in the loins, of an internal complaint of more than thirty years' standing, and of many other ills which it would take too much space to enumerate. Since December, 1910, I have resorted to no material remedies. Whenever a trouble has manifested itself, the healing has been accomplished through working as we are taught in Christian Science.

My gratitude to God, divine Principle, infinite good, is very great, and I am indeed thankful to Mrs. Eddy, that benefactor of humanity, for giving us again the religion taught by Jesus, the Christ-teaching in all its purity and simplicity. As we study the text-book which so clearly eluci-

dates the meaning of the Biblical statements, we feel but one desire, namely, to follow Jesus' instructions by putting them into practice, for did he not say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me"?—*Mme. L. Monoury, Neuilly sur Seine, France.*

WHEN I first heard of Christian Science I was in need of help in every way. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was sent me by a friend of my brother, but upon opening it and seeing that it was a religious book, I did not read it. Later I met this friend, and after talking with him a while I asked him to take me to a practitioner. Through treatment and the study of the text-book I have been healed of rheumatism, stomach and kidney troubles, chronic bowel disorder, and another difficulty which had been with me since childhood and for which I had undergone two slight but very painful operations with only temporary relief. Stammering has been practically overcome, and I have been freed from many bad habits, among which were smoking, chewing, drinking, and profanity. I started using liquor when sixteen years old, and by the time I was twenty was an inveterate drinker. A bad temper has also been overcome through the study and application of Christian Science.

One of these conditions seemingly returned through breaking a moral law, and in this way I have learned that, as Mrs. Eddy teaches, "the pains of sense are salutary, if they wrench away false pleasurable be-

liefs and transplant the affections from sense to Soul, where the creations of God are good, 'rejoicing the heart'" (Science and Health, p. 265). It was only as I could to some extent forget myself in attempting to help others that this condition was overcome. I am grateful also for gaining some idea of what real substance is. When I hold steadfastly to the definition of substance on page 468 of Science and Health, the material lack is supplied. Greater than all, however, is the spiritual uplift, the peace and the joy that are mine in the light thrown upon the Bible by Science and Health. My fervent prayer is that I may make my life a proof of my gratitude.

I am thankful to God and to Christ Jesus the Wayshower, as well as grateful to Mrs. Eddy and to all who have helped me to gain some knowledge of this beautiful truth.—*Alfred M. Vaughn, Chicago, Ill.*

It is with a great sense of thankfulness to God our Father and to Christ Jesus the Wayshower, as well as gratitude to Mrs. Eddy, our revered Leader, that my testimony is given. I began the study of Christian Science over eight years ago, owing to the illness of my mother. The practitioner impressed upon me the importance of being obedient to Truth's demands, and every day since that time I have read the Lesson-Sermon aloud to my mother.

How true it is that if we are faithful over a few things, we shall be made rulers over many things! Hemorrhoids, heart disease, bowel disorder of forty years' standing, rheumatism, bladder trouble, and

many more ills have been overcome, and my mother, who is now seventy-nine years of age, is more active and in better health than she has been in many years. A growth for which I had been treated materially before coming into Christian Science, has disappeared through the power of Truth, as well as severe headaches. My husband, who had been an inveterate smoker for thirty years, has lost all taste for tobacco, and boils from which my son suffered annually have vanished into their native nothingness.

I am truly grateful for all these proofs of the efficacy of Christian Science; but best of all is the sense of peace, quietness, and rest which comes to all through the faithful study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.—*Ella L. Loewenthal, San Francisco, Cal.*

For eighteen years I was addicted to the use of morphine and liquor and went through all the suffering attendant on those habits, but with less than two months of Christian Science treatment I was completely healed, and have since had further opportunity to prove that Truth is indeed able to save to the uttermost. In Science and Health (p. 449) Mrs. Eddy tells us that "a grain of Christian Science does wonders for mortals, so omnipotent is Truth," and I have had the most convincing proof of this statement. On July 23, 1916, while riding a motor-cycle, an automobile crashed into me. As I went down under its wheels the truth which came to my consciousness kept me

mentally alert enough to direct those who came to my assistance where to take me. Upon arrival at the home of a Christian Science practitioner it was found that she had gone out for the day. I then directed that I be taken to the home of another Scientist, which was done. When I had been placed on a bed it was found that four physicians were in the party that accompanied me, two of whom had assisted in getting me from under the machine. I asked that a practitioner from my own town, ten miles distant, be summoned, and with the help of the Scientist to whose home I had been taken, the truth was immediately declared.

One of the physicians, however, proceeded to make an examination, at the conclusion of which he declared that I must be taken to a hospital, X-rayed, and possibly operated upon. During his examination and diagnosis, and while he was making these statements, there constantly came to me Scriptural verses and promises, also statements from Science and Health, which enabled me mentally to deny every one of the assertions voiced by the kind-hearted and well-intentioned physician. When the Christian Science practitioner arrived, I had to decide whether I would go to the hospital or have Christian Science treatment. The decision was, however, made quickly, and as the physicians departed, one of them shook his head and said I was making a grave mistake.

I can but be extremely grateful when I stop to think that two and a half years of study of Christian Science had equipped me with a knowledge of Life as Life really is, which

enabled me to stand firm in the face of medical opinion and diagnosis based on a belief of life in matter. When this decision was made, the affair to my consciousness ceased to assume the proportions of a catastrophe from which I might or might not recover, but became rather a problem to be worked out with the aid of an infallible Principle and rule as taught in Christian Science. I was later taken home, and through the faithful work of a practitioner was out of bed within two days. The third day I was outdoors in a chair; the fifth, went about on my feet; and the tenth, made a trip of seventy miles to Seattle and walked about the streets nearly all day.

I can only add again that for this vital, practical religion, which a few years ago I scoffed at, yet which was at hand to save in such a moment of seeming stress, I am indeed grateful. According to the asserted medical laws and the eye witnesses to the accident, I should be either in the grave or helplessly crippled for life, but, as Paul says, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—*Raymond Ballard, Mt. Vernon, Wash.*

I WISH to tell of a demonstration for which I am indeed thankful. Before coming into Christian Science I was subject to attacks of throat trouble, and the last spell kept me very ill for five weeks, under medical treatment. Not long ago I was taken with the same ailment, but it was overcome in one day through Christian Science treatment.

Words cannot express my grati-

tude, and I daily pray to know more of this glorious truth. I am indeed grateful for our literature, for the Sunday school work, which is so glorious, and for the many blessings that have come to me and mine.—*Emma F. Holberg, Birmingham, Ala.*

THE understanding of God as taught in Christian Science has brought untold blessings into our lives. A few years ago, when almost passing away with heart trouble, I was instantly healed through the power of Truth. Bronchitis and many other discords have been overcome, and I have been saved from serious accidents. Under divine protection I was able to give thanks for the ever present power of God and was made whole. Divine Love has indeed met every need. It would be impossible for me to give expression by words to the wonderful revelations of the actual presence of the power of Truth. It can only be felt by those striving to dwell "in the secret place of the most High."

My husband, who also loves this truth, has had many demonstrations of healing in response to prayer; in fact we have all learned to go to our Father with all our needs and desires. Every day is one of communion and activity in truth. I return thanks to God, the giver of all good, for the glorious responses to those who are seeking the truth. The windows of heaven have certainly been opened to us and our lives filled with all good. I bless and revere our Leader, who toiled so unceasingly, for she knew what her labors meant to a waiting and weary world.

Before I came into Christian Sci-

ence I did not understand my relationship to God; because I did not know Him aright. My prayers were not answered, because I did not know where and how to find Him, and so I asked amiss. In the light of Christian Science I have learned to wait patiently upon the Lord, and He has never failed me.—*Rosa A. Jenkins, Ridgefield Park, N. J.*

It is now over two years since I was healed, through Christian Science, of a serious internal displacement, a condition of long standing. A surgical operation having been unsuccessful, and a second one being advised, I asked for Christian Science treatment. In three weeks I was healed and in splendid health in every way, able to take long walks and to play tennis without discomfort. Words cannot express my gratitude for this healing, and for the many other proofs we have had in our family of the truth of Christian Science. I am especially grateful for the every-day help this teaching is, in health as well as in sickness, and look forward to the time when all the world shall know the truth which indeed makes us free.—*Mabel Shengle, Shanghai, China.*

CHRISTIAN SCIENCE has brought about greater harmony in my business and given me more faith in God. I read the Bible more than ever before, as the understanding of Science and Health makes the Scriptures clear, and I know Christian Science to be a practical, every-day religion. Before taking up the study of this teaching I used to say, when I read the story of Christ Jesus' miracles

(as we used to call them), "If I could only know these stories were true, how comforting it would be;" but there was always a doubt in my mind, try as I would to stifle it. Now I know these things occurred, because Christian Science has proven it, and thereby proven itself, in the healing of sickness and sin.

This great truth has made me more pure in heart (the opposite of what I used to be), has given me more love for God and my neighbor. It is banishing fear from my life by giving me greater trust in the power of God. If successful in a business transaction I no longer am puffed up with vanity, because I know that all good comes from God. Christian Science is giving me the desire that my business and all other dealings shall bring good to all, and thus right thinking is causing better living. In looking back over the past few years I know that the advancement has been great, and that it will continue.

I used to be bitterly opposed to Christian Science. Most men ridicule and scoff at this teaching because some one else has done so, and I was no exception to the rule. Eventually the fact became more fully realized that he who is honest will personally investigate with an open mind and find the truth. I opposed this religion and made myself ridiculous in the eyes of thinking men by referring to the great natural scientists. By this I condemned myself, because these thinkers were reporting that their investigations prove matter in its last analysis to be non-existent, which is entirely in agreement with Christian Science.

I am learning more and more that if I am to progress in harmony I must think rightly, and that right thinking causes right living. I am very grateful to Mrs. Eddy, and am thankful to God that I am learning these great truths in Christian Science now.—*W. B. Davis, Tampa, Fla.*

SEVERAL years ago, when broken in health and thoroughly despondent, I was lovingly led to Christian Science. A prominent physician in this city had told me that unless I underwent an operation to rid me of an abnormal growth of eight years' standing, I would be an invalid for life. Rather than go through this ordeal, I accepted the conclusion and became very despondent. Shortly afterward, when my husband and the only two relatives I had passed away, there seemed to be nothing left to me in the world, and I became a mental and physical wreck.

It was then that a friend spoke to me of Christian Science, and very quickly I grasped the fact that in God is our health, strength, and intelligence, and that in Him, as the apostle says, "we live, and move, and have our being." I began to see things in a new and brighter light; the abnormal growth disappeared in five absent treatments by a Christian Science practitioner, and I have been hale and hearty ever since. Where formerly I could not do any work, or exercise for more than five minutes without resting, I am now able to do my daily routine of work and to walk for hours without feeling the slightest fatigue.

I am truly thankful to God for all the happiness and blessings which

have come to me through Christian Science, and also grateful to our revered Leader for this wonderful truth, which has been such a great help to thousands.—*Hortense Jeffery, Montreal, Quebec, Canada.*

OVER five years have elapsed since I took up the study of Christian Science. I had been an invalid for more than twenty years, suffering from a complication of diseases, namely, nervousness, extreme weakness, chronic bowel difficulty, female trouble, bronchitis, heart disease, kidney trouble, and an abnormal growth at the end of the spine. I was forced to subsist on a certain diet, and even the food allowed me was hard to retain. To-day I can eat with a keen relish and without experiencing any ill effect anything which is placed before me.

I had been given up by several prominent physicians. One of them wished to have me placed in a plaster cast for an indefinite time, but this project I would not entertain. Finally my daughter met a friend who asked why I did not try Christian Science. After mature deliberation I visited a practitioner, and the first treatment brought relief. Continuation of the treatments restored me to normal health, and my weight is now more than before my illness. During those years of invalidism I was compelled to lie down during the day, but now I walk to church and endeavor to assist in the household duties, as we have a large family.

I am sincerely thankful for the spiritual uplift, which enables me to demonstrate that God is an ever present help in all our needs. Christian Science gives to us an under-

standing of that Mind "which was also in Christ Jesus," and it therefore behooves us to endeavor to take up the cross and follow the Master in our daily life, by obeying his precepts and following his teachings.—*Lida C. Tipton, Dayton, Ohio.*

FOR over six years I have been enjoying the blessed freedom that Truth brings in Christian Science. I did not come to Science for healing, but through the desire for "a closer walk with God." I had been a church member for about forty years, but feeling there was not the satisfaction in this relationship which I desired, began to read Christian Science literature. The more I read the more I loved the wonderful thoughts put forth, and I was forced to give up all else for the beautiful, logical, and practical truth which makes free.

When it was decided to leave all for Christ, I had such a peace and uplift as cannot be expressed in words. I can now do all I want to do and feel no fatigue; I do all my housework and walk as far as I wish, although in my seventy-sixth year. I cannot adequately express my thankfulness to God, and my gratitude to Mrs. Eddy for this blessed truth, which is available to all who will have it.—*Mary E. Pattie Hiatt, Garnett, Kan.*

It is now four years since I experienced a most wonderful healing through the truth as found in Christian Science. For years I had intermittently suffered both day and night from a skin trouble. I had tried all kinds of lotions and medicines, but nothing seemed to help me permanently.

In the summer of 1911 I visited my daughter in Oakland, Cal. She was greatly interested in Christian Science and insisted that I take treatment for my trouble. At that time Christian Science was only a name to me, but I was willing to do anything to get help. In six treatments I was completely healed, and from that day I have used no medicine and have never enjoyed better health. Christian Science has helped me in many ways. I am trying to live rightly and to get a better understanding of the truth each day. I am thankful to God for all the blessings I have received, and we know that if we follow the Christ-way we shall be led into all health, peace, and happiness.—*Mrs. D. S. Healey, Solon, Maine.*

ALTHOUGH I was brought up very strictly in a religious way, when Christian Science found me I was in a very unhappy state of mind, as I had begun to doubt everything,—even at times whether there was a God. When I realized the teaching of Christian Science that God is Love and All-in-all, and that I no longer had to fear a literal hell, it seemed too wonderful to be true.

My coming into Science was through a desire to understand more about God, and man made in His image, but I needed the physical healing too, having never been strong from childhood. The laws of heredity followed me as I grew older, until it seemed as though I had about all the ills that flesh is heir to. Finally, after ten years of continuous poor health I was taken to the hospital, where four operations were per-

formed, each one of them being so serious that the doctors thought it doubtful if I would recover. When I returned home the verdict was that I would never be well again, and that I probably had but a few years to live at the most, as it was feared that the trouble was malignant and would recur. In a couple of years another abnormal growth made its appearance, and doctors said that yet another operation would be necessary if it continued to grow.

At that time I was becoming interested in Christian Science, and although I knew no practitioners and was living in a small town and much alone in the study of Science, I tried the best I knew how to help myself. One day while I was reading and trying to realize the truth, to overcome my great sense of fear, the thought came to me like a revelation that a growth is no more in God's sight than a cold would be, and I would have no doubt of my recovery from

a cold. I did not know just when the healing was made manifest, but the growth entirely disappeared, and I have never had any recurrence of the trouble since. That was fourteen years ago. As I gained a spiritual understanding of the Bible as taught in Science and Health, my general health improved, until I became well and strong.

Words fail to express my thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy, for the truth as revealed to this age through Christian Science, for I feel that I owe everything I am and have to the understanding of the truth which makes us free, having received a great spiritual uplift, as well as being benefited mentally, physically, and financially. I am also grateful for the privilege of having had class instruction, and have been blessed through voicing God's word in church as second reader.—*Alice E. Way, Rutland, Vt.*



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to JOHN V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

ANNIE M. KNOTT, WILLIAM D. McCrackan
Associate Editors

EDITOR'S TABLE

DURING the past two years publishers of newspapers and periodicals have been called upon to meet a situation unprecedented in the history of the publishing business, due to the increased price of paper and other expenses of production. According to a recently published statement by the president of the American Newspaper Publishers' Association, "most of the newspapers of the country have been compelled to increase the subscription price of their papers as well as their advertising rates, in an attempt to obtain earnings sufficient to carry on their business."

The cost of the paper used for *The Christian Science Journal*, the *Sentinel*, *Herold*, *Quarterly*, and pamphlets has practically doubled, and the present market price of the paper upon which *The Christian Science Monitor* is printed shows an increase of about 75 per cent over its cost two years ago. The Christian Science Publishing Society has adopted such legitimate economies as are compatible with the excellence of its periodicals, but cannot of course lower the standard of quality or reduce the size of its publications, as some publishers have felt the necessity of doing to help in meeting the situation.

Therefore, in common with many newspaper and magazine publishers, The Christian Science Publishing Society has found it necessary to increase the price of the Christian Science periodicals, and the following schedule of rates went into effect on July 1, 1917:—

The Christian Science Journal, formerly \$2.00 per year, increased to \$3.00 per year. Single copy 30 cents.

Christian Science Sentinel, formerly \$2.00 per year, increased to \$3.00 per year. Single copy 7 cents.

Der Herold der Christian Science, formerly \$1.00 per year, increased to \$2.00 per year. Single copy 20 cents.

The Christian Science Quarterly, formerly 50 cents per year, increased to \$1.00 per year. Single copy 25 cents.

The Christian Science Monitor, formerly \$5.00 per year, increased to \$9.00 per year. Single copy 3 cents.

Subscriptions for nine months, six months, and three months will be accepted at the annual rates.

The above rates include postage and will be the universal price by mail throughout the world for each periodical.

The former quantity rates on orders for all of our periodicals will be replaced with a *regular discount* for one or more copies. This plan of discounts will include Bibles, pamphlets, and other articles listed in the current catalogue published on the last five pages of this issue of the *Journal*.

Changes having been made in the list price of some of the publications and articles sold by the Publishing Society, librarians will find it necessary to give the new catalogue in this issue a careful reading before preparing their orders.

As Christian Scientists catch a glimpse of Mrs. Eddy's vision of the Church of Christ, Scientist, they commence to understand more clearly the means which her demonstration has provided for the extension and broader usefulness of the present church activities. They then see what lay behind her earnest hope that Christian Scientists would support our literature. The effectiveness of a subscription to the *Journal*, *Sentinel*, *Herold*, *Quarterly*, or *Monitor* increases in direct proportion to the understanding of the subscriber as to what is his privilege and therefore his responsibility to the Christian Science literature. The financial returns from the Christian Science publications constitute not only an expression of value received for the contents of the publications, but they also furnish a substantial part of the financial means for supporting and extending all the activities of The Mother Church, the effects of which reach to every part of the earth.

The Christian Scientist whose "eye is single" to the limitless opportunity which today awaits his awakened and selfless activity, will extend an even more hearty and effectual support to our periodicals than heretofore. In this vital hour of the world's history will he especially give his earnest help to enable *The Christian Science Monitor*, the great "apostle of the Gentiles" in this age, more efficaciously to fulfil its mission as the world's medium of circulation and exchange for truer ideas and ideals of human experience approaching the true substance and vitality of the universe.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.



IN her address before the Alumni of the Massachusetts Metaphysical College in 1895, our revered Leader said: "The systematized centers of Christian Science are life-giving fountains of truth. Our churches, *The Christian Science Journal*, and the *Christian Science Quarterly*, are prolific sources of spiritual power whose intellectual, moral, and spiritual animus is felt throughout the land. Our Publishing Society, and our Sunday Lessons, are of inestimable value to all seekers after Truth" (Miscellaneous Writings, p. 113). In the twenty-two years that have intervened our Leader has added the *Sentinel*, *Herold*, and *Monitor* to the publications mentioned above, so that it may safely be assumed that they too are "of inestimable value" to every Christian Scientist. It is well to remember this point in connection with the announcement by The Christian Science Publishing Society of necessary changes in the prices at which the official periodicals of the Christian Science denomination will hereafter be issued.

That even during past years these publications were intrinsically worth the advanced prices which will now be charged for them will, we think, be conceded by our readers. It will be the effort of the editors to continue to maintain the high standard set for the periodicals by our Leader, consequently they are sure that the advance in price which the publishers have called for will be cheerfully met.

ARCHIBALD McLELLAN.

JEWISH prophets were statesmen as well as religious leaders, because the Jewish state was theocratic. Jeremiah's career seems to have exemplified this fact in a particular manner. He was hard pressed by Spirit to rebuke corruption in church and state, and this made him seem to assume the rôle of a prophet of evil. His boldness provoked bitter persecution; this reacted upon him to such an extent that the cry was wrung from him, "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth!" It would appear that he had allowed himself to be ground between the upper millstone of inspiration and the lower of unpopularity, and in the process largely lost his joy,—and herein lies a lesson for the Christian Scientist. There is neither logic nor law in the supposition that reformers must suffer for trying to stem the fatal drift in human affairs, and Christian Science proves the possibility of their exemption from suffering. The state of consciousness generally associated with the name of Jeremiah awaits its resurrection in Christian Science.

With his characteristic authorization "Thus saith the Lord," Jeremiah had warned King Zedekiah and the people of the approaching fall of Jerusalem at the hands of the Chaldeans. At the instigation of the princes Jeremiah was cast into a dungeon; "and in the dungeon there was no water, but mire: so Jeremiah sunk in the mire." But Ebed-melech, one of the eunuchs in the king's house, obtained permission to draw the prophet out of the dungeon and keep him in the court of the prison. While in prison Jeremiah proved his confidence in the future of his native land by buying a field in Anathoth, although he had prophesied the destruction of Jerusalem. Upon the taking of the city he was set free, while Zedekiah's eyes were put out, and thus mutilated the king was taken captive to Babylon.

The Christian Scientist of today is used by the power of God to deliver divine messages to various states of consciousness typified by kings, priests, and nations, and this in defiance of their own beliefs. On the one hand he uncovers error, and on the other he prophesies the power of God. As in the case of Jeremiah, resistance to truth tries to discourage

him and place him in a dungeon; that is, mortal mind tries to induce the Christian Scientist to accept its arguments, to wrap himself in the darkness of despair under the influence of hypnotic fear which assumes to be the terror of terrors, and so to stifle him in the mire, or the foulness of material belief. Mire may also be taken to typify the method of the mental assassin in attempting to kill by scandalizing and suffocating. But just as Jeremiah was delivered by his obedience to God, by his willingness to deliver inspired messages and thus to live in God, so the Christian Scientist of today who is obedient is sure of rescue.

Jeremiah's spiritualized thought attracted the loving compassion of one who was humble because he seemed to be deprived of the world's belief of individuality, the eunuch Ebed-melech. Help is always at hand when it is understood that there is no life in matter, but that life is indestructible in God. Compassion is at once the humblest and loftiest of qualities, accounted the weakest by the carnal mind yet in reality the strongest. Mortal mind cannot justly estimate divine strength, for it would place Goliath above David. The good deed of Ebed-melech was rewarded; Jeremiah was able to promise him immunity when Jerusalem was later destroyed. The experience of the eunuch is encouraging to the working Christian Scientist in that it proves that the reward for compassionate service is sure. At the same time Zedekiah's experience points to the fact that doing what is accounted right, not from a right motive but through fear of punishment, or to be seen of men, invites disaster. Outward obedience while consciousness remains foul with superstition, envy, greed, or tyranny may lead to the putting out of the eyes, the taking away even of the slight understanding we have.

A further lesson learned from Jeremiah's experience is that great risks are taken by reformers in telling all they know of Truth to those who are not ready for it. Mrs. Eddy writes on page 84 of "Miscellaneous Writings": "The disciples and prophets thrust disputed points on minds unprepared for them. This cost them their lives, and the world's temporary esteem; but the prophecies were fulfilled, and their motives were rewarded by growth and more spir-

itual understanding, which dawns by degrees on mortals." Christian Scientists need not lose their joy in working for God and man if they steadfastly refuse to entertain the suggestion of the mental dungeon and the mire and live consciously in the light of Spirit, illuminating all with the joy of inspiration and demonstration.

The time is at hand for the beauty and substance claimed by scholastic theology and material science to be appropriated by the spiritually minded. Every good and desirable thing belongs to those who understand the Science of Christ and obey God. The rights of man, his health, happiness, and completeness, the treasures of grace, the comeliness of harmony, the perfection of living, all go to make up the heritage of the children of the infinite Father-Mother God. Mrs. Eddy in one of the most exquisite passages of *Science and Health* has written (p. 247), "Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color."

WILLIAM D. MCCrackan.



IT is possible that there are none outside of the Christian Science movement who are aware that all its activities are related in a most vital way to the church. It is even possible that a good many within the ranks do not readily recognize the significance of this fact, but it is bound to grow upon the student's thought as he advances along the line of demonstration. Those who were in Christian Science in the earlier years of its present-day unfoldment, know how unwilling people were to leave their churches, even after they had been healed in Christian Science, although they had been hopeless sufferers under their former religious teachings, so far as relief from the spiritual side was concerned. To leave these folds called for much cross bearing,—the opposition of relatives and friends,—besides the loss of the world's good opinion.

Few would admit, however, that such considerations held them back, and so error furnished the specious argument that the master Christian did not establish a church, or provide for it, both of which inferences are opposite to the

Scripture records. In Matthew's gospel we read that as Peter recognized and acknowledged the Christ, the great Teacher responded by saying, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." After the Master's ascension we find the disciples working diligently for the manifestation of this church. We read that on the day of Pentecost three thousand were added to the church, also that numbers were added daily, and that the Christ-healing was coincident with this spiritual activity. Later we read of branch "churches of Christ" everywhere; sometimes greetings were sent to certain brethren and to the church "in their house."

All Christian Scientists are familiar with our Leader's words which so fittingly express the purpose of the Church of Christ, Scientist, in this age. On page 17 of our Manual these read as follows: "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." Here it may be said that some beginners in this study have asked whether it would not have been possible for the Christian Science movement to have been established without having a church,—if the literature, including our revered Leader's writings, would not have done the work without the necessity for organizing churches and erecting edifices for religious worship. To this it may be answered that while a great deal of healing work was done in the earlier years of the movement, those who remained in their former churches were to a considerable extent influenced by the thoughts of their relatives and friends, hence they made little progress, and in most cases none at all after the great enthusiasm resultant from their healing had faded out. Although they had learned the unreality of disease and could readily see that God and His law were in no wise responsible for it, yet they were living in an atmosphere of belief the opposite to this, and responded to the fear of disease and other ills—which, put briefly, means that they failed to recognize the ever-presence and infinite protection of divine Love, as taught in Christian Science.

Few perhaps realize that The Mother Church and its

branches are the source from which the life-giving literature of Christian Science goes out to bless humanity. When people become members of this church they soon rise above their old beliefs of limitation, and begin to perceive that no sacrifice is too great which aids in the establishment of God's kingdom on earth. This step once taken, the next follows, namely, the fulfilment of the promise that all things will be "added unto" those who gladly empty out from their consciousness whatever stands in the way of their spiritual advance. Even if practitioners were hindered in their work by legal restrictions, the churches would keep the sacred light of Truth before the people, and the healing would still go on at the services as it does now, for it would never again be possible to extinguish this light unless Christian Scientists as a whole should prove unfaithful to it, which is unthinkable.

In Acts we read that in the early days of the Christian church "the word of the Lord was published throughout all the region." Even at that time the church in Jerusalem was the center from which the light of Truth radiated; and although there were none of the modern methods for publishing the word of Truth, it was done in the best way then possible. We are told that when the apostles "had gathered the church together, they rehearsed all that God had done with them." The Master's familiar use of the vine and its branches illustrates the operation of Science in connecting individuals with the Church of Christ, Scientist, and making them partakers of all its activities, for not otherwise can they in the truest sense realize and express the divine Life which is the source of all spiritual activity.

In John's gospel we read about the good Shepherd and the sheepfold, but we are told that when Jesus spoke of these he was not understood. None the less, however, he insisted upon the need for entering the fold, and there finding refuge from the wolves and the mortal thief that would kill and destroy. Christian Science gladly accepts the Master's own statement respecting this fold, namely, "I [the eternal Christ] am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

ANNIE M. KNOTT.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about forty letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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RECOGNIZING THE WORKS OF GOD

WILLIS F. GROSS

IF one does not recognize and in some degree understand the relation of cause and effect, he cannot reasonably expect to succeed in any undertaking. Nothing comes by chance. There is a cause for all which really exists, and there is a belief in cause back of everything which even seems to be. The purpose of education is to enable the student to form correct conclusions as to cause and effect, and then to apply his knowledge in working out the various problems with which he is confronted. That he is often mistaken in these conclusions is a fact so evident that it is never seriously questioned. However, he learns from experience, and when he sees that his theory as to what has produced a certain effect is demonstrably incorrect, he realizes he must look elsewhere.

Because the law of cause and effect is in many respects more or less a mystery, it often transpires that human theories of today are the very opposite of what they were yesterday. When theory gives place to actual knowledge, the scientific method

of correcting the inharmonies of human experience will be understood, and results will be satisfactory because they are effectual.

It is not generally understood how much Christian Science is accomplishing in this direction by giving men a definite, demonstrable teaching which makes it possible to distinguish between what is the work of God and what is not. In "Miscellaneous Writings" by Mrs. Eddy we read: "That God, good, creates evil, or aught that can result in evil,—or that Spirit creates its opposite, named matter,—are conclusions that destroy their premise and prove themselves invalid. Here is where Christian Science sticks to its text, and other systems of religion abandon their own logic. Here also is found the pith of the basal statement, the cardinal point in Christian Science, that matter and evil (including all inharmony, sin, disease, death) are *unreal*" (p. 27).

The emphatic statement of John, "All things were made by him; and without him was not any thing made that was made," affords one a start-

ing point, and strict adherence to this fundamental statement will correct the errors of mortal belief and establish harmony. Belief in more than one power or creator prevents scientific demonstration, without which there can be no real progress.

There are few persons who do not believe in a "great First Cause." Throughout the civilized world this cause is designated by the term God, or its equivalent. The Scriptural teaching that God is the creator of all things is generally accepted. Failing to distinguish between that which really is and that which has only a seeming existence, mortals often assume that God is the cause of that which in no sense partakes of the divine nature. On the other hand, they often fail to recognize that which is the work of God, believing it to have originated in some other way.

Mortals have indulged two grievous errors, both of which have done much to increase the discord and suffering of human experience. The first and more prevalent error is the belief that certain phases of evil, such as sickness, suffering, death, and various other misfortunes, are the work of God, either directly or indirectly. The other error is the not uncommon practice of failing to give God the credit for the good works accomplished by Him.

A man's belief in God is more or less circumscribed by what he considers the work of omnipotence. If he believes that various discordant conditions or experiences exist by reason of God's intent or permission, he must think of God as one who is capable of producing such results. In other words, he can hardly conceive

of God as producing anything unlike Himself; therefore it follows that whatever God has accomplished or permitted must have had its origin in the divine Mind.

That the effect is like unto the cause, and reveals the nature of the cause, is as true of the human belief about God as it is of those things which are considered by mortals to be more closely and definitely allied with the affairs of every-day existence. Wherein men have failed to recognize the works of God, or have attributed to Him certain results for which He is in no sense responsible, they are sadly at fault. They must recognize the error of their ways and construct anew their theories of life and its activities. Prevalent theories as to what God does or does not do have not made possible the attainment of that greater good so earnestly desired.

Recognizing the inclination of mortals to indulge a perverted sense of things and to order their lives accordingly, the prophet Isaiah wrote, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" It is a very common practice for mortals to call evil good. It was through the belief that evil is good that evil first found its way into human experience, and this belief is the sole reason for indulging evil.

Even though the practice of calling good evil may not be so common, it is perhaps a more subtle phase of error which needs to be recognized and corrected. It is worthy of note that the same woe which is pronounced against those who call evil

good, and in so doing become the victims of evil, is likewise pronounced against those who call good evil and are thereby become the opponents of good. Those who indulge the first error are called sinners, while those who are deceived by the latter error may be men and women who boast of their good intentions and works.

A true sense of good enables one to see evil as it is, while the failure to recognize evil as evil is a serious drawback to the attainment of good. The Pharisees of Jesus' day did much to prevent the unfolding of good in their own consciousness, because they refused to accept the healing works of the Master as the works of God. That the sick had been healed they could not deny. Doubtless most of these persons were well known to the people. Many of them had been considered incurable by physicians, and it was also quite generally understood that every recognized remedy had been tried without avail; yet in some manner these sick people had been healed,—completely restored to health. In many cases they enjoyed greater freedom than they had ever before experienced, and yet the Pharisees, with all the arrogance of which self-righteousness is capable, declared, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

The Pharisees were familiar with the letter of the law and aspired to be the recognized religious leaders of the people, yet they failed to acknowledge the healing works of the God whom they professed to worship and serve. These same Pharisees called Jesus a sinner because he healed a blind man on the Sabbath

day. However, the argument of the one who had been healed was unanswerable, even by those who boasted of their much learning. "Now we know that God heareth not sinners," he said. The Pharisees could not contradict this statement, for was it not written in their law? "Since the world began," he continued, "was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." They could not reply to his argument, neither could they deny his healing, and so they cast him out of the synagogue.

In what striking contrast was the testimony of Nicodemus, that man of the Pharisees who did recognize the works of God: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him;" likewise the testimony of the widow of Zarephath, whose son was restored to life by the prophet Elijah: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." These were they who did not fail to recognize the works of God, and they gave evidence of sincere gratitude by acknowledging God as the source of that good which had so greatly blessed humanity.

Because the Pharisees rejected the testimony of Jesus, "The Father that dwelleth in me, he doeth the works," they failed to see in him the fulfilment of prophecy and they cast him out. May it not be that those who in this age refuse to acknowledge God's power and willingness to heal the sick, are guilty of the same error?

Concerning what is called the sec-

ond coming of Christ, Paul writes in Hebrews, "Unto them that look for him shall he appear the second time without sin unto salvation." Jesus was the Christ, the promised Messiah, to all those who accepted his teachings and works; while to those who refused to acknowledge his works, the Messiah had not come. Paul declared that to those who look

for him the Christ will appear unto salvation; but those who refuse to acknowledge his coming are unable to perceive that the eternal Christ is forever here, delivering men from the bondage of sin and healing all their diseases. May it not be that even in this age the words of John, "He came unto his own, and his own received him not," are again being fulfilled?

SCIENTIFIC STUDENTSHIP

MARY TROXELL

GROUPEd around the central figure of Christianity, Jesus the Christ, and inseparably associated with his life work, being closely identified with the most intense experiences of his career, stand a company of disciples or students whose records, as given by the evangelists, command attention. To them the great Teacher gave personal instruction in divine law; in their presence he demonstrated its sacred power; upon them he placed the solemn responsibility of extending and perpetuating the healing knowledge of that law. Though the gospels mention some of these early Christian students by name only, just as an artist outlines striking characteristics of his model by a few broad strokes, in like manner the gospel narrators here and there mark an individuality by a question or by naming some distinctive trait; again, the details of a single incident serve to delineate a character.

Obviously Simon Peter occupied a leading position among his fellow students; all four gospels relate frequent and intimate incidents which specially characterize him. In his early history Peter stands as a type

of impetuous zeal without knowledge, assumption without demonstration. To him the Master administered merited rebukes and even stern censure, yet when Jesus asked the disciples that vital question, "Whom say ye that I am?" it was Peter's instant recognition of the divine sonship which won for him the benediction, "Blessed art thou, Simon Bar-jona . . . upon this rock I will build my church." Also Peter, together with the sons of Zebedee, figured in the most prominent events of Jesus' career. It was he who followed, though "afar off," during the tremendous issues of the crucifixion, and later appeared in the scenes following the resurrection.

Through what seas of human remorse Peter must have passed in remembering the moment of denial! through what periods of humiliation and anguish in recalling his own boastful protests of obedience and loyalty and his subsequent utter failure! Yet it was after his deepest experiences with error that, demonstrating a genuine repentance, he rose to his true studentship and began to reap the reward of his struggles. We find no record that

he wasted time groveling in profitless self-abasement. He did not stop to ask whether he was worthy to enter upon the great work of healing, nor did he evidence craven fear of human criticism, or of judgment upon his past sins and failures.

Peter did not wait to consider whether the power and influence of Jesus' teachings might be lost by the seeming death of the great Teacher, nor whether the people would be ready to receive anew the message of divine Truth and Love. Relying on Principle to meet his need, through his own overcoming he rose to the heights of that spiritual understanding which reveals God to man, and thenceforth followed literally and spiritually his Master's behests by healing the sick and raising the dead. He had partaken of the paschal bread, and afterward fed multitudes with the heavenly manna; he had shared the cup of the covenant, then bore its salvation to others. Jesus had bidden his disciples to "raise the dead," and in Acts we read that Peter called Dorcas from the sleep of death to life.

Closely associated with Simon Peter, the sons of Zebedee make up the group of three who seem to have lived in most intimate relationship to their Master and Teacher. We are told that it was while James and John were busily plying their vocation on the deep that in obedience to the divine call to discipleship they "immediately left the ship and their father." One remarkable sketch of the two brothers we may note, for it explains the designation given in Mark's gospel,—“sons of thunder.” When they asked for places of honor

on his right and on his left hand, Jesus rebuked this self-assertion with the searching question concerning the cup and baptism, the import of which they could have scarcely comprehended. From the depths of love and loyalty as yet untested they cried impetuously, “We can.” And they fulfilled the promise, yea, even unto Patmos and martyrdom. Jesus confirmed their declaration of fidelity, but added the momentous prophecy, “It shall be given to them for whom it is prepared.”

The first named of these brothers, James, is nowhere mentioned alone; he was present with Peter and John on special occasions during the ministry of Jesus, but we read in the twelfth chapter of Acts that he was put to death by Herod. Perhaps none of the disciples has come nearer to the heart of the Christian world than John, the beloved disciple. He was one of the three who stood with Jesus on the mount of transfiguration; who witnessed in sacred seclusion his demonstrations over the “last enemy;” who remained with him during the solemn hours in Gethsemane. With Peter, John followed his Master to the high priest's palace, and afterward stood at the foot of the cross to receive the final commission of filial love. He was first at the sepulcher, for we read that he “did outrun Peter” in the fervent expectancy of love. These two witnessed the early signs of the resurrection, but it was John's spiritual perception which first apprehended his risen Lord on the shore of Galilee. It was on this occasion the Saviour gave to Peter that tenderly significant command, “Feed my sheep.”

The entire gospel of John reveals a peculiar nearness to his Teacher which enabled that disciple to record certain words of Jesus not mentioned by any other evangelist. As a breath from heaven lingering on earth, the ineffable sweetness of the fourteenth chapter bears to earth-born despair and to sorrowing hearts its divine message of comfort and peace, finding fulfilment in Christian Science. A tenderly beautiful conception of God as divine Love is expressed in the epistles of this "disciple whom Jesus loved."

In the graphic first chapter of John's gospel there is noteworthy mention of Andrew, Simon Peter's brother. He had been a disciple of the forerunner, and had heard from the lips of John the Baptist acknowledgment of Jesus as the "Lamb of God." According to this account, it was Andrew who first told Peter of the great Teacher, and Jesus' call came to the brothers while they yet toiled at their usual avocation. Touching their thought just where they labored materially, Jesus said, as recorded in Matthew, "I will make you fishers of men." Evidently they quickly perceived the analogy, for in response to the call to a more spiritual activity they also "straightway left their nets, and followed him."

Again, it is John who gives interesting glimpses into the discipleship of Philip, and of Nathanael, also called Bartholomew. The first recorded act of Philip, implying a close friendship between the two, is the search for Nathanael and the announcement of the Messiah. It was to Philip that Jesus turned when, seeing the multitudes, he asked that

test question, "Whence shall we buy bread, that these may eat?" John adds, "And this he said to prove him." Philip's understanding had not yet risen to the perception of a spiritual solution of the problem. Though perceiving the divine idea, he did not grasp the possibilities of its power, afterward demonstrated by Jesus in feeding thousands. Another mention of Philip occurs in the fourteenth chapter of John, when, not discerning the divine sonship, he said, "Show us the Father." Almost sternly came Jesus' answer, which is identical in significance with Mrs. Eddy's words in *Science and Health* concerning the unity of Principle and idea, viz.: "Man is the expression of God's being;" also, "In divine Science, God and the real man are inseparable as divine Principle and idea" (*Science and Health*, pp. 470, 476).

Following the colloquy between Philip and Nathanael already mentioned, occurs the narrative of that wondrous meeting between Jesus and the simple hearted disciple in whom he found "no guile." In earnest humility Nathanael questioned, "Whence knowest thou me?" The great truth of spiritual dominion must have unfolded to his advancing spiritual understanding, when in response to the Master's answer he declared, "Thou art the Son of God; thou art the King of Israel."

Later this same gospel writer sketches the incidents that stamp the character of Thomas as a commonly accepted type of doubt and unbelief, yet after the resurrection Thomas manifested an uplifted desire, and a loyal devotion that refused to accept hearsay testimony. He was honest

according to his light; he wanted his own convictions of truth satisfied. Jesus, risen, recognizing this loyalty to himself as Truth's representative (the highest right, perhaps, of which Thomas was capable), swept aside the grossly material concept, gave his student the evidence he asked for, stilled the tumult of fear and doubt, and healed him of unbelief, destroying the sense material by giving Thomas a more spiritual idea of life and immortality. Broken were the barriers of separation as love and loyalty cried out, "My Lord and my God." Thus the great Teacher instructed and healed his students.

Of quite a different stamp was Matthew the publican, a Jew by birth, occupying a position of wealth and influence. How much of Jesus' life and work he knew before his call to discipleship we cannot tell, yet he must have discerned something of the divinity of the Master's teachings. He did not stop to settle his business affairs or to explain his actions to others. When the decisive and unequivocal call of the Master came to him, "Follow me," with unquestioning obedience "he arose, and followed him." Matthew was the author of the first gospel, which shows a special familiarity with the Master's healing work.

The next disciple in the evangelistic grouping is James the son of Alphæus, the second of this name among the twelve disciples. This disciple, mentioned only by name in the gospels, must have developed great spiritual strength after the resurrection, for Paul speaks of him in Galatians as one of the "pillars" of the early church. According to Smith's

Bible Dictionary he was the author of the epistle of James.

Lebbæus, surnamed Thaddæus, is called Judas (not Iscariot) in the fourteenth chapter of John. It was after that inspired declaration of Jesus concerning his own relationship to God that Judas, blind to the true significance of these utterances, asked, "How is it that thou wilt manifest thyself unto us, and not unto the world?" Yet here again, in studying those eager words, we see an earnest attention, and at least a partial recognition of the great work of the chosen band.

Among these holy assemblages of the Master and his chosen students, not once do we find mention of Simon Zelotes except as his name is given in the list of disciples as chronicled by Matthew, Mark, and Luke. Yet he too must have been present at various times, listening to the great Teacher's exalted words and witnessing his mighty works, for he is mentioned in Acts among those who after the resurrection had suffered, endured, and triumphed.

These disciples, save one, were the early students of the Christ-healing. During the dark hours preceding the crucifixion that one fell away, false to his light, unworthy of his sacred trust. The remaining eleven passed through crucial periods of fear and doubt, despair and unbelief. In the final tremendous trial of allegiance and loyalty, these who had witnessed the healing of the sick, the blind, the lame, the dumb, and the feeding of the multitudes; these who had beheld the power of Truth to break open the doors of a sepulcher and cast off the cerements of the dead; these who had

listened day after day to Jesus' sublime teachings and had sworn undying fealty to their Lord and Master, —even these yielded to the awful tyranny of fear. Matthew says, "Then all the disciples forsook him, and fled."

Were the immortal, inspired words of the Teacher lost? Had the holy influence of those sacred hours alone with his chosen ones been of no avail? Was the ineffable light of his love veiled forever, and the power of his unparalleled demonstrations of Truth's majesty subdued to the oblivion of a sepulcher? The immortality of Life and Love demonstrated itself by "many infallible proofs," and later we find his disciples, at their Master's command, triumphing gloriously over defeat, dishonor, ignominy. Following repentance and their first obedient steps toward reformation, came the baptism of the Holy Ghost, that spiritual awakening and regeneration which enabled them to enter upon the greater works Jesus had told them they should do.

When, after the day of Pentecost, Peter stood before the assembled multitude of many nations and tongues, calling men to repentance and baptism, he spoke boldly, with the authority of demonstration; no trace of craven fear weakened his splendid avowal of the resurrection and the Christ. When he and the beloved disciple halted at the appeal of the lame man before the gate of the temple, did not Peter show forth practical fruits of repentance when the man arose and entered the temple, "walking, and leaping, and praising God"? When Peter entered the chamber of death and, putting them all forth,

bade Dorcas arise, did he not obey the injunction of the paschal feast, "This do in remembrance of me"?

The book of Acts faithfully records the onward march of this little band of pioneer Christians, augmented to their original number by the reception of Barnabas. The Master had spoken to them of his joy—doubtless they wondered at his words when the gloom of tragic events overshadowed them. Yet we read of the fulfilment of their Teacher's words again, that even after bitterest persecution they "were filled with joy." Drinking daily of his cup, fasting, praying, working, they verily tasted anew the inspiration of which he had spoken. Not only in the records transcribed by the evangelists, but also in the epistles we find evidences of a Christianity, an understanding of the Christ-principle, which enabled them to endure, to suffer, and to triumph, even unto the end. To John came the celestial vision of the holy city. Of this exalted spiritual revelation in the last Scripture, the author of Science and Health says, "His vision is the acme of this Science as the Bible reveals it" (p. 577).

Like the disciples of old, Christian Scientists are striving to "watch and pray." This is indeed the joy of which the Master prophesied, the counsel which our Leader reiterates on every page of her writings,—a service not of words, but of works. May the students of this demonstrable Science today give to the world records that ennoble, words that inspire, fruits that convince. May they keep, as sacredly as did the early followers of Christ, their solemn trust for humanity!

THE GIFT OF THE KINGDOM

ROBERT NALL

THE gospel of the kingdom is the best news the world ever received, and for this reason Jesus the Christ proclaimed it, lived it, demonstrated it. From the altitude of his undimmed spiritual vision he discerned the kingdom as God's perfect creation,—a manifestation of Mind, in which the crowning glory is loving submission to the divine will, in response to the perpetual outgoing of Love's choicest blessings. Mortal thought has always pictured the kingdom as something very different from this, and will continue to do so until awakened from its illusions.

What Jesus meant by the kingdom can never be understood unless the thought about it is divorced from the material concept. His mission and his message are entirely misconceived of if it is forgotten that he was not in the least concerned about the mortal and the transient. These are qualities (so called) of matter, and matter to him was nothing; Spirit was all. To him the kingdom of God was spiritual, eternal, immortal, universal. It was the product of Mind and Mind only. It was man's real, permanent, and legitimate home, where the Father is,—the Father who is ever ready to welcome His children back to him,—as Jesus made clear in that gracious invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The key to the kingdom is the knowledge of the truth; and it is this knowledge which is acquired more clearly, scientifically, and spiritually

through the teachings of Christian Science than at any time since the ascension of the personal Jesus.

What, therefore, in this way, does a man learn? First of all, that the rule of Mind is the reign of Christly character; that the kingdom of Mind is the domain of right, justice, purity, unselfishness, humility, love, wisdom; the perfect ideal this: the divine reality which has always existed. Its realization in human consciousness will be the consummation of all the highest human effort. But spiritual truth is unfolded and ripens slowly to human sense; hence it is that though nearly two thousand years have passed since Jesus of Nazareth opened "the kingdom of heaven to all believers," to use a phrase from the "Te Deum," humanity is still reluctant to enter in.

Now there should be no misunderstanding about what Jesus meant by the kingdom, any more than there should be any confusion or doubt to the student about the validity of the so-called miracles that attest the divinity of the Master's mission. He made it quite plain to the people of his and of all time that he did not come to found a material kingdom, but to reveal a spiritual state. In his arguments with his adversaries he cut through and exposed all their sophistries. He detected the speciousness and the hollowness of their reasoning, saw how they were even deceiving themselves, and left them time after time baffled and dumb in the face of logic and proof that were unanswerable. To his disciples he

made known the "mysteries" of the kingdom, until with the advent of the "Spirit of truth" those mysteries ceased to be, and divine Principle was revealed as that which can be apprehended by spiritual sense and that which constitutes man's best friend. In others he detected what, alas, is still manifest in more or less virulent forms,—that the old pagan belief, *homo homini lupus* (man is wolf to man, or men prey on one another), had a place in much human thought, binding men with heavy burdens and shutting them out of their heritage of good.

The pagan idea should be completely banished wherever the flag of Christianity has been planted. Yet what is the world cataclysm of today but the complete antithesis of every constituent of the kingdom of peace and good will? And do not the great happenings of every year,—all the political events of history, all the records of human effort to attain peace and happiness, to secure justice between man and man and establish that brotherhood which is recognized as right and true,—do not all these show that, apart from a demonstrable scientific understanding of God as divine Principle, as the only cause and creator, apart from the full and frank acceptance of the spiritual fact that the real man can never be separated from God, humanity can never be purified and uplifted?

Now Christian Science claims that among its priceless boons to mankind is that of enabling every man so to grasp and establish himself in the truth that error will cease to be formidable and real. There is

nothing which clarifies thought so effectually as that consciousness of the oneness of God and man which is a supreme factor in the realm of the kingdom. In his desire to know the truth, he who takes up the study of Christian Science very soon learns that "it is 'easier for a camel to go through the eye of a needle,' than for sinful beliefs to enter the kingdom of heaven, eternal harmony" (Science and Health, p. 241). He probably remembers that this is just the very thing he himself has been trying to do. It is a common mistake. Men vainly think that they can serve God and mammon (or act as if they believed they could); that on the one hand they can be obedient to the fashion of the world, and on the other they can make their "calling and election sure."

It is remarkable that men should so misjudge and misinterpret the plain teaching of Christ's gospel, for did he not expose this fallacy with withering logic? "Every kingdom divided against itself," he declared, "is brought to desolation." You cannot, if you would, serve two masters—that was the plain way in which he talked to his hearers. And in his exposition he went on to say, in so many words, that if he who was the Wayshower of men into the kingdom of truth and righteousness, recognized God as the only power and presence, how could he fulfil his mission if he believed for a single moment that there was another kingdom and another power where the one evil reigned in opposition to God? Therefore came his sweeping declaration, "He that is not with me is against me; and he that gathereth

not with me scattereth abroad." The "me" is the Christ, the incorporeal Truth; hence to know the truth is to be with Christ and to be conscious of the reign and rule of Love.

This is the right thought about one's spiritual unity with the divine source of all good. It becomes obvious that if a man persists in looking upon himself as mortal and material, his mental environment excludes the possibility of satisfying the cravings of his spiritual nature. As a rational being, he wants to find his spiritual selfhood. Until he does that, he is enslaved by the illusion of the physical senses. The bias of education is such that most men live in a fool's paradise, which is only another name for being the victim of mortal passions and at the beck and call of that mortal mind which in reality has no more existence than mortal thought gives it.

Man made in God's image and likeness knows no other kingdom than that of good, and dwells in no other; he is conscious only of absolute Truth, the reign of the spiritual idea. It is this man that the study and application of Christian Science is revealing, for this Science is the demonstrable knowledge of God, not as a personal being, but as the all loving, ever present benefactor who bestows the choicest spiritual gifts, the divine Principle which is perpetually demonstrating harmony, and which, as it overrules every mortal belief, is the most perfect healer and regenerator of mankind.

Fidelity to Principle is the rule of God's kingdom. The belief that evil is as real and as potent as good is a most plausible satanic agent, be-

cause it presents what seem to be two worlds, and adroitly suggests that it is possible to make the best of both of them. But just as monotheism has displaced the worship of a multitude of man-created gods, disclosing the one God and Father of all, so the revelation that there is but one world, and that mental and spiritual, and one kingdom, the activity of all that is pure and holy, is quickening spiritual sense and opening up a vista of possible victories over fleshly lusts that is bringing joy and contentment to tens of thousands of sorrowing and burdened men and women.

Is this not what Jesus meant when he counseled his disciples,—that is, all who understand and follow him in every age and clime,—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"? This is a wonderful declaration, as we come to think of it. Moreover it has been fulfilled, and is being fulfilled even today; for the kingdom is the knowledge of absolute Truth; it is the subjugation of the carnal self; it is right thinking, right living. Material sense says: "The world is my kingdom. I am enthroned in the gorgeousness of matter" (Science and Health, p. 252). Spiritual sense looks only to Spirit, and recognizes that in the consciousness of Spirit and the spiritual is crystallized every idea that constitutes the kingdom of heaven here and now. This is God's best gift. Man possesses it just as soon as he realizes that it has always possessed him.

Divine Love, as humanity was told centuries ago, withholds no good thing from those who love God. What is the love of God but that

understanding of good which gives us a positive conviction that the real man has "an inheritance incorruptible, and undefiled, and that fadeth not away"? When we think of this we begin to realize that the kingdom is within us just in proportion to our freedom from the servitude of material sense. As Christian Science comes to be more widely accepted and

understood, there must be a more general recognition of the great fact that the supremely vital thing for every man is to find his kingdom,—to know that it is his own, wherein there is the power that heals all sickness and all disease, the truth that casts out and destroys all error, the love that knows no hate, the life that knows no death.

COMPENSATION

NELLIE B. MACE

CHRISTIAN SCIENCE is bringing the human mind to see that it cannot correctly conceive of God as apart from the universe which reflects Him. Whatever God is, is reflected in His creation. Principle is understood through the idea, and the idea cannot be wrested from its source. The creator maintains the equilibrium of the created. No second or minor power, presence, or action frustrates the balance of perfect being. Infinity is one. The equipoise of the One is perpetual. Reality has no ebb or flow, no dark alternating with light, no action against reaction, in unresting effort to level and equalize. The law of compensation is perfect and enforced. Infinity reveals reflection compensating the reflected, expression making equal return to the expressed. In short, a creator "worthy . . . to receive glory and honor," having created all that is good, receives back the adoring obedience of the perfect ideas which were made for His pleasure.

Everywhere one looks upon mortal experience there appears just the opposite condition. "Denial of the

oneness of Mind," Mrs. Eddy writes on page 205 of *Science and Health*, "throws our weight into the scale, not of Spirit, God, good, but of matter." Belief in the dualism of matter and mind is represented in every part and particle of the supposititious material universe. Heat and cold, day and night, pain and pleasure, loss and gain, superabundance and deficiency, gifts and defects, good and evil, counterfeit the eternal law of compensation.

In accepting evil as a reality the human mind loses the Principle of good, so that good and evil beliefs, "measuring themselves by themselves, and comparing themselves among themselves," to quote St. Paul, can find no permanence, but must continue in a state of flux. Even if nature or human law could contrive to preserve a balance according to this material dualism, the scales would still be false. They can never be adjusted until it is understood that God is All and there is nothing to weigh against Him.

The operations of the counterfeit law of compensation may serve, however, as waymarks pointing to the

truth of compensation. Thus in the animal kingdom, for example, it is observable everywhere that if one trait be strongly dominant some other characteristic is less developed. In the vegetable kingdom the most exquisite bloom is often the most ephemeral, or even poisonous according to belief, while the more humble claimants to beauty possess the merit of utility. Noble trees which lavish their kindly shade are not usually the bearers of fruit. Mountains reaching with inscrutable serenity into rarer atmospheres cannot afford the tender comforts of friendly valleys. The human being who suffers a defect in one sense, finds some other sense taking on unusual acuteness.

In world conditions, again, no one nation is entirely independent; but each must share its greatest advantages with other nations less fortunate in those respects, and in turn must depend upon other nations for supply wherein it is itself deficient. Everywhere there is the struggle for balance; an inevitable compensation tends to even distribution of benefits and disadvantages. All things are weighed together.

On the moral plane it is the same. Sooner or later every act is balanced with its equivalent in kind. He that takes the sword perishes by the sword, and he that loves his neighbor shall in turn be loved. Until the consummation, when the material sense of good and evil shall have been weighed and found wanting, that is, until the material shall have yielded to the spiritual and good shall be understood as the only real, the divine law of compensation will be best perceived by the human mind

through the pronouncement of Jesus of Nazareth, "With what measure ye mete, it shall be measured to you again." The human meting is always a direct outcome of the other truism that as a man "thinketh in his heart, so is he." Just so long as the belief in dualism remains, evil will compensate evil as certainly as good rewards good; for whatever claims to send forth, likewise draws back a certain compensation.

If a man breaks a moral law, he incurs the penalty which inheres in his act. If he seeks pleasure in the senses, he accepts also the other part of the same belief in the pain of the senses. If he labors for satisfaction in accumulating material wealth, his effort brings at the same time care, fear, and weariness, which take away his freedom. If he deals with another unjustly, he robs himself of double what he took from his fellow. "Thus error," as Mrs. Eddy writes on page 307 of *Science and Health*, "partakes of its own nature and utters its own falsities. If we regard matter as intelligent, and Mind as both good and evil, every sin or supposed material pain and pleasure seems normal, a part of God's creation, and so weighs against our course Spiritward."

Sooner or later every act is balanced, every secret thought is weighed, every idle word reverberates in memory. Each remorseless deed solicits its immediate or ultimate compensation. A man must pay for what he asks or takes of life. Herein is seen the wisdom of Jesus' revolutionary teaching that a man should return good for evil. The give and take actually occur in consciousness. If good comes

to you, you must pay for that good somehow, some time, with its equivalent of good. If evil comes to you, it is better to return good than evil, for by so doing you stop the otherwise endless chain of payment on that particular evil, annul the counterfeit law, and by that much approach nearer to the spiritual law of compensation, wherein the harmonious alone is real and reflects its Principle.

Everywhere evil seems to outweigh good, yet always in the long run, as history shows, good somehow restores the balance. God's law of compensation is thus seen penetrating, slowly it may seem but with certainty, the haze of material dualism. Only the absolute good which takes no account of evil is real; but in the dream of relative dualities it is better—that is, nearer the truth, where the action and reaction of materialism cease—if your account balances with material good rather than with material evil. The true and final balance, however, can never be reached until the entire belief of material opposites, good and evil, mind and matter, sickness and health, happiness and sorrow, wealth and poverty, beauty and ugliness, friendship and antagonism, are overcome through the understanding of the oneness and allness of good.

To learn that sin is retributive may be the first step toward the abandonment of sin; but to perceive this seeming law is at best to have observed only a counterfeit of the divine law of compensation. Strictly speaking, God's law does not punish sin, because sin is not taken account of in the spiritual code. The causal penalty is in the sin itself. Like begets like; and because penalty and

sin spring from the same belief in materialism, sin is eventually compensated with suffering. Penalty may by this become the means of turning consciousness from sin, and this is a human step in the right direction. This is not God's law of compensation, which holds God as All, and man, inviolate, as reflecting or making return to the divine.

When the love of spiritual good takes possession of consciousness to rule it, the effort to reflect good becomes consistent and uniform. A man thinks less perhaps of the return which may come from his good, but he knows it is certain, for he is beginning to understand the spiritual law of compensation. If the recipient of his favor returns ingratitude and treachery, the evil doer alone can and must atone; none the less wise is the admonition, "Cast thy bread upon the waters: for thou shalt find it after many days." It may return from the farthest shore of the sea, for the law does not specify that benefit shall return only through the channels in which it was sent forth. The real reward is the enlarged consciousness of good which comes by exercise. A man has done all that he can do or need do for himself or humanity when he reflects good. This is the only requital a man can make to God for His loving-kindness to man: to receive from God and to reflect back to Him, His likeness.

Everything Jesus taught rested upon this basic law of compensation. He did not say to the rich young man, Throw away all that you have; but he did say, "Sell that thou hast, and give to the poor." Starting from his present sense of substance

the young man was to demand a just equivalent, and then to put that equivalent to the highest possible human use in leveling the material opposites of poverty and riches, even to the full extent of his sense of possession. In the performance of this the young man's material sense of possession would have melted into the divine, and the sensuous loss would have been compensated with spiritual gain. That the young man "went away sorrowful" records merely a postponement. The eventual surrender of the mortal to the spiritual was and is inevitable.

Jesus taught that if you serve mammon you cannot serve God. If you would have your debts forgiven, you must forgive your debtors. If you hire a laborer, you must hold him "worthy of his hire." If you would win heavenly riches, you must surrender your worldly ambitions. If you would have the Mind of the Christ, you must give up your belief in any other mind. And here at last, when the Christ-mind reigns supreme, the perfect law of compensation is in full control: human consciousness

balances with truth, reflects back to God His likeness. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

If the generally recognized forms of evil could be sufficiently controlled in human experience so that the human sense of good would always be sure of receiving back its equal in human good, still this good would be evil in its degree if it delayed or prevented the perception of the truth that there is no good but Spirit. This is why Christian Science shows that the suffering of the flesh is better for a man than the pleasures of sense, if it sooner rouses him from the dream of life in matter to seek the spiritual reality of being in which Spirit is reflected in pure spirituality. The "vials of the wrath of God" compel the discovery of the essence of consolation. This Mrs. Eddy points out when she says (*Science and Health*, p. 574), "The sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love."

[Written for the *Journal*]

PEACE DECLARED

AGNES F. CHALMERS

PEACE is declared, and these the terms of peace:
 Not to be worked for nor that work should cease;
 Not to be granted territories vast;
 But peace declared,—God's peace that aye shall last.
 Such peace means work for others, that all men
 May love to work together—ne'er again
 Shall evil's clouds of war be cast o'er earth.
 God's peace declared,—the wondrous gain and worth
 Of work and love for all mankind; yea, these
 Are Truth's requirements for a lasting peace.

SUPREMACY OF SPIRITUAL LAW

GEORGE SHAW COOK

ON page 427 of *Science and Health* Mrs. Eddy says, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual." In Christian Science infinite Principle is acknowledged to be the only cause, creator, source, origin; without it "was not any thing made that was made." Its creation is coexistent and eternal with itself, and all that is real was "in the beginning with God," and will ever continue inseparable from its divine cause. The one cause or Principle being Mind, its effect or manifestation must be mental. The universe of divine Mind, then, consists of an infinitude of perfect divine thoughts, or ideas.

Immortal Mind, being divine Principle, governs all through or by means of absolute law. All that exists as divine creation is eternally sustained and directed by perfect Principle through divine law; therefore all is governed in perfect harmony. Principle, Mind, is omniscient. It is therefore conscious of all that exists as creation. It is not conceivable, however, that Mind, though omniscient, could know something outside of its own universe. It is not possible for divine Mind, or Spirit, to know anything about a material or mortal universe supposedly existing outside of or apart from infinity. Absolutely speaking, there is no material universe to be known. For this reason it is unthinkable that divine Principle should have instituted or set in motion material,

mortal, or so-called natural laws. It is likewise unthinkable that divine Principle, Spirit, Mind, could provide for the operation of its own law in a universe which from the divine point of view does not exist.

What then does Christian Science mean when it says that immortal Mind "must be acknowledged as supreme in the physical realm"? Does it not mean that while to human sense, or in belief, there is a material universe, including mortal man, there can be no hope of salvation from this false belief except through acknowledging the supremacy of immortal Mind? For example, acknowledgment of the supremacy of Mind, or Spirit, dethrones in human consciousness the belief that matter is real. To acknowledge Truth as supreme frees the human mind from bondage to error. Acknowledgment of the supremacy of good renders the belief in sin and evil powerless. To acknowledge Life as supreme makes impossible the acknowledgment of any reality in the claims of disease and death. Thus spiritual law is seen in human experience to be the law of redemption from all material beliefs or so-called laws of mortal mind, however these may be manifested.

For those apparently dwelling in a physical realm to acknowledge the supremacy of Spirit, does not mean that Spirit or immortal Mind is operating through or cooperating with matter or with mortal laws. Neither does it mean that spiritual law is sustaining or perpetuating the belief that matter is intelligent or

substantial. It simply means that in proportion as one acknowledges the supremacy of immortal Mind, here and now, and appeals to spiritual law as the only governing power, spiritual law comes into his present human experience and begins to liberate him from the belief in mortality with its attendant limitations and fears. And this spiritual law, acknowledged as supreme, will ultimately free him completely from the delusion that he

exists now, or ever did exist, apart from the one immortal Mind; for, as Mrs. Eddy says in "Miscellaneous Writings" (p. 63), speaking of the Christ, "Jesus came to seek and to save such as believe in the reality of the unreal; to save them from *this false belief*; that they might lay hold of eternal Life, the great reality that concerns man, and understand the final fact,—that God is omnipotent and omnipresent."

MIGHT OF GRATITUDE

AMY C. FARISS

IT would sometimes seem as though our individual relation to the Wednesday evening meeting was not fully appreciated by all. Even in a large church, where every moment should be crowded by expressions of gratitude, strange lapses have sometimes left a wondering inquiry in the mind of the visitor. Why the beaming faces, the smiling eyes, yet the silent lips? Are we unwilling to share our sublime secret with a needy world? We know the answer is in the negative; but the stranger within our gates does not know the eager beat of our heart which error bids to be dumb. He does not know of the numerous and seemingly logical arguments which strive to justify that silence, while he patiently waits for the word for which he came among us,—the healing message, the testimony which again tells of Christ's ever-presence.

On this subject, as on all others important to the stately development of Christian Science, our Leader has not left us in doubt. On page 518 of *Science and Health* she says, "Love giveth to the least spiritual

idea might, immortality, and goodness, which shine through all as the blossom shines through the bud." On page 436 she says: "Giving a cup of cold water in Christ's name, is a Christian service. . . . Such acts bear their own justification, and are under the protection of the Most High."

It therefore becomes clear that all honest efforts to testify to God's presence and goodness are already protected, that the Father cares for both the giver of the testimony and the testimony itself. No matter how poor and timid the words may be that quiver upon earnest lips, God has already given them a power which no merely human eloquence, however golden, can attain. The right desire that sought to throw off error's thralldom and in its frail way help to establish the kingdom of heaven on earth, could not return void, any more than drops of dew could fail to refresh some drooping bud. As the bud glistens through the dew, so will those trembling words find their way out into the world, and rest as a sweet hope on some weary life.

It may not be ours to know just what blessing our words have brought to another; how the little awakened hope grew, and throve, and blossomed into a life beautified and purified. It may not be ours to know what weary effort has been cheered to a brighter outlook, what drooping steps have been encouraged to more patient endeavor, in what doubting heart has been created anew a spark of faith. It is ours, however, to know how God protects and rewards us as individual workers in his vineyard. It is ours to know the joy of freedom as we emerge from under the bondage of a shamed silence in the face of all that is true within, urging us on to give of what we have. It is ours to know the might of gratitude, no matter how clumsily expressed.

The reward of this action was brought home to a student in Christian Science in a most beautiful and practical manner. In the first flush of gladness, after having been healed in Christian Science, this student found no difficulty in rising in a crowded room and simply telling of the healing. Then weeks passed when she made no effort to continue to share in the responsibility and opportunity of the testimony meetings, until she slowly awoke to the fact that month was following month in this manner. She was always present at the meetings; a most eager listener, conscious of the lack of the purpose of the meeting if long lapses marked the hour, yet mute herself. As time went on, the knowledge grew that fear alone was keeping her silent; and unwilling to be a victim to so obvious a phantom, she made effort after effort to throw off the

tyrant of dumbness that held her in spite of her every desire. Surely next week, she hoped and thought, the sincere gratitude for all that Christian Science meant to her must burst forth and find expression; but again and again she sat timid and mute, till at length the torment of her cowardice nerved her to a final resolve not to allow so senseless a dread to govern her longer.

This student had been wonderfully healed, after hope and joy and almost life itself had failed her. Was her gratitude for the peace and abounding health, and the knowledge of a loving God, where before there was no God, so small a thing that a room full of watching eyes could keep this splendid fact forever hidden? The answer trembled to her lips and she rose to her feet. Haltingly and with fear some hint of her blessing was stammered forth. But hearing her own voice, she gained courage, and part of the promise and health that Christian Science had brought into her life found expression in words; some idea of her gratitude for God's goodness was timidly borne out to the vast audience. As she took her seat a glad new light seemed to hover about her, for the peace that passeth understanding enveloped her.

And was that the reward? Reward enough, all must admit. But as Christian Science is above all a practical religion, its practicability was soon to be demonstrated. A few days later the student found herself confronted by what must have been to mortal sense an accident. Her own life and that of others was to all appearance in jeopardy, and no human aid could stay the circumstance.

But now, instead of a timid creature, prompted by the same terror that was manifested in all those about her, a woman who had gained her God-given dominion sat in the midst of the confusion. Hers was a dominion already earned,—earned so humbly on the Wednesday evening before. Fear had been gloriously vanquished on that other field of battle, and it no longer thrust itself into this hour. Consequently she was able to know with absolute certainty that God's was the

only guiding hand. This knowledge averted the accident, as it must always do, and did it in such a manner that the word "Miraculous!" burst from those who witnessed the affair.

It was not till then that the work done on the Wednesday evening before was proved to be so efficacious; and this also proved how the Father blesses every earnest effort, not forgetting the least and humblest giver to His feast of love. The might of gratitude had found its own reward.

[Written for the *Journal*]

THE WINGED MESSENGER

CAROLINE A. BALY

BATHED in the roseate light of day,
Love's thought glanced gladly on its way.
Behold, afar, a bush in flame!
From out the fire the message came.

Love breathed a thought with healing barbed.
One flung it onward, richly garbed.
Behold! in attic chill with death
A life restored through prophet's breath.

Again the thought returned to earth
To witness for its royal birth.
Behold! a sense of pain and woe
Exchanged for Soul with life aglow.

Yet once again 'twas flashed from space,
And swept in hell a sodden face.
Then rose a voice which vibrant rang
To swell the song the angels sang.

Love glowed full orb'd through prison cell,
With angel whisper, All is well!
Great scales fell from the curtained eyes,—
My God, all-good, I will arise!

Like sweet arbutus' fragrant breath
Truth woos a man from sleep of death;
Awakes him from the dream of lies.
Father, he sings, I now arise!

OUR REFUGE

BURTON H. WADE

WHO of mature years, after buffeting with the world and its disappointments, finding more of failure than success, more of sorrow than joy, has not longed for some sure refuge from the intrusion of material discords? All about us is seen the result of these discords. Sin, sickness, and death furnish evidence of material decay, reminding mortals of an untimely end. Accepting these material evidences as the realities of life, mankind have been seeking to escape from them since the world began. Ruled largely by fear, and having little faith in the power of God, good, to deliver them from the seeming power of evil, they have tried every material means possible to alleviate their suffering. "They have sought out many inventions," as the wise man explained it, but with little hope of deliverance, and only to find themselves very far from the desired refuge.

The Standard dictionary gives as one definition of refuge, "shelter or protection from danger or distress," and then refers to II Samuel xxii. 3, where God is spoken of as "my high tower, and my refuge." Following up this lead, we find much interesting data regarding refuge and protection for certain unfortunate lawbreakers. For instance, in the Levitical law provision was made for "cities of refuge," where unwitting lawbreakers might find shelter and safety. Christianity adopted these usages early in the Christian era, and the church increased the scope of these privileges to include the buildings and grounds

under its jurisdiction, until its practice became much abused and widely separated from the purpose for which it was originally intended.

David's song of praise for deliverance out of the hands of his enemies gives us an idea of spiritual refuge and protection, which we instinctively associate with strength, stability, and power. "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust," he sings, "he is my shield, . . . my high tower, and my refuge, my savior." The human mind, so perverse in its reasoning, refuses to accept anything that cannot be seen or handled, that has not length or breadth, height or depth. Whether it is plague or famine, persecution or oppression, from which it is seeking deliverance, its refuge must be dimensional, or the senses reject it as unreliable and unsafe.

Heaven is generally depicted as a place of refuge from all discords, where peace and harmony perpetually reign, but there is a wide difference of opinion regarding what or where this heaven is. The prevailing belief seems to be that it is a place or location somewhere removed from earth, and that those entitled to "enter in" must wait until they have passed through the experience called death before finding it; therefore it is unavailable as a refuge against the discords which mortals suffer here.

Mrs. Eddy, the Discoverer and Founder of Christian Science, has through her writings given to the

world a clearer perception of what heaven is than it has known since Jesus taught his disciples on the hills of Galilee, nearly two thousand years ago. Her clear spiritual insight has made it possible for mankind, through her interpretation of the Bible, to understand the Master's saying, "The kingdom of God is within you." From this spiritual standpoint light is breaking on the world, and many are realizing heaven, harmony, here and now. Through this understanding they are bringing harmonious conditions into their daily experience and freeing themselves from much of the sorrow, sickness, and despair which have, so long been their portion.

The belief that the attainment of the kingdom of heaven is a present possibility, is in perfect consonance with Jesus' teaching and is supported by all the writings of the New Testament; namely, that heaven must be a state of mind, and that to gain the true refuge, to dwell "in the secret place of the most High," one must gain a spiritual perception of man's real being and understand something of his relationship to God. On page 29 of *Science and Health* Mrs. Eddy says, "Man as the offspring of God, as the idea of Spirit, is the immortal evidence that Spirit is harmonious and man eternal."

We find many Bible promises of safety, peace, and plenty if certain conditions are complied with. Law and order may be irksome and distasteful to some, but "heaven's first law" is inseparable from the Principle of all right action. If then we want to find that peace and harmony, that protection from the discords

which mankind have experienced through material living and disobedience, would it not be well to try to find out what it is that insures this well-being.

Job said, "The thing which I greatly feared is come upon me," and his experience is not unlike the experience of the world today. In his great desire to know God aright he cried, "Oh that I knew where I might find him! that I might come even to his seat! . . . and understand what he would say unto me." But when Job's perception of God had changed to a spiritual understanding of Him, and he could recognize true being as divine Principle, as unchangeable good, he could say, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee," indicating that his material sense had given place to spiritual perception, which apprehends God as Spirit, Life, Truth, and Love.

In following the history of the children of Israel there is abundant evidence that Moses had great difficulty in impressing upon them the importance of obeying God's laws; indeed he makes it clear that their very existence depended upon their obedience, for he says in Deuteronomy, "Choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days." In the last days of his earthly career the great Hebrew law-giver urges the people over and over again, in patient exactness, to keep the law and the commandments; that if they will love God with all their

heart and soul, and keep His commandments and His statutes and His judgments, they shall be blessed above all people and nations. He also says, "The eternal God is thy refuge, and underneath are the everlasting arms."

These admonitions and promises, vital in their import to humanity, have come ringing down the ages, speaking mostly to deaf ears; but in the light of Christian Science they have been vitalized with a new meaning and have put on for us a present-day reality. Always there is a condition attached to the reward of heavenly attainment: "Keep the commandments." The divine impulsion toward reliance on spiritual truth as a savior of mankind is discerned only by the pure in heart, those hungering and thirsting after righteousness, and they have a refuge "in the secret place of the most High." The assurance that "there shall no evil befall thee, neither shall any plague come nigh thy dwelling," becomes operative only through obedience and compliance with the divine will.

Christ Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a world of promise and consolation there is in this loving invitation; what rest and peace it insures! With infinite love and patience he taught his disciples, and through them all mankind, how to obtain this rest, this perfect refuge. To clear the way of the mountainous obstacles that mortals erect to bar their own progress heavenward, he points to the simplicity of the child mind which insures entrance into that complete and perfect way.

So long as mortals believe in bodily suffering as a part of the law of being, just so long will they shut themselves out from the privileges of that heavenly kingdom. The dominion that God gave to man made in His image and likeness, can never be realized until mankind have wrenched away the barriers that hinder their progress toward the perfection of the Father. Mortals approach this perfection in proportion as they "put off the old man," and "put on the new," and this can be done only through the revelation of Christ, Truth.

When it dawns on the consciousness of one who has wandered long in the wilderness of material belief, that God is omnipotent, omnipresent good, he discerns that Life, Truth, and Love is his only refuge. Those who have named the name of Christ in the highest sense, and have consecrated themselves to the service of Truth and Love, lose their faith in any power opposed to God. Released from bondage, they begin to see the possibility of perfection, the possibility of sonship as made clear through the teaching of the Master.

Science and Health is surely the key that unlocks the treasure house of truth. Its interpretation of the Scriptures, and especially of the teachings of Christ Jesus, reveals man in God's image and likeness, with dominion and sonship inherently established. When humanity can realize this truth even in part, earthly refuge and habitation will be of small moment, for they can then say of the Lord with the psalmist, "He is my refuge and my fortress: my God; in him will I trust."

TRUE CRITICISM

SARAH BEATRICE SLOTE

THROUGHOUT all the ages the world has been growing more and more spiritual; unconsciously it has been molded by a leavening power which proves that God works whether men will it or not. In this period thought has burst forth, like Aaron's rod, into blossom,—the expression of the spiritual idea of God,—and Mrs. Eddy, to whom this revelation of Truth came, named the expression or demonstration of the spiritual idea Christian Science. Today the priesthood of Aaron's ritualistic type is being replaced by a more spiritual type of religious expression, which proves its vitality by the character of its works.

The unsatisfied spirit which takes the form of attacks upon the faults of others, or of personal comment upon appearance and performance, should not be counted as criticism, but rather as the result of mortal mind subject to mood and swayed by discontent. No one human belief could in any positive sense criticize another human belief, because both are shifting and hold no standard. There is but one true criticism upon men, and that is the criterion or standard of a righteous life, the perfect idea perfectly demonstrated. How far we fall short of this standard in our perception and expression, is the only thing that should touch us. It is an inward criticism, like the voice of conscience, which men do not always desire to face but whose presence is not to be denied. As the revelation of Truth comes to the inner vision and displaces all that

is erroneous, evil would fight for a foothold.

God the Father, the great "I AM," the ever present, living God, as the ancient Hebrews designated Him in differentiation with the many gods of Babylon, is a constant activity of blessing, bringing comfort and healing to men in all the commonplace acts of daily life, the understanding of His omnipresence dignifying the most ordinary labor. He to whom has been revealed the greatest spiritual vision, perceives the nature of God as blessing without cessation, as did the Hebrew prophets in their foretelling of good. Balaam, although not of Israel, in one instance was impelled to proclaim the truth and power of God, declaring the fulfilment of God's promise, His unlikeness to the mortal, which perfects or fulfils nothing, and the impossibility of reversing God's blessing. Mrs. Eddy says: "God, without the image and likeness of Himself, would be a non-entity, or Mind unexpressed. He would be without a witness or proof of His own nature" (*Science and Health*, p. 303).

Jesus commanded perfection, saying, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;" and St. Paul recommends that men "bless, and curse not." Today we have the privilege of proving in a vital and unusual age the dominion of the spiritual idea of God, the Christ, which presents blessing instead of cursing. It seems more natural to

mortals to hate than to bless, but God's child cannot be touched by human bitterness, and the mortal in itself is already sufficiently miserable until its accumulated false beliefs are dispelled by the truth.

Jesus was called many evil names, but he knew his prerogative as the Son of God, his divine right to bless, to heal, to reflect the nature of God, and he fulfilled his mission in spite of so-called criticism, thus proving man's unity with God. This unity is not the unity of personal thought with personal thought, but the unity of man, the spiritual idea of God, with his divine Principle, God. Human unity might mean contagion. God said of the human man, "My thoughts are not your thoughts;" but of the divine idea of God, the Christ, the reflection of God's thought, He said, "This is my beloved Son."

The true standard, or Christ-idea, which in its perfection judges the generations, was expressed by the man Jesus. He demonstrated love in its highest meaning,—as the relinquishment of selfish desire, as that which men call sacrifice, which is not so much the giving up of material things as the ascertaining of their proper place in the general human economy, to be laid aside cheerfully as each call to take a higher step comes. True service to mankind must always include sacrifice, and each act tending thereto is beneficial, not only to the doer but to others. Without sense of a material reward, it constitutes a perfect act.

All sacrifice of self, in the attainment of the ideal of Christliness, is the prophetic act of giving forth. This healing activity of giving loos-

ens man from materiality, and in proportion as he is released does he rise toward spiritual manhood, gaining strength and freedom to do God's will in spite of the malignity of uncomprehending and unintelligent thought. One does not begin to give up wisely until an understanding of God's nature is established and there is a readiness to accept what God gives instead of the offerings of illusive and false concepts. Then the lesson is learned that true happiness is found in service, and the quality of the service determines the quality of the resulting pleasure. Robert Louis Stevenson's words, "I have found pleasure, for I have done good work," express this thought.

Man's purest joy comes from the understanding that because he is, as Paul wrote, "rooted and grounded in love," it is his privilege to bless, it is his ability to prove the truth. In its growth this understanding, like the seed within the blossom, holds within itself the moving power of other and greater works; it follows the ever widening path of revealed Truth in human consciousness,—a path widening till its width is the compass of the universe, the infinite ever-presence of God.

As spiritual understanding dawns, the man whose thought is based upon good is possessed of the thought—and that thought governs his life—of the progress of the world toward the highest ideal which is presented. The highest ideal which is presented today is the demonstration of Christian Science, the higher criticism. In Miscellany (p. 153) Mrs. Eddy says: "Christian Science healing is 'the Spirit and the bride,'—the Word and

the wedding of this Word to all human thought and action,—that says: Come, and I will give thee rest, peace, health, holiness.”

In his endeavor to enlighten darkened human consciousness, Jesus bore the cross, an image of perverted mortal belief, while seeing only the ineffable glory of the crown, the blessing of revealing the true nature of God. To Jesus life was a demonstration of Christian Science, continuous, symmetrical, whole. In Mrs. Eddy's book “Christ and Christmas” the illustration entitled “The Way” shows the second cross illumined by the search-light of radiant Truth

and covered with birds. So too the way in Christian Science becomes one of glad rejoicing to him who seeks Truth in sincerity. In “Pilgrim's Progress” Christian passes safely through mocking demons over the narrow walk where yawns on either side a black abyss. The pilgrim of today may pass through fevered mortal thought, which appears as mocking images, but while he holds fast to his understanding of Christ, Truth, as the only power, all that is temporal and evanescent, all that is impure and suggestive, may beat upon that rock and it will not fall, for it is the true idea of God.

TRUE DISCIPLESHIP

GENEVIEVE THOMAS PIERSON

THE first desire for spirituality that the writer can remember was occasioned when her mother sang to her the familiar hymn,—

I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to
his fold,

I should like to have been with him then.

The longing thus expressed became her own when a book of Bible stories was read aloud. The account of Jesus' love for little children, together with an accompanying picture showing them sitting at his feet, emphasized the desire to be one of the adoring, listening children.

This yearning for spiritual life grew, but as time went on experience taught the writer that all was not in accordance with the idealistic early training, nor was sentimental love for Jesus able to help one to be in the world but not of it. With the inability of medicine to give ruggedness to what was called a frail constitution,

a sense of disappointment and depression became a large part of her consciousness. At the time of entering high school the history of Jesus, so far as being of any practical value, was classed with the myths of childhood and placed in a seeming vacuum of disappointment.

A few years after this all too common experience, a visit was made to a city where a relative had been healed of a so-called incurable disease through Christian Science. Then joyfully the realization came that the Bible and the teachings of Jesus are practicable and provable, and more, that in understanding the truths which Jesus came to teach, and in healing and being healed, we can actually become disciples of the Master today. After the close of the first Christian Science church service she had attended, the writer remarked to a new acquaintance that her family were all members of a

certain denomination. The listener gently replied, "That is a lovely stepping-stone." The identity of the speaker has long been forgotten, but the courteous remark has always been remembered. She was a worthy disciple who served in such an incidental way to give that which for many years has aided in overcoming intolerance and impatience with self and others. With the listening, receptive attitude of a little child who has the expectation of all good and the enjoyment thereof, we learn how to be better disciples. No matter how small or obscure the position we may occupy, we learn that this is necessary to our emergence out of the belief that there is a power apart from God.

The man whose only identification in the gospels is that he was healed when a legion of evils was cast out, was not permitted to follow Jesus personally, but was bidden to tell his friends of God's loving compassion for him. Although Jesus detected the weakness of the Samaritan woman at the well, he also recognized the worthiness in her that led to the query, "Is not this the Christ?" The woman left her present occupation of drawing water for a better one when she went to bear testimony to the truth of Jesus' words, for we read that many believed because of the saying of this woman. Only a Christian Scientist who has drunk deep from the well of Truth, and who has had his outlook on life changed, can know how the understanding of the words "God is a Spirit" must have changed the whole life purpose of the Samaritan woman.

The admonition to be "ready al-

ways to give an answer to every man that asketh you a reason of the hope that is in you," brings to our attention the Wednesday evening services which our Leader has provided for us. Here one person reads from the Bible and Science and Health all that is necessary for the completeness and dignity of the meetings. Here the Scientists have the privilege of bearing witness to the healing works accomplished through the application of Christian Science, while the congregation express by their presence a desire and willingness to hear about this new-old religion.

Few people would deliberately retard the progress of others by doing or saying that which would baffle those who are looking for a better way to live. In one's enthusiasm about a spiritual fact over which he has pondered many days, he may be tempted to give his conclusions to any one near by, or in a Wednesday evening meeting. In his earnestness he may express himself in terms of absolute truth, when at most his conclusions have been reached step by step. In his fervor he forgets that he is like Moses, viewing the promised land which he has not yet entered. In "Unity of Good" Mrs. Eddy says, "No wise mother, though a graduate of Wellesley College, will talk to her babe about the problems of Euclid" (p. 6). She also warns us that her students "cannot in the beginning take the attitude, nor adopt the words, that Jesus used at the *end* of his demonstration" (Miscellaneous Writings, p. 215).

The first experience that awakened the writer to the danger of unwise ministration came when an elderly

relative joyfully began the study of Christian Science. An acquaintance who had been studying the subject a few years tried to be helpful, but she gave such lengthy statements that the relative became overwhelmed, and said with tears in her eyes that she could never be a Scientist because she could never give such an analysis or memorize so widely. Months passed before she could become convinced that obedience to the simple scientific teachings of Jesus was all that was required of her. These words of the Master were quoted to her: "I have yet many things to say unto you, but ye cannot bear them now."

The Christian Scientist finds it easier perhaps to exercise more compassion for non-Scientists, and to readjust his mental attitude toward them, than toward those associated

with him in active church work. We do not always approve of each other's mode of expressing or living the truth, and are often tempted to feel that with the wonderful standards which have been revealed in Christian Science its followers do not do so well as they should. We should remember that Jesus said, "He that is not against us is for us," and also, "By this shall all men know that ye are my disciples, if ye have love one to another." His consciousness was so lovingly inclusive that he prayed not only for his own disciples, but for those who believed because of the disciples' work. As Aaron and Hur held up the hands of Moses during battle, so should we lovingly support all those who are seeking through the Christ-healing to prove to the world that God is Principle.

THE LABORER AND HIS HIRE

LOUIS A. GREGORY

WHAT is known as Christian Science treatment is often misunderstood by those who are not students of this Science, and is imperfectly understood even by some who are, that phase of treatment commonly called "paying the practitioner" being as little understood as the rest.

A frequent misconception is that the definite provision of pay for a practitioner is solely for the benefit of the practitioner, whereas it is of at least equal benefit to the one who seeks help. A similar mistake is the assumption that the fee is the only return which is required of the seeker. The fee is only part of his debt, and leaves untouched his greater obligation to the truth, which is that he

must appreciate and apply it if he would benefit by it. Allied to these two false estimates of the custom of paying for help in Christian Science are such stock objections as that a practitioner has no right to charge or receive a fee, because Jesus did nothing of the kind; that the amount ordinarily received is excessive; that the whole matter should be left to the seeker; or that the practitioner should be paid only in cases where healing is effected.

Intelligent giving and appreciation of its blessings are fundamental qualifications for the professional practice of Christian Science, and fair pay for the services of a Christian Science practitioner is a matter of greater importance to those whom

he serves, to the church of which he is a member, and to the community in which he lives, than it is to him. The service he renders is greater than can be measured in money, and a reasonable return therefor, which aids the continuance and increased effectiveness of his work, is of general benefit. The scientific fact that "whatever blesses one blesses all," as Mrs. Eddy states in *Science and Health* (p. 206), is just as true concerning the support of the practitioner by giving him a just compensation, as it is of the general benefit which accrues to a community from the work therein of an efficient Christian Scientist.

Jesus' definite statement that "the laborer is worthy of his hire," is full justification for setting a definite value on the services of the Christian Science worker. Jeremiah made the service of the helper, and not the seeker's appreciation, the basis for fixing compensation, when he said, "Woe unto him . . . that useth his neighbor's service without wages, and giveth him not for his work." Still more important to the seeker than either of these, is the Saviour's direct statement of the law of compensation, as follows: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Directly opposite to this law of justice is the general worldly belief that there is no occasion to give until a material benefit has been received. Christ Jesus taught that appreciation of good may rightfully precede

the material expression of good; and Christian Science teaches that appreciation of good, and gratitude for it, cause the manifestation of good in human experience. Herein is found a helpful lesson from the Old Testament teaching concerning sacrifices, in which one who would receive must first give. Scriptural authority shows that this giving was beneficial as proving one's capacity to receive. In the sixth chapter of I Samuel we find this counsel of the priests of the Philistines to their plague smitten countrymen respecting the God of Israel: "Return him a trespass offering: then ye shall be healed."

Money is not the proper basis for estimating the benefit of Christian Science treatment, and money alone can never fully pay for it. Love alone heals and liberates, and nothing but the reflection of Love divine fully compensates for the benefits of healing and liberation. Such love is primarily love for Truth, the real healer, but it flows unspent to the helper as well. Appreciation and gratitude, expressions of love, sometimes constitute the only and the full compensation for loving help; but true appreciation and gratitude unfailingly yield all that is practical or needful in the way of payment. It is a counterfeit of gratitude which voices appreciation of the good received, yet fails to pay a reasonable fee when one has the means with which to do so.

Difficulties arise whenever the practitioner is regarded as a sort of retailer of spiritual healing; and an extreme of this commercial view is that the whole matter of metaphysical healing has been made to conform

to customary methods of modern merchandising. According to this extreme view, it is only necessary to write or ask this merchant of metaphysics for just what is wanted, and it will be delivered in applied form; then if it does not suit you need not pay for it. Here any supposition of a mercantile parallel ceases, for instead of returning the "goods," "good thoughts," or whatever this hypothetical merchandise may be called, the dissatisfied seeker returns something quite other than good.

When the faithful practitioner applies or exemplifies Christian Science, he is governed by knowledge of the truth and a desire to point it out to another, rather than by any thought of his fee; and he is blessed in such effort, whether or not the seeker pays him. The corresponding blessing to the inquirer is to become a searcher for Truth, rather than a seeker for self. Applying this fact to the problem of healing, Mrs. Eddy says, "We should forget our bodies in remembering good and the human race" (*Science and Health*, p. 261). Spirituality replacing selfishness is the basis of Christian healing, for Jesus directed: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

God's kingdom, the understanding of Truth, is the only common ground on which patient and practitioner

fully meet. To the degree that the practitioner realizes the truth which heals, he beholds God's likeness and reflection everywhere, and this blesses him and all who share the realization. This is true of the seeker as well, so if he fails to see the practitioner aright, he fails both to cooperate with his helper and to accept Christian Science. For both practitioner and seeker there are difficulties to be overcome in order that each may see his coworker aright, but the necessity and advantage of overcoming the false and seeing the true are as great for one as for the other. The seeker should consult that practitioner who seems to him most fully to manifest the Christ-spirit, and he should strive to give expression to this ideal in daily living. He is not likely to demonstrate an ideal conception of self while holding to an unideal conception of another, especially if that other is his chosen helper.

The first fee which the patient must pay the practitioner is to see him aright as an expression of good. The failure to see some helpful expression of the Christ-man in any practitioner is one that the seeker should strive to correct. The Christ-spirit is everywhere manifested, for Jesus declared that the Comforter would come and abide with us forever, and that the Christ is with us at all times and in all ways.



We know the sun is not forever lost;

But only hidden 'neath the clouds of gray,

Nor will the heart be always tempest tossed,—

Christ calms the storm, Love lifts the gloom, today!

Edith L. Perkins.

MARY, MARTHA, AND LAZARUS

HENRIETTA MARCUS

THERE is no incident in the New Testament but will be found upon analysis to have some profound meaning at the back of the simple fact related. Mrs. Eddy tells us that as a result of her discovery of Christian Science "the Scriptures were illumined" (*Science and Health*, p. 110), and this has to a greater or less extent been the experience of all who have accepted this truth. It is the possibility of gaining some further insight into the truth, in the measure of our spiritual understanding, which makes the Bible a book of reference in all our difficulties; moreover, the study of various experiences recorded in the Scriptures gives us a comprehension of human consciousness in its relation to immortal Mind that we could not gain otherwise.

The contrast in the characters of the two sisters of Lazarus, Martha and Mary, has formed an endless theme for comment and illustration. Dante in his "Commedia" gives numerous examples, taken from both the Old and New Testaments. For instance, he uses Leah and Martha as typical of the active life, while he employs Rachel and Mary as typical of the meditative life; in other words, the first two are emblematic of action and the second two of demonstration. Since the time of the master poet many meanings, both poetical and philosophical, have been given of Martha and Mary, but an explanation of the family as a whole, in regard to the works of Jesus, seems never to have been offered; it is therefore particularly interesting to con-

sider the history of the brother and his two sisters from the metaphysical standpoint.

In Christian Science the way to study any fact, historical or otherwise, is to endeavor to trace out the thought which gives rise to the occurrence. In *Science and Health* Mrs. Eddy says, "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (p. 269). In the case of Martha we have an expression of that material activity which is so often mere "busyness" without consideration for spiritual things. The rebuke which Jesus gave Martha was a very gentle one, and surely was not uttered as a reproach to her hospitality and activity in kindness to her honored guest; rather was it directed against the undue value evidently attached by her to material comforts, even while in the presence of the Christ-idea.

As a matter of fact Jesus' reproofs were almost invariably addressed to the one evil, and not to the persons who were merely a channel for the wrong thought; and it was by destroying the evil thought that he healed the sick and the sinning. The more modern method consists in condemning the sinner and in attempting to heal sickness without taking into account the ignorance or evil which has caused the belief of disease. Through many ages Martha has been held up to ridicule by people who have no doubt daily and hourly unconsciously repeated the offense of which she was guilty.

Even with the knowledge gained from the teachings of Mrs. Eddy, how often do we place our spiritual work second, overwhelmed as many of us are by the thought of the heavy burden of work which has daily to be performed. We do not understand, even as Martha did not understand, that only through communion with God and His Christ can the material work be accomplished satisfactorily. Martha's activity, with the object of welcoming Jesus, was good, but it could only be expressed properly as a result of the preliminary devotion to the Christ.

And Lazarus! what does he show us? Does he figure in the New Testament only as the man Jesus raised from the dead, or is there some other lesson to be learned from a study of his resurrection? Just consider! he loved Jesus, and was in turn loved by him, and yet, according to mortal sense, he died. We may note here that it was not Lazarus himself who appealed to Jesus for help, but his two sisters.

Jesus had said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The sleep from which Lazarus was to be awakened stands for sluggishness, indifference, a want of comprehension of the spiritual; for how else does death present itself to mortal mind than as a stoppage of material activity? Whether it be followed by heaven or hell, death means to humanity a cessation of action, and the material belief of death can only be destroyed by an understanding of the continuity of spiritual existence.

Thus the clarion call of the Christ, "Lazarus, come forth," was an indi-

vidual command to Lazarus to awake from the belief of death to the realization of the power of Spirit over false physical conditions, and it was at the same time an appeal to the apathetic and wandering faith of mankind to turn to the Christ. We find the same call repeated in Paul's epistle to the Ephesians: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Mary, the only one of the three who had chosen "that good part, which shall not be taken away," represents the eternal search for the divine ideal, the utter abandonment of self for the realization of spiritual good, typified by her sitting at Jesus' feet and listening to his word. The disciples, who should have had a clearer understanding of the priceless value of spiritual power and the utter worthlessness of material things, were indignant at the waste of the precious ointment which Mary poured on the head of Jesus. They were unable to see that the anointing of the beloved Master was an act of devotion, an offering of humility, love, and gratitude to the Christ-idea.

On the one side is the desire on the part of Mary to offer the best to goodness and purity, to express in a concrete manner an appreciation of the holiness of Christ Jesus, and to show symbolically by the pouring out of that costly ointment the determination to dedicate life and all human possessions to the service of God. On the other side was the dull, cold, earthly judgment of mortal mind expressed in the displeasure of Judas at the apparent extravagance of the act. Petty meanness, the hoarding up of treasure for personal gratification,

the withholding of joy and peace from the hopeless and helpless,—all these were shadowed forth in the on-lookers' disapproval of the act of Mary; for the true meaning of that precious ointment was the understanding of the worth of the Christ against all the sorrows and temptations of the world.

The ointment, or oil as Mrs. Eddy defines it in the *Glossary of Science and Health*, means "consecration; charity; gentleness; prayer; heavenly inspiration" (p. 592); and the typical act of Mary is repeated today in self-sacrifice, unselfishness, and devotion to duty. Thank God that the precious ointment is poured out so freely, and that love knows no stint when Truth and Love call.

In Martha and Lazarus we see displayed two fundamental beliefs of mortal mind,—belief in the power and reality of matter in the case of Martha, and in that of Lazarus be-

lief in the reality of sickness and death. Mary stands for that spiritual faith which sees beyond the mortal evidence, and which alone through the Christ, Truth, can render impotent all the beliefs of the flesh. As personalities these three have little to teach us, for Jesus loved them all, and we know that they must have been beautiful characters to have gained the affection of the Master; but as types of human thought the narrative concerning them is very important, and when we employ the *Glossary of Science and Health* to elucidate its full meaning, we can learn many useful lessons from its study.

So after all these centuries the resurrection of Lazarus is again being spiritually exemplified, and the Christ, Truth, once more cries to humanity, striving to hold the spiritual idea bound in the grave-clothes of dogma and ritual, "Loose him, and let him go."

[Written for the *Journal*]

"SO RUN, THAT YE MAY OBTAIN"

FRANCIS C. GEORGE

WHAT is the prize the hero seeks to win?
And there be prizes won in quiet ways,
Unhonored by the nation's gala days,
As great as any won midst battle din.
What then this prize the hero fain would gain,
So mortal life, and all that in it lies
Of treasure, duty, or most sacred ties
Bind him with greed, or pride, or love, in vain?

Ah! brother, 'tis a joy you may not know
Till you have touched his robe who, long ago,
Won for himself and proved for us the life
That walks serene amid earth's fiercest strife,
Bearing the truth made manifest in deeds,
Meeting with love divine all human needs.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, HALIFAX, ENGLAND

IT is but a little more than ten years since the first Christian Science meeting in this district was held in a small room on the ground floor of premises at Glenfield Place, Burnley Road, the actual date being Oct. 21, 1906. At this first meeting only two persons were present, the attendance being increased to five at the second meeting a week later. In a few weeks an upstairs room was prepared for use, and this was occupied until Dec. 10, 1907, when the society moved to a small room at the corner of Cow Green and Central Street. Less than eighteen months later it was deemed necessary to find larger accommodations, owing to the increased attendance at the services. A room was then rented at the corner of Central and Silver Streets, only a few yards from the old premises, and services were held there from April, 1909, to June, 1915. During this period much progress was made.

A Christian Science Sunday school was started in February, 1911, and has been maintained with a steadily growing attendance of scholars. In October of the same year several members of the congregation met together, and organized the Halifax Christian Science Society. This form of organization was continued until January, 1913, when the society disbanded, and immediately reorganized as First Church of Christ, Scientist, Halifax. Increased attendance at the services again made it necessary to seek more commodious premises. A search was made of the available un-

tenanted properties in the town, but nothing suitable appeared until, in February, 1915, Savile Lodge was offered to the church. A meeting was called, and the members promptly took action, deciding to purchase at a cost of twelve hundred and twenty pounds. Over six hundred pounds was subscribed in a few days by members of the church and congregation, and the remainder of the purchase money was forthcoming by the use of the temporary expedient of a first mortgage loan, possession of Savile Lodge being obtained in March. Subscriptions poured steadily into the treasury, so that in less than a month it was possible to let the contracts for structural alterations to the new premises. Once started the work was pushed forward with all speed.

The terms of tenancy of the Central Street premises expired on June 30, 1915. It was therefore necessary for the church to be installed at Savile Lodge before that date. Many times in the course of remodeling the interior of the new premises the obstacles in the way of finishing in time seemed almost insurmountable to those in charge of this part of the work, but they pressed on, conscious that "with God all things are possible," and saying as they went, "Hitherto hath the Lord helped us."

June 21, 1915, was the date decided upon for the first service at Savile Lodge, and amid quiet rejoicing and thanksgiving to God the service was held. As much remained to be done in the way of finishing and

furnishing, which would necessitate the expenditure of about two hundred pounds, the church members at their next meeting began to take stock of what had been accomplished and what still remained to be done, and for some weeks gave the question their prayerful consideration. During this period notice was received from the Trustees under the Will of Mary Baker Eddy, stating that they were prepared to consider applications for monetary assistance from churches or societies for the purpose of building or remodeling premises for use as Christian Science churches or meeting rooms. The condition to be ful-

filled by First Church was the discharge of all debt except such as would be canceled by the proposed grant. This condition was completely met by Nov. 22, 1916, and the notices and documents required were forwarded on that date.

This grant by the Trustees was used to discharge all outstanding liabilities, and at the communion service on Jan. 14, 1917, the church was dedicated to God, the giver of all good, the members and friends humbly and trustfully looking beyond the material structure to "a building of God, an house not made with hands, eternal in the heavens."

FIRST CHURCH OF CHRIST, SCIENTIST, NEW BRITAIN, CONN.

It was about 1904 that a Christian Scientist came to New Britain with faith in God and such understanding of Christian Science as was needed to take up and carry on pioneer work in this then somewhat unpropitious field. This lone worker found here a few people who were enough interested in Christian Science to attend services and meetings which were being held at First Church of Christ, Scientist, in the neighboring city of Hartford.

In one year the gospel of Christian Science had been so practically demonstrated in healing the sick and reforming the sinner as to inspire a call for an informal meeting of those sufficiently interested; and this move was followed, a little later, by the call of a second informal meeting, which crystallized itself into the organization of a society of about forty members, whose first regular service was held in Andrews Block on Thanksgiving eve, 1905.

About a year later, Oct. 26, 1906, a church was organized and chartered under the laws of the state. First Church of Christ, Scientist, of New Britain, Connecticut, came into being as a loyal branch of the Mother vine, The First Church of Christ, Scientist, in Boston, Massachusetts, with a charter membership of some forty and with a regular attendance of nearly double that.

Almost immediately steps were taken for the building of a chapel on a lot at the corner of West Main Street and Park Place, a sightly spot within a few minutes' walk of the center of the city. The chapel, built of wood, has an auditorium seating three hundred and fifty, with a reading room and Sunday school room opening from the wings and affording a total seating capacity of four hundred and twenty-five. With the grounds it represents an expenditure of about fifteen thousand dollars. It was first occupied for services Sun-

day, June 2, 1907. Since that time there has been a steady growth of interest in Christian Science in New Britain; and in the spring of 1916 extensive alterations were made in the edifice. Final payment on the indebtedness was made in November, 1916, and the church was formally dedicated to the service of God Sunday, Dec. 3, with grateful recogni-

tion that the true church, of which all Christians are members, is not a material edifice dedicated with human song and ceremonial, but it is, as so clearly stated in "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 583), "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle."

SECOND CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS.

FROM the time when Mrs. Eddy lovingly requested the members of The Mother Church who were residents of Roxbury, Dorchester, and vicinity to form a local branch, obedience and loyalty have marked every step of the way. To leave suddenly the meetings at The Mother Church and go out to a little hall in the suburbs seemed at first a cross; but not one faltered, and this steadfastness and fealty to the cause of Christian Science has been built into the foundation of this church, never to be torn away.

First Church of Christ, Scientist, Roxbury, was organized Jan. 20, 1899, with one hundred members. On Feb. 12 the first service was held in Fauntleroy Hall, and one week later the Sunday school held its first session. From this beginning in a small hall on a side street has developed the present church, known as Second Church of Christ, Scientist, Boston, worshipping in its own edifice and with an ever increasing membership. From the first the growth of the church has been steady, the need for larger quarters becoming apparent before a year had passed. As a result of this need Fauntleroy Hall was enlarged in the winter of 1900-1901,

at an expense of four thousand dollars. The growth still continuing, the building was again enlarged.

Early in the history of the church a building fund was started, and money for a permanent church home came from those whose hearts were grateful for the blessings of Christian Science. When the noble extension to The Mother Church was in process of construction, it was unanimously voted to donate the entire building fund to that purpose. This was followed by further contributions, until notice was given that no more funds were needed. After this announcement the building fund of the Roxbury church was started again, and even while this was increasing the members had the added joy of contributing to funds outside, such as the fund for the construction of the Publishing House, the various relief funds, and the fund for the memorial to our beloved Leader.

In October, 1907, a fine lot of land with a house on it, at the corner of Elm Hill Avenue and Howland Street, was purchased for eighteen thousand dollars. In October, 1911, a building committee of five was elected by the church, and by the summer of 1914 the building fund

had made such satisfactory growth that ground was broken and work for the new structure begun in September. The work progressed well, and the corner stone was laid Jan. 16, 1915.

As Roxbury is a part of the city of Boston, it was voted at a meeting held Jan. 12, 1915, that the board of directors should take such steps as would be necessary to change the name of the church. As a result, three months later First Church of Christ, Scientist, Roxbury, became Second Church of Christ, Scientist, Boston. On Thanksgiving day, Nov. 25, 1915, it was announced that no more funds were needed to complete and furnish the edifice, as the full amount required, one hundred and seventy thousand dollars, had been raised. This consummation had been hastened by the loving provision for aiding church building that had been worked out by the Trustees under the Will of Mary Baker Eddy. This participation stands as an added bond of union, cementing more firmly

with loving ties this branch to the parent body.

On Jan. 16, 1916, one year from the date of the laying of the corner stone, the church was dedicated. It stands as a fitting testimonial to Christian Science for its healing and regenerative mission among men, and to the loving, patient Leader through whom this light was revealed to men. The building, of classic and imposing design, constructed of gray tapestry brick with limestone trimmings, has an auditorium seating one thousand, under which is a large Sunday school room.

In February, 1900, a reading room was opened in a building at the corner of Dudley and Warren Streets, where the work was carried on until new quarters were opened on Thanksgiving day, Nov. 30, 1916, at 528 Warren Street. At least four lectures each year are given by the church; the Lesson-Sermons are frequently read in institutions; and the committee on literature distribution is an active branch of the work.

FIRST CHURCH OF CHRIST, SCIENTIST, MONTICELLO, ARK.

PRIOR to the winter of 1904-5 few if any people in Monticello knew anything of Christian Science. About that time two students of the truth came here to engage in business. A man in their employ after reading some of the literature became interested in the new teaching, and offered his home for the holding of services. Only four persons attended the first service, but the interest grew and another home opened its doors to these earnest students of the truth. The good work continued to grow until the accommodations of a parlor

were insufficient, and in the spring of 1906 a hall was rented. In July of the same year the Christian Science Society of Monticello was organized, with twelve members, and a card placed in the *Journal*.

A practitioner who came about this time was a great help to the work, as some beautiful healings which were brought out encouraged the doubtful ones to press on. It became evident that a church home was needed, and by united effort a lot on North Main Street was purchased and a concrete church with a

seating capacity of about three hundred was erected. On April 24, 1910, the first service was held in the new home. In a letter written to Mrs. Eddy and published in the *Sentinel* of May 14, 1910, is the statement that this was the first Christian Science church to be built in the state. At that time the membership numbered less than fifty, and as all were "poor in the eyes of the world," they felt that this modest edifice was truly a "structure of Truth and Love" (*Science and Health*, p. 583).

In January, 1914, the society was dissolved and organized as First Church of Christ, Scientist, Monticello, Ark. Dating back to the or-

ganization of the society eight lectures have been given by members of the board of lectureship, and these have aided much in overcoming the prejudice in the community against Christian Science. People manifest more interest by attending lectures in increasing numbers and by purchasing Christian Science literature.

The church maintains a reading room in the Union Bank and Trust Company Building, has built and maintains a free rest room on the grounds of the Southeast Arkansas Fair Association, and has also placed boxes containing Christian Science literature for free distribution in several public places in town.

CHRISTIAN SCIENCE SOCIETY, WOODBURN, ORE.

As early as 1906 two or three persons began meeting at a private house once a week to read the Christian Science Lesson-Sermons, and in 1908 began holding regular Sunday services. Realizing the importance of giving as well as receiving, contributions were sent to the building fund for The Mother Church extension and for the Christian Science Publishing House, and much Christian Science literature was distributed. In October, 1910, *The Christian Science Monitor* was placed in the Woodburn Public Library, also a copy of *Science and Health* and other writings by Mrs. Eddy.

In May, 1913, attendance at the meetings having grown too large for the home where the Sunday services were held, it was decided to look for a more public meeting place, and the G. A. R. room in the Armory was secured. After due consideration it was decided to organize at that time

as a Christian Science Society. In April, 1914, the first lecture was given, and accomplished great good in arousing interest in Christian Science in the community. In July, 1914, the society removed from the Armory to the Masonic parlors, and the following March opportunity arose to purchase a lot on Second and Garfield Streets in the town of Woodburn.

On March 21, 1916, it was unanimously decided by the members that a church home be constructed on this lot, and the building, started in August, was completed and dedicated in November of that year. The reading room, at the right of the foyer, is open to the public every week day afternoon and one evening. The new church home of the Christian Science Society is in the colonial style of architecture and was specially designed to meet the requirements of the services. It was completed at a cost of thirty-five hundred dollars.

TESTIMONIES FROM THE FIELD

I WRITE this testimony with the prayer that it may help those who read it to understand how and why Christian Science is bringing mankind out of darkness into the light, as it has brought me. In May, 1912, I returned to California to die, as I supposed. When I had left there some six months previous, my husband was ill with lung trouble,—in fact the physician had told me he was in the last stages of that dread disease,—and when, after I had been away about three months, he wrote that he had been healed through Christian Science, I could not believe it.

The physician in Denver had told me that I could not live in California, and urged me to remain in Colorado; but I did not heed his advice, for which now I am more than grateful. Upon reaching home and meeting my husband, I at once saw that a great change for the better had taken place in him. He again assured me it was due to Christian Science, and wanted me to go to see a practitioner. I did not have any faith, but to please him I went, and I was healed in two treatments.

My sickness had come through grief, and I was a physical and mental wreck. After my healing I was anxious to know how it had been accomplished, so commenced to read and study Science and Health. I am very grateful for the physical healing, but more so for the spiritual uplift and the understanding of the unreality of all discord. For a great many years I was afflicted with a lame knee, caused by the knee joint frequently slipping out of its socket

and having to be put back into place; but this trouble was overcome through reading Science and Health.

Since I have taken up the study of Christian Science my mother, who is past ninety-four years old, has been healed of stomach trouble in its worst form, also of a rupture of the bowels of over sixty-five years' standing, from which she suffered untold agony. She was so blind she could not see her knife and fork at the table, and was almost deaf, but these conditions also have been overcome. She has read Science and Health through nine times, and has read all of Mrs. Eddy's other books. She reads the Christian Science literature and studies the Lesson-Sermon every day.

Words are inadequate to express my gratitude or to pay the debt I owe to God, and to our revered Leader, Mrs. Eddy, for this beautiful truth which is setting free those who seem to be under bondage today. By the earnest study of the Bible and Science and Health I am gaining a better understanding of the truth every day.—*Martha V. Kellogg, Oakland, Cal.*

THE Lord "set my feet upon a rock, and established my goings." This passage from the Psalms expresses most clearly the transformation brought about by a knowledge of Truth, in overcoming not only a condition of ill health but its attendant mental and financial trouble. Every effort had been made to effect recovery from a complication of physical ills, including stomach and liver disorder and spasmodic heart

action. Physicians of both schools of medicine were employed and many other healing methods resorted to, but after two years of struggle without even temporary relief it became evident that the limit of endurance had been reached.

Seeing the need so plainly manifest, two Christian Scientists had with much kindness offered an explanation of the truth, submitting their testimonies as substantial evidence of the healing efficacy of this teaching, and while this, to me, new Science of being seemed a logical solution of the situation, I did nothing more than make a mental note of it, resolving to use it only as a last resort. The physician in charge of the case decided that hospital diagnosis and treatment were necessary; but when I was leaving the hospital he informed me that I could not recover; that no one so afflicted ever had recovered.

Finding myself with no apparent means of relief, I put into effect my former resolution by purchasing a copy of Science and Health and calling upon a practitioner for help; and the healing that followed, physical, mental, and financial, demonstrated the all inclusive Principle of Christian Science. Two years later it became necessary for me to undergo a physical examination, and at that time I was declared to be in perfect physical condition and was given a physician's certificate of health.

My healing was a mile-stone that marked a complete turning about, in which all things have become new, and from my broader point of vision I am able to see with greater appreciation the spiritual blessings that

are ours as fast as growth in understanding will permit our acceptance of them. We appreciate the teaching of Christian Science because it is not only a religion beautiful in theory but a demonstrable truth, with a Principle unchanging and ever available. This testimony is submitted as an expression of thankfulness to God, and of gratitude to Mrs. Eddy, whose gift has so abundantly brought good to us all.—*P. M. Tuttle, Chicago, Ill.*

IN the early part of 1915 I had a wonderful healing through Christian Science from what is called double pneumonia. There had been signs of a cough for some days, but as it had not inconvenienced me, little attention was paid to it, though I saw later that I should have been more alert and tried to destroy it in the way we are taught to do in Christian Science. One morning I got up feeling much as usual, but during the day my breathing became more difficult and by evening I had become delirious, so that help from a practitioner was asked for. Things were at a crisis for the next two days, and I know it was owing to the ceaseless work done in Christian Science, and the constant reading of the textbook to me by my sister, that I was kept alive. I was told later that the reading was the only thing which checked the delirium.

As fear got the better of one of the members of the household, I was asked, when conscious, if I would object to having a doctor diagnose the case. I said that if the practitioner would consent I was willing, so long as I was not made to take or use any material remedies. One

of the leading doctors was therefore sent for, and all through his visit I was struck by his courteous manner, considering that he had been called in under protest; but I saw that this too was due to the power of Truth. Knowing that I was having treatment from a Scientist, he quietly said he would not bother me with any of his material remedies, but would just watch the case.

I struggled on for a short time, then fear became intense. I felt I could fight no longer, and that my time on earth was short indeed, so my people were asked to telegraph to a Christian Science friend to whom I was much attached and whom I longed to see. She came that night and her presence seemed to allay my fears, and through the untiring work of the practitioner for the next few days the power of divine Love was made manifest and I recovered. The doctor continued his visits for about a week, and each day did not hesitate to show his surprise and pleasure at the rapid and marvelous way in which my lungs cleared. This experience has helped to show me more clearly than ever before that "with God all things are possible," that there is only the one power, that whatever power evil seems to have is only what we choose to give it.

I have been interested in Christian Science some six or seven years now, and originally bought "Science and Health with Key to the Scriptures" by Mrs. Eddy for health reasons, as I was looked upon as delicate and medicine had failed to help me. I have been greatly benefited physically by studying this book with the Bible, but like all those really interested in

the subject, my chief reason for gratitude is the moral uplift, as it has completely changed my views, aims, and interests in life. To a great extent it has helped to lessen fear, which was a strong element in my nature and from which I suffered much at times. It has shown me of what real happiness consists, and also that we are worthy of being called Christians only when in our daily lives we do our utmost to overcome and sacrifice self for others, and try to have the same Mind that was in Christ Jesus.—*Molly McLaren, Richmond, Surrey, England.*

WHEN I began the study of Christian Science over six years ago I did so for the sake of another member of my family; yet how much I needed this knowledge of the truth no one knows but myself. It found me in a state of mental unbalance, with such suicidal tendencies that I was a constant care to my family. As I had never known peace of mind, the people who had found it irritated me, for I considered it an assumed attitude.

Now I too have found peace, happiness, and the joy of living. Where I had almost no friends, I now have many; and where I was filled with condemnation for those who did not agree with me, my heart now goes out to them in love. Each day brings new problems to solve, different phases of error to be overcome, but each day I am more conscious of the presence of divine Love.

We have had in our family many wonderful proofs of God's protecting power. Our cottage is on the beach, and last spring we experi-

enced the heaviest storms ever known in Long Beach, where I then resided. A month previous to the storm of which I wish to tell, one house near us had been entirely demolished and several were badly damaged by the immense breakers. The heaviest storm occurred in February, and people all around predicted that our house would be destroyed. We however knew that "with God all things are possible," and so it proved. The heavy bulkhead in front of the house was parted in the center and a half deposited on each side of the house. Then a huge breaker lifted the house, carried it back fifteen or twenty feet, and set it down on the back of our lot. It was not damaged in the least, the plates standing on edge on the shelves were not displaced, nor was there a drop of water on the floor, even though the house had ridden on the wave.

About a month ago my little son, aged eight, fell off the slide at school and was picked up unconscious. He remained in that condition fifteen minutes and afterward became delirious. When he was able to go home the teachers sent an older child with him, but he first sought a Christian Science practitioner and asked for treatment. In twenty-four hours there was not a sign of the accident, although when he asked for treatment he could scarcely move his jaw, his tongue and lip were cut, and his shoulder and head were injured.

For these blessings I am very grateful, but far more so for the knowledge that God is Love; that all we have and all we are comes from Him, and that all good is ours. I am thankful for our periodicals, for our

board of lectureship, for the practitioners who are so patiently helpful, and grateful that Mrs. Eddy was so persevering and unselfish that she might give us this wonderful truth. I wish to live so that my life may express my gratitude.—*Clara S. Jen-nison, San Diego, Cal.*

I AM indeed grateful to have the privilege of adding my testimony to the periodicals, in order that some one in need of physical or mental help may derive benefit from it. It is four years since Christian Science was recommended to my wife by a physician who said he had done all he could for her. A Christian Science practitioner was interviewed and treatment was given, with the result that my wife received immediate relief.

I had scoffed at this Science and did not have any use for what I considered such nonsense, but as time went on I would occasionally pick up the pamphlets and periodicals and read them when I thought no one was noticing me. Finally, without being asked to do so, I went to a Wednesday evening meeting, and it was the shortest hour I ever passed. A week or ten days later I went to a practitioner to find out more about this new-old religion. Since that time there has not been a drop of medicine in our house. "Science and Health with Key to the Scriptures" and the Bible have been our only physician. Through the help of practitioners and our little understanding of God as Life, Truth, and Love, we have been able to overcome financial problems, also such physical discords as blood-poisoning, hemorrhages of the

nose, throat affection, and severe cases of influenza, while our baby girl was healed of whooping-cough in four days. For all these benefits I am more grateful than words can express.

Above all, I am thankful to God for giving us such a beautiful character as Mrs. Eddy, who was so pure in thought, so humble, and so unselfish that with unceasing effort she was able to unfold the Bible to all mankind, that they might be free from the bondage of physical and mental discords. Christian Science has made a man of me; has given confidence when I had fear; has brought to my thought that man's birthright is dominion over all things unlike God. Every day I am experiencing new proofs of God's power, and I pray daily to gain the understanding that will help to bring all mankind to a knowledge of Him as our Father-Mother God.—*George W. Clemmons, Cleveland, Ohio.*

[Translated from the French]

My gratitude for what Christian Science has done for us is unbounded. Six years ago, when a friend first spoke to me about this teaching, I was to sense unhappy, discouraged, and suffering from liver complaint. For ten years I had been under the care of five physicians, considered among the best of the profession, and had used the Vichy cure every summer, but the trouble had been steadily growing worse. I had lost all faith in physicians and drugs. As for religion, I professed none. Since I was eighteen years of age I had given myself especially to the study of philosophy and of world religions.

For years I took courses at the Sorbonne and attended lectures treating of both these subjects. I sought God, Truth, but the deep study of the various theories known to mankind brought no satisfaction. This is why the first endeavors of a friend to interest me in Christian Science found me little inclined to investigate what I believed to be but another religion, and I listened to her indifferently. It was only when she told me of her complete healing through this Science that my curiosity was aroused, and I asked her to lend me the book which would explain the Principle involved in this method of cure.

I became deeply engrossed in the reading of *Science and Health* from the very beginning, and realized that this book was bringing me the truth, the true Science which I had vainly sought as long as I can remember. With less than a week's study came the realization that I was healed of a stubborn ailment which had seemed to be a part of myself. I had responded to this beautiful revelation of Truth so readily that the healing followed as a natural result, without any treatment from a practitioner and without special effort, but simply through reading, understanding, and prayer. Six years have elapsed since then, and during that time I have enjoyed excellent health, and have devoted myself entirely to the study of Christian Science. It is my sole guide in life, and helps me to solve the problems which present themselves every day.

Words fail to express my gratitude to Mrs. Eddy, whom next to Jesus the Christ I look upon as the

greatest benefactor of mankind, and my heart goes out to the faithful workers who through their constant efforts are spreading this great truth. The reading of the Bible, of the works of Mrs. Eddy, and of the Christian Science periodicals satisfies me, and brings me more joy and greater benefit than any previous study. I find in them the answer to all the questions which present themselves in daily experience. In closing I would express my profound gratitude to the good friends who presented this Science to me and who sustained and helped me while I was taking my first steps. My husband has also been benefited by Christian Science. He has been able on several occasions to overcome ailments and attacks of severe pain in a very short time through reading Science and Health.—*Marie C. A. Berthe, Nice Cimiez, France.*

I herewith testify that the above statement is quite correct, and that I have been benefited personally to a large extent and on several occasions through the practical application of Christian Science.—*Charles - Albert Berthe.*

WHILE very grateful for the many physical healings experienced through the application of the teachings of Christian Science, I am much more so for the clearer understanding of the Bible that has come to me through the study of Science and Health. Early in life I met with an experience which caused me to take the Bible as my companion. I was a church member, an earnest student of the Bible, and strove to enter into a higher understanding of Jesus' life.

One afternoon, while visiting in the home of friends whose son was very ill, and who even in delirium was praying to God to be merciful to him, I stood by his bedside and thought that if the words and works of Jesus were understood this need not be. I renewed my efforts in Bible study, praying in the only way I then knew how to pray,—by supplication,—that I might receive more of the grace of God. Soon afterward Science and Health was placed in my hands with the request that I read a certain passage in the chapter on Genesis. I did so, and said to myself that if this was what Christian Science taught, it surely could not be so very bad, for there was nothing wrong in what I had read. At that time I had never met a Christian Scientist and had only once before heard anything respecting the teachings of Christian Science.

A few months later, after being told by two physicians that I must take a year's rest from teaching or break down completely, I decided to try Christian Science treatment. After talking with me a few moments the practitioner began to tell me what the Christian Science concept of God is. I listened intently, learning more about Him in that brief time than I had learned before in years of Bible reading. The study of Science and Health was begun, and I found therein the truth for which I had been seeking all the previous years. I learned that it was not necessary to quit teaching in order to rest, for I found rest and peace by reading Science and Health, and the Bible became a new book to me.

That was sixteen years ago, and I have never questioned the truth of my first conviction,—that I had found the truth about Jesus and his life and work. A few years later I had the great privilege of class instruction, and after having the first lesson I felt repaid for my trip to a distant city. I am indeed thankful to God, and grateful to Mrs. Eddy for the spiritual understanding of this truth that heals and saves.—*Bertha B. Woods, Ogden, Utah.*

I HAVE enjoyed so much the articles and testimonies written for our periodicals, that I think it is time for me to express my gratitude for the help received. When I first became interested in Christian Science, about five years ago, I was very unhappy, as there seemed to be much discord in and around my home. I was so engulfed in this seeming condition that my reading of Science literature at first did not appear to bring me much relief, but finally the “still small voice” of Truth made its appeal, saying, Are you going to be a channel for error, or for Truth? Then I put forth a stronger effort to change my course, and from that moment progress was realized. Another time, when tempted to believe in the reality of evil, I declared very emphatically that I would not believe a lie about God or His creation. The error vanished, and I ascended another step in the upward path.

Recently I have had the privilege of class instruction and am very grateful for this opportunity. It was an inspiration and a joy for which I thank our dear Leader, who made it possible for us to have these

classes. Another experience which has helped me to realize progress and the power of Truth was given me a short time ago. A member of my family made a remark that was not very pleasant. Formerly I would have resented the remark and probably cried over it for an hour or more; but this time my thoughts were filled with love, and I was enabled to rise above it. I saw that it was the power of Truth and Love which had given me dominion over this seeming evil, and when I acknowledged this fact to myself I experienced the peace and joy, even the “peace of God, that passeth all understanding.”—*Minnie L. Westfall, Chicago, Ill.*

[Translated from the German]

FOR eight years I suffered from a severe nervous trouble which resulted in almost permanent incapacity to work. I tried “nature cures” and vegetarianism; but although I experienced a measure of relief, there was no cure. I submitted to strict dieting only to find that heart trouble was replaced by severe stomach trouble. I was greatly reduced in flesh and seemed a complete wreck. While at times there was apparently some improvement, the slightest disturbance would throw me back upon the sick-bed. Last summer symptoms of paralysis were added, which threatened to develop into a cataleptic state. Existence seemed a very hell to me.

In this condition of greatest need, of mental and physical anguish, help came from God. Some time previous my attention had been called to Christian Science by a friend, and I wrote to a practitioner in Hamburg,

requesting that she give me treatment, which she did with much love and consecration. After her first visit the attacks ceased completely, and fear and worry were replaced by peace and calm. In two weeks' time the weakness of the heart also disappeared and I was able to get up.

I then believed I could go on by myself, but became careless in my study of the text-book. As a result there was a relapse, but the in-harmonious conditions were removed through the patient and loving efforts of the practitioner. When she called on me, I was again feeling very miserable and so weak that I could hardly talk, but she bravely handled the error calling itself a disease, and asked me to go with her to the Christian Science reading-room. I had not been able to use the street car for many weeks, nor even attempted to go down town, but the sense of trust and faith returned, and I got dressed.

At first it seemed as if I would be wholly overpowered by the sense of weakness, but the realization of God's allness and ever-presence, and of the oneness of man with Him, gave me wonderful strength. When we arrived at the reading-room, all sense of weakness and of illness had left me, and instead there was a feeling of strength all through my body, so that I could not help saying to the practitioner, "I am quite well now." After reading a while I drove home alone, was able to eat heartily, and afterward to go to sleep. From then on there was daily improvement. Two days after this healing I attended the Sunday service, went to the meeting on the following Wednes-

day, and on Friday—that is, a week after my healing—I went to Posen to enter upon a new position.

I am now able to stand without any difficulty the heavy duties of an inspector on a farm. I can eat anything I please, and have become so strong and muscular within a short time that everybody wonders at the change. The sense of disease and weakness has completely disappeared. I would like to add that four days after my healing I was pronounced fit for garrison service in the infantry, whereas formerly I was not even considered fit to be appointed for work. I must also mention that during the same time my sister received absent treatment in Christian Science, and that she was entirely healed of an acute, stubborn inflammation of the knee, after medical means and "nature-cure" had been resorted to without success.

After I recognized the true God, the true man, and true being, and after I learned to subordinate completely my own will to the divine, there was improvement in every direction. I am truly thankful to God for His wonderful guidance, for thereby I have found not only health but contentment and happiness such as I have never experienced before while encompassed by the material dream.

Next to God my thanks extend to Mrs. Eddy, and also to my helper in Science. Christian Science has lifted me out of the darkness of error of all kinds and led me toward the light of eternal truth. Instead of the so-called pleasures and pains of matter, I am now daily and hourly experiencing the heavenly joy which

cometh from Spirit, and have part in God's goodness and infinite love, through which alone health, happiness, and peace may be gained. —*Bernhard Sievers, Dominium Bialtsch, Posen, Germany.*

WITH joy and deep gratitude to Christian Science I write this testimony of God's healing presence and loving care. In the summer of 1914 my sister, who had recently returned from a hospital after an operation, was very much depressed, as she did not feel that she was permanently relieved, and her condition imposed a heavy burden on every member of our family.

A friend whom we had all known several years before, but who was at that time a physical wreck, came to visit us, and the wonderful change wrought in her through Christian Science was noted. This friend made an engagement with my sister to go to see a practitioner, and I asked to accompany them. Only a few words from the practitioner convinced me what it means to understand that God is Love. Since early childhood I had tried to believe this as a truth, but could not realize it as such when taught that God took our loved ones from us for some wise purpose. When only a baby I had been deprived of a mother's love and care, and had always felt resentful, as I needed her so much.

For years I had a very painful ailment and thought I could not get along without a drug which seemed to give temporary relief. When I told the practitioner that I could not do without this remedy, she talked to me so beautifully of the truth which

gives freedom from bondage, that I was healed instantaneously. On returning home I inquired of my friend where I could read the wonderful book that teaches us to know God as Love, also as all-power and presence. She kindly loaned me her copy of *Science and Health*, and little did I realize the sacrifice she was making. I visited the Christian Science church a few times, and then went to a small town, where I attended my own church.

The following spring a deep trouble came into our home. I realized that God was my only comfort and that I must find Him at once, but He seemed so far away! I then saw my need of Christian Science and secured a copy of *Science and Health* from the library. I also sought out my Bible, which had not been used for years. My heavy burden was cast on Him who knows no sorrow. "Casting all your care upon him; for he careth for you," is the promise, and in return I received a sense of joy and the peace "which passeth all understanding."

Since I began the study of Christian Science in earnest I have been healed of chronic catarrh, and of throat trouble from which I had suffered since childhood. I used to have colds lasting from one to three months, and both nostrils would be stopped up. No relief could be gained for the latter difficulty except by the use of a certain drug, and doctors feared that if I used it so constantly I would get the drug habit. In the summer of 1915 I was healed of a cold in a few hours through Science. I have also been healed of car sickness.

I am indeed grateful for the physical healing, but more so for the spiritual uplift. I also wish to express my gratitude for Mrs. Eddy, who so unselfishly gave us the truth taught in Science and Health and her other writings, also the periodicals, and the Lesson-Sermon, which is our daily spiritual food.—*Annie Lawhon, Alexandria, La.*

A NUMBER of years ago I became afflicted with acute nervousness, which later brought on stomach and bowel trouble. I tried several physicians, also different methods of treatment, but without getting any permanent relief, and at times it seemed as if I would lose my reason. A friend asked my mother if I would try Christian Science, and I took a week's treatment, but without any apparent benefit. The Sunday following the last treatment I had a very bad attack and was sent to a sanitarium, where I stayed for six weeks but did not seem to improve to any great extent.

About three months after leaving the sanitarium the same friend asked me if I would like to attend the Wednesday evening meeting with her, and I accepted the invitation. The testimonies interested me and a ray of hope seemed to dawn. I attended several services, and finally without any persuasion called on a practitioner. This time I was ready to give up my material beliefs and turn to God, for I saw there was no help for me through material means.

After a few treatments there was some improvement, and I purchased Science and Health and began to study it. At first I did not seem to gain much from the reading, but

what little I understood I tried to apply. My healing did not come quickly, as two years elapsed before it was completed, but the spiritual uplift during this time was wonderful. I had never before realized what the infinitude of God meant. After my healing I secured an office position, which I have held ever since, now about three years. Glasses have been laid aside, and a felon on my thumb, which had seemingly become infected with blood-poisoning, was healed through the power of Truth in two treatments.

No words can express my gratitude for what Christian Science has done for me. I am also grateful to Mrs. Eddy, who gave such a wonderful teaching to mankind, and to all those who have helped me climb upward to the light.—*Margaret C. Fergus, Oakland, Cal.*

I GRATEFULLY offer the following testimony of the healing power of divine Love. From childhood to my thirtieth year I was a sufferer from so-called bilious headaches, which developed into gall-stones, and this in turn into colic. The morning that the colic developed my wife called a physician, who put me on a diet in preparation for an operation. Not being satisfied, I asked for another physician, who likewise said that an operation was the only means by which relief could be secured. At this point my wife spoke of calling in a Christian Science practitioner, and fearing the operation I gladly consented. The practitioner arrived about two o'clock in the afternoon. In an hour the pain had ceased and I arose from my bed and dressed.

That evening I left home on a four days' business trip and suffered no inconvenience. Although this healing took place over five years ago, I have never had a return of the trouble.

This experience led me to take up the study of Christian Science, and the understanding of Truth secured through the Bible as interpreted by our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has proven the greatest of blessings. It has taught me that there is an ever present, never failing help to which we can turn, knowing that we will always receive that which is best. Especially has it proven to be the panacea for all ills in our home life. Two of our children were born under Science treatment, the mother experiencing no pain. Many ills—acute lung trouble, fevers, and so on—have been overcome through the understanding of Christian Science, and to say that I am thankful to God but poorly expresses my gratitude.—*Carroll York, Tulsa, Okla.*

For some time I have had a desire to tell of what God has done for me through Christian Science. For several years I was afflicted with sciatic rheumatism and at times suffered severely. As I was a drinking man, these attacks would start me in drinking, and finally I could not be depended on. I did not care what became of me, and my wife suffered untold sorrow, for she feared I would kill myself in one of my despondent moods.

All kinds of material remedies were tried, but I kept getting worse. Shortly after I had been on a pro-

tracted spree caused through suffering, a friend called on us and told me what Christian Science had done for her, saying that she had received wonderful benefits and that God could heal me also. I read some Christian Science literature which she gave us, and she then loaned me "Miscellaneous Writings." After reading this about half way through, I was healed of the rheumatism, also of eye trouble and swearing. I had worn glasses for about eight years, and had not been able to do anything without them, but they were laid aside. About six months later the tobacco habit left me, and the desire for liquor has also gone. I now enjoy perfect health, and feel I have indeed been born again. Needless to say my wife is happy, and she too has received wonderful benefits from Science. She was almost blind, but has been healed through the power of Truth.—*E. Clay Morgan, Sperling, British Columbia.*

As a child I had very poor eyesight, and at eleven years of age was fitted with glasses but got no better. I suffered from my eyes and severe headaches most all the time, and had no education on that account. After marriage my husband took me to a specialist, who said he could fit me with glasses but I never could be healed. He told me to be very careful with my eyes and to have my glasses changed often. My husband asked him what would be the outcome, and he only shrugged his shoulders. Without glasses I could not see at all.

After my husband was healed I took up the study of Christian Science, and with his help was able to

do without my glasses entirely in six months. I have not worn them for almost two years, and can say that I now have perfect sight. I have also been healed of other ailments for which the doctors said an operation was necessary. I am perfectly healthy, and thank God and am grateful to our Leader, Mrs. Eddy, for Christian Science.—*Alice A. Morgan.*

I HAVE long desired to express my gratitude for Christian Science through the columns of our periodicals, in the hope that it may be of help and encouragement to others. Nine years ago I was as bitterly prejudiced against Christian Science as any one could be, but when my father was instantaneously healed of bronchitis, after the doctors had given him up, I was unspeakably thankful to have him alive and well, though secretly fearing that the means of his healing was the work of the devil. I decided to give the subject a thorough investigation, and accordingly began a systematic study of the Bible, together with Science and Health and other books by Mrs. Eddy.

For two years the battle between my false material sense and the truth was waged unceasingly, and, as must always be the case, the truth was victorious at last. The victory came in my first demonstration. I decided that if the Principle of Christian Science was true, then it was true for me as well as for anybody else, so I would put it to the test. For some years I had worn glasses constantly, under the order of one of New York's best oculists; but I determined to lay

them off and try to realize that my sight was really in God, who made it perfect eternally. The result was that I got along without them beautifully from the first day, and have never used them since.

After this I began to attend church, and I could not begin to tell of the healings, physical and mental, that have come to me since then. My baby girl was born under Science treatment, and has never tasted medicine. Two years ago she fell from a porch, striking on a sharp stick which entered the abdomen in such a way as to leave no mark on the surface except a raised place about the size of a hickory nut. Not knowing about the stick, I thought of rupture at once, and called a practitioner. The baby was screaming when I called over the telephone, but she was soon quieted. She had but the one treatment that day, and was up playing about, apparently as well as ever.

As weeks went on I noticed that the swelling increased a little in size and began to look like a boil ready to be opened. I opened it, and there was considerable discharge; but my surprise knew no bounds when a few days later I discovered coming through the flesh the end of a stick about the diameter of an ordinary lead pencil. I called in the practitioner, to ask if I should pull it out. She looked at it and said, "No, Truth casts out every error, and we'll let Truth finish the work." Just a week later the child pulled it out easily herself, and it measured four inches in length. This was just six weeks from the day she fell. This came as near being a miracle as anything I ever heard of, for the child suffered

no pain during that time, even after the stick protruded through the surface. She would roll on her stomach and play like any baby, and never showed the slightest sign of discomfort.

I cannot fully express my love and gratitude for this wonderful truth which Mrs. Eddy has discovered and made practical for us. The spiritual peace is the "pearl of great price," and Christian Science brings it to all who really seek it with their whole heart.—*Edith Swan-Zediker, Alliance, Neb.*

I WOULD like to express my gratitude for Christian Science and for what it has done and is doing for myself and all mankind. Through the application of this truth I have been healed of chronic nose and throat trouble, also of bowel and stomach disorder, and of eye trouble which necessitated the wearing of glasses for over ten years. The physical healing has been very beautiful to me, but it stands for only a small part of what Christian Science really is. I am most grateful for the disillusionment which has been brought about in my thought. I had always tried to do right, but found that the reason for my failure was that I had left God out of my plans.

My greatest desire since learning of this truth has been that I might never waste an opportunity of showing by my life what this great truth will do if we but find and follow the path which is straight and narrow, yet wide enough for all who will to travel on. My heart goes out to God for sending us Mrs. Eddy, the Discoverer and Founder of Christian

Science, who could show us this path which truly leadeth to heaven.—*Stuart E. Johnson, Cleveland, Ohio.*

It is with profound gratitude to God that I give this testimony. I had never heard of Christian Science, but through a friend was led to the truth that makes free, and in two treatments was healed of a critical case of typhoid fever. Several years have passed since my first healing, and during this time many other ailments have been overcome, such as severe headaches, nervous trouble, and heart failure; but the greatest of all blessings is the spiritual uplift and the accompanying "Peace, be still."

It has been my privilege to have class instruction, and my earnest desire is to obey the divine law of Love so as to be worthy of being called a Christian Scientist. I am indeed grateful to Mrs. Eddy for giving to this world her God-inspired faith, and for the Christian Science literature, which is a constant proof of its healing power.—*Elsie Haverin Zietlow, Rochester, N. Y.*

CHRISTIAN SCIENCE means a great deal to me,—more than can be expressed in words. It was over a rough and rugged road that I came looking for the truth, for something that would meet my needs every day in the year. I could get no help from the old teaching of a finite Deity who sat on a throne. It was evident to me, from the Bible records, that the old patriarchs had some means of invoking divine aid, to say nothing of the illustrious example given us by the great Wayshower, Christ Jesus. I could not think that the

ages of the past had something that we do not have; and to get at the bottom of the proposition I took up the pursuit of truth. Not only did I look into the teachings of the Protestant churches, but also into Mohammedanism and the religions of India, and during this period my uppermost thought was that God would show me the truth.

Before starting on this quest—not feeling a deep sense of moral responsibility—I had acquired many bad habits, such as the drink and tobacco habits and kindred vices. Various expedients had been resorted to from time to time to throw them off, but without lasting results. My search through the various isms had shown me the futility of looking to any of them, and it was at this stage that a friend asked me to attend a Christian Science service. That was over six years ago, and I have been a regular attendant ever since. Through the study and application of this

great truth I have been healed of all the old habits and desires; in fact they left me one by one as the mental house cleaning went on. During this time Christian Science has been the only remedy applied when physical ailments have been manifested. Once, when lost in the desert on a cloudy night, through the realization that “divine Love alone governs man,” as we read in Section 1 of Article VIII of the Manual, my wandering footsteps were directed to my destination.

So many blessings have come to me through the study of Christian Science that it has been proven to me beyond cavil that Truth is the “sovereign panacea” (Science and Health, p. 407), and there is no limit to the good that will come to a man if he will only let it. I am most thankful to God for the help that I have received through this study, and am grateful to Mrs. Eddy for making the way clear to all Truth seekers.—
Kess B. Holeman, Tucson, Ariz.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to JOHN V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

ANNIE M. KNOTT, WILLIAM D. McCrackan
Associate Editors

EDITOR'S TABLE

IN these days of so-called "big business," when we talk of billions of money as lightly as we used to talk of thousands, it is well for Christian Scientists not to be swept off their feet by the mesmerism of enthusiasm and large figures. We have not far to seek to find the reason and occasion for Christian Scientists to be moderate in their views, our revered Leader with her marvelous foresight having clearly set forth "God's requirement" in this direction in Section 5 of Article XXIV of the Church Manual. This By-law reads: "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist."

All this is plainly pertinent to the question of church building. While it is true that Christian Science churches and societies should, when possible, own the edifices in which they hold their services, they should not run heavily in debt in acquiring them. At one time it was an unwritten law that these edifices should be paid for in full upon completion; later it was believed that all the proprieties would be complied with if they were not dedicated until paid for, and later still it became, with some at least, a sort of permissible condition to incur a large debt, even though entirely out of proportion to the value of the land and buildings.

This increasingly lax view was, of course, merely an outgrowth of the ease with which debts usually could be contracted, and as a consequence there are churches today whose resources are largely consumed in paying a high rate of interest on money borrowed to erect an edifice entirely

beyond the means of the congregation, both as to size and elaborateness of detail. Because these churches are in such a financial strait they are unable to bear their proper share of the work of advancing the cause of Christian Science, and the circulation of our literature is more or less neglected, as are also other means by which the truths of Christian Science should be brought to public attention.

This undesirable condition need not have been, had those responsible for such a status been mindful of the Master's apposite question, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" It is strange that a community of interest seems at times to blind men and women of otherwise sane judgment and clear vision and influence them to decisions which they would not consider for a moment in relation to their personal affairs. But corporate bodies no less than individuals are amenable to the Scriptural saying, "Owe no man anything." Indeed it might well be adopted as the watchword of Christian Science churches, especially in the matter of church building.

The secret, if it may be called a secret, of keeping free from the burden of debt lies in modifying our desires until they are at least within the limit of our capacity to pay for that which we buy. It is right that Christian Scientists should give expression to the love and gratitude they feel for all that Mrs. Eddy's teachings have brought into their lives in making their houses of worship beautiful, yet we should not forget that God is most truly worshiped "in the beauty of holiness." The best that any church can command within its resources is none too good for God's house; but to go beyond that point is to make it not the offering of the church but of the bank or individual that holds the bond. There is no economy in buying something which is without merit simply because the price is low, yet to go beyond what is reasonably necessary, and to practise extravagance simply because we are not required to make immediate payment, is the worst kind of improvidence.

Since January, 1914, the Trustees under the Will of Mary Baker Eddy have paid to churches from funds in their

hands several hundreds of thousands of dollars to aid in building Christian Science churches. A condition of such assistance is that no payment will be made by them except in cases where the amount contributed from this fund will enable the branch church or society receiving this money to complete its building free from debt. The result of this rule has been most encouraging, namely, to induce a large number of churches and societies to keep strictly within their means in their building operations, and to make them willing to omit many expensive but unnecessary features which would otherwise have run them into debt.

To the rightly constituted individual, debt is a condition to be abhorred, and no one abhorred it more than did Mrs. Eddy. In the building of The Mother Church and the large extension to it our Leader was peremptory in her demands that every bill should be paid, and paid promptly, and it may well be remembered that in both instances when the Treasurer was able to announce that sufficient money had been received to pay for the buildings, the newspapers of the country hailed these announcements not only as marking a new era in church building, but also as something to be most heartily commended. It would seem therefore that a departure from the example set for Christian Scientists by Mrs. Eddy in this regard is not only a regrettable failure on their part to follow her demonstration, but it places the church that has been lured into making this mistake, and the cause which it represents, in an undesirable light before the community.

On page 360 of "Miscellaneous Writings" Mrs. Eddy sums up the argument in these words: "Meekness, moderating human desire, inspires wisdom and procures divine power." If our churches and societies are to minister to their respective communities to their fullest capacity, surely they must be reared upon this basis. That more serious thought should be given to so important a matter as wisdom and true economy in the building of churches seems evident, and judging from indications which come to us we feel sure that in many quarters this serious thought is being given.

ARCHIBALD McLELLAN.

IN a wonderful way, yet withal briefly, St. Paul defines the destiny of Christians in every age and among all peoples when he says at the beginning of his first epistle to the Corinthians that they are "called to be saints." We cannot for a moment assume that the apostle expected anything less of them than this high attainment, and yet the outlook from the human side was far from promising. The city of Corinth was known far and wide for the grossness of its idolatry, and in studying Paul's epistles we discover that the sensuality which is always a concomitant of false religion crept into the Corinthian church through some of the converts. Besides this, we also learn that pride of intellect was prevalent, and the discussions which sprang from an acquaintance with the Greek philosophy and so-called wisdom worship turned thought away from the simplicity of Christ to what the apostle names "the wisdom of men." This inevitably led to strife and divisions; and so we read: "One saith, I am of Paul; and another, I am of Apollos;" and this in entire forgetfulness that they were only "babes in Christ."

Paul very wisely meets this argument of personal preference and division when he asks, "Is Christ divided?" and explains that he and Apollos were but the ministers through whom they had come into the understanding of Truth; for then as now Christ, God's idea, was one and indivisible, and this is the all important consideration for us today. On page 583 of *Science and Health* Christ is defined as "the divine manifestation of God, which comes to the flesh to destroy incarnate error." Our work in Christian Science discloses the fact that there is much incarnate error to be destroyed for every one of us. The beliefs of the whole race respecting the reality and inevitableness of sin, sickness, and death, whether received through inherited tendencies or through our early religious teaching, have left with us the impression—the conviction, in fact—that material things are at least as real as things spiritual, and these things are constantly in evidence from the mortal standpoint. When Paul thought upon all this, he said in a sorrowful outburst, "O wretched man that I am! who shall deliver me from the body of this death?" Happily he was not ignorant of the way

and means of deliverance, for he had found these in Christ, Truth, and so was prepared to face the ordeal of dying daily to the mortal sense of man, in order that the new man—the real man in God's likeness—might be reflected by him.

It is very interesting at this point to note that St. Paul not only had to struggle with the slowly passing illusions of the Corinthian converts, but also with the differences of opinion which prevailed among the apostles themselves. In the second chapter of Galatians we read that circumcision had become a burning question, and Peter and Paul were at odds about it, Paul saying, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." He goes even farther, and says that Barnabas was affected by this error on the part of Peter and others, and was "carried away with their dissimulation." It is, however, very beautiful to read Peter's words respecting Paul, written many years after. These are to be found in his second epistle, where he speaks of him as "our beloved brother Paul," and referring to Paul's epistles says that in them are "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." These two had learned to see each other in the light of Truth, and had left a long way behind them the mortal concepts which in the earlier years of their ministry had caused them to differ.

Coming down to the present age, we find that when our revered Leader sought retirement in order to ponder more deeply the great problem of human salvation, many protested because they wished to have the unspeakable privilege of her personal teaching, which perhaps had been but poorly appreciated by some up to that time. On page 316 of "Miscellaneous Writings" she says: "Until minds become less worldly-minded, and depart farther from the primitives of the race, and have profited up to their present capacity from the written word, they are not ready for the word spoken at this date." Then she adds: "What, then, of continual recapitulation of tired aphorisms and disappointed ethics; of patching breaches widened the next hour; of pounding wisdom and love into sounding brass; of warming marble and quenching

volcanoes!" This may recall the Master's experience with James and John when they unhesitatingly asked to be promised positions in advance of the other followers of the Master; but we gladly remember that James later sealed his loyalty to Truth in the way of martyrdom, and that John worked on until he left behind him for the oncoming ages his spiritual identity, which tells the whole world at this day of the immortality of Love's idea expressed through man, who has won eternal life in knowing God and His Christ.

All this does not mean that we are to linger on the plane of personal sense, but to press steadily forward toward the heights, guarding every mental avenue so that the poisoned darts of envy, malice, and hate can find no entrance to our consciousness. We must never forget that our mental wrestling is not against flesh and blood, but against "the rulers of the darkness of this world," which are proved powerless when we understand divine Science and take unto us "the whole armor of God."

ANNIE M. KNOTT.



TRUE censorship is necessary, but how shall it be exercised? Shall mortal mind or divine Mind set down and apply the rules for the conduct of mankind? Mrs. Eddy's writings strike the keynote of the chord of harmony by which the discords of mortal mind are censored. Her discovery, Christian Science, is the keenest critic or censor before the world today, because it gives that understanding of the unchangeable Principle which is eternal Love, liberating those who are unjustly bound by material laws. To keep one's self in true law and order is to serve God and thus gain freedom, reflecting the light of inspiration in all the walks of life, rendering the sweet essence of obedience to God.

In the course of the growth of the Christian Science organization from a local to a universal body, there came into being the Manual of The Mother Church, written to guard and to guide, to protect and not to punish, and to fold the unthinking sheep in a safe place while the wolves prowled about outside for their prey. After issuing this Manual Mrs. Eddy wrote: "Heaps upon heaps of praise confront me, and for

what? That which I said in my heart would never be needed, —namely, laws of limitation for a Christian Scientist" (Miscellany, p. 229).

Evidently, then, the Manual of The Mother Church was necessitated by the limitations imposed upon Christian Scientists themselves through mortal mind. Not their spiritual attainments, but their lack of demonstration forced the Leader of Christian Science to that modern restatement in practical form of the Ten Commandments and the Beatitudes. It may not have occurred to many that natural, spontaneous obedience to Truth and Love and to the inspired Word gives the very results for which the Manual was written. Our Leader needed no Manual of rules and by-laws for herself, nor did Jesus need the Ten Commandments, for he carried them a step farther into metaphysics by his Sermon on the Mount.

The Manual fulfils its purpose in the cause of Christian Science, namely, of a faithful steward answering the questions of those who are disturbed over the details of organization and scientific conduct in the world. It stills the "tempest in a teapot," silences the cross-fire of fruitless argument, guards the experiences of the growing individual, and acts as a useful adjunct to the supreme censorship, the higher criticism of Christian Science. Mrs. Eddy, surveying the coming struggle of humanity, was therefore able to prophesy its lasting qualities. "Notwithstanding the sacrilegious moth of time," she writes in the same article from which some lines have been quoted above, "eternity awaits our Church Manual, which will maintain its rank as in the past, amid ministries aggressive and active, and will stand when those have passed to rest."

As used by church and state and in the social and political groupings of men and women, censorship is in danger of going astray into the bypaths of tyranny which is sin. Censorship then becomes treason to truth while pretending to be a protection to virtue. The various uses of blackballing and blacklisting, of boycotting and ostracizing, resorted to in human society, are perversions of true censorship and are incapable of destroying sin or nourishing right desires. In-

sane jealousy frequently places a black spot on some faithful follower of Christ who is really using that compassionate love which heals and saves. Censorship then becomes a means of attempting the destruction of the fruits of the Spirit and the quenching of the cleansing flame of liberty.

True censorship, exercised under divine guidance, is a blessing to mankind, for it sifts treason from trustworthiness and makes treachery turn and rend itself. True censorship acts from the basis of love and uncovers the works of fear and hate as powerless, thus protecting the community from the ravages of the hidden plots of sin; blessing and uplifting, but never pushing down nor painting a picture blacker than it really is. Therefore we read in the Manual these words of warning: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned" (Art. VIII, Sect. 6).

At this hour when nations need the divine hand to excavate them from the accumulated rubbish of material beliefs, there comes the call to the spiritually-minded mentally to insist that God governs the world. They must work metaphysically for the release of all nations from the bondage of fear, dishonesty, greed, betrayal, and the occult methods of hypnotism and animal magnetism. Every child, man, and woman is naturally free born, without limitation either prenatal, inherited, or educated. The great "I AM," exercising the function of true censorship through divine Science, proves Christ Jesus eternally right when he declared, "Before Abraham was, I am."

God gives the needed intelligence which separates the chaff from the wheat. No error can hide from the white light of Truth's censorship. Man scientifically censoring himself by divine Love will help make a government governed by divine Love. The tender, liberty-loving thoughts reflected and acted by the individual who loves God most, will help set free the world through godlike censorship.

WILLIAM D. MCCrackan.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about forty letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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A TIME FOR THINKERS

JOHN B. WILLIS

NO student of current religious life and happenings can have failed to note the tendency of its propaganda, as a whole, toward educational methods. The appeal to the emotions, and especially to fear, which has characterized most evangelical efforts, has largely given place to the appeal to intelligence.

In mission fields the school is becoming a more and more important factor, so that a Christian teacher in John Knox College, Madras, India, has been led to say, in a tone that is apparently not wholly free from policy questioning, "Whereas we once thought the success of our work was to be estimated with respect to the number of recorded conversions, we now determine that question, in large part, by the number of our native students who creditably pass the university examinations." So too in the home field, Y. M. C. A., Chautauqua, and institutional church school work is steadily increasing, while the old evangelical appeal is as steadily decreasing.

the uplift of the masses, this tendency is manifestly both inevitable and legitimate,—it expresses the more normal and more wholesome order of progress, a fact with which all humanitarian movements must reckon. To frighten or entice a man is never complimentary to him; the more creditable address is a logical presentation of facts in which as a thoughtful person he should be interested.

In its beginnings the appeal of Wesleyanism was largely emotional, though wondrously efficient. Among the commonest of Cornish miners Wesley found those who, when quickened through spiritual awakening and schooled by the wise counsels of their great spiritual adviser, became veritable apostles, great preachers, and leaders of men. The movement gloried in its Whitefields and Asburys and Cartwrights,—men who won by their impassioned presentation of free salvation through Christ and of the terrors of the judgment to come. Today, however, the educational activities of this great religious body have largely replaced its former re-

With the advance of civilization,

vival activities, and there is little thought and less expectation of a return to the old order. Though deplored by some, this fact must be conceded by all.

As Mrs. Eddy declares in the Preface to *Science and Health* (p. vii), "The time for thinkers has come." Whatever the value of the old line of address, it is being seen more and more clearly that Jesus' words, "Ye shall know the truth, and the truth shall make you free," support the insistent teaching of Christian Science that in the last analysis all genuine progress must be the outcome of spiritual illumination. Every change for the better that is to prove redemptive must register the replacement of error by truth, the renewal of the mind, the gain of a higher understanding. It must be an effect in the realm of consciousness.

Just here, however, we are brought face to face with another indisputable fact, namely, that in all the years spiritual advance has not kept pace with educational advance. The so-called civilization of mankind has by no means meant the Christianization of mankind, as present world conditions so overwhelmingly evidence. The more careful and elaborate education of ministers has not provided, much less insured, a supply of "men of the hour," men who adequately measure up to the demand of the complex Christian problems of modern life; and the cultivated and the scholarly among the clergy as a whole frankly recognize this when they look to those who are distinctively unscholarly, as they often do nowadays, for leadership in an imperatively needed religious awakening.

Christian people are thus confronted with these inquiries: What is wrong with our so-called Christian educational system? Why does it not effect ethical and spiritual advance? Where is our scholarship at fault? and to these pertinent questions Christian Science has given a pertinent answer, viz., that all history "illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking" (*Science and Health*, p. 225); that it is the scientific apprehension of divine Principle, God, and His universe, including man, and this alone, which equips men with spiritual efficiency.

While Christian organizations have been lending themselves to school work among prospective ministers and laymen, they have not grasped the vital fact that in healing sickness and sin Jesus made it clear that these effects "followed the understanding of the divine Principle and of the Christ-spirit," and that for this Principle the "only priest is the spiritualized man" (*Science and Health*, p. 141). Whatever temporary human advantages may attach to the mastery of a collegiate curriculum,—and they may be many,—a scholastic and even a theologian may remain altogether ignorant of God, as was averred again and again by the Master in addressing the theologians of his day.

That much prevailing religious belief is grounded in the dictum of ecclesiastical authority, rather than in spiritual verities which are capable of present-day demonstration, is lamentably true, and the significance of this fact is brought home to

one Christian Scientist in the remembrance of a momentous experience in his own life. He had been connected with a well known theological institution for two years, and had devoted himself industriously to the study of Greek and Hebrew, the history of doctrine, philosophy, systematic theology, practical theology, the art of sermonizing, and kindred subjects, when he was suddenly smitten with a malady which did not yield in the least to varied medical treatment.

For two months or more he remained in touch with his Christian teachers and fellow students, most of whom he met daily and all of whom knew of the hopelessness of the case from the physician's standpoint; yet during all that time not one of them offered to pray for him, or mentioned faith in God as a possible means of betterment, so entirely had the healing power of spiritual truth, as illustrated in the life and works of Christ Jesus and his early disciples, been forgotten! That religious teachers and students should have

become thus separated from the spiritual vision and requirements of the early church not only is astonishing, it is altogether explanatory of very much sincere but unavailing effort to win and save men.

Christian Science reaffirms that efficient faith is the apprehension of logical deduction from divine Principle; that to know God, infinite Spirit, Life, Truth, Love, and to unknow matter, the claims of false sense, is still possible, and is "life eternal." It revoices the forever call of divine Truth, "Come now, and let us reason together;" it enthrones truly Christian scholarship as demonstrable knowledge of God,—His nature, His manifestation, His man. Its reasoning is scientific, and therefore redemptive and satisfying. It is not the negative intellectualism of the schools, but the positive spiritual understanding of Christ, Truth; hence it is effecting a genuine educational advance,—it is solving life's problems, it is saving men from sickness and from sin.

THE KINGDOM OF GOD

HELEN ANDREWS NIXON

PURE Christianity's teaching is that God is Spirit; His kingdom a mental abode in the affections of man; His reign a glorious and everlasting one; that the signs or fruits of the kingdom are found in the exercise of divine qualities, such as spiritual activity, goodness, righteousness, truthfulness, love; and that the citizens of the kingdom are men and women under the control of supreme wisdom, reflecting God's power in intelligent and loving dominion over

God's lesser ideas. Even while he tarried among men St. John's vision certainly took in this view of God's kingdom as here and now, and it was John's scientifically normal, God-bestowed gift of sight, so far transcending a limited material belief of seeing, that inspired his words found in Revelation: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Christian Science, moreover, fur-

nishes a joy-bestowing revelation to this age, a fact of great import; namely, that St. John's illumined consciousness was no personal gift from God to a favored one, but that this divine consciousness, blotting out all sense of imperfection, is to become universal. Mrs. Eddy bears witness to her spiritual sense of the perfectibility of man, and to the naturalness of good in the real man, as follows: "I believe in the individual man, for I understand that man is as definite and eternal as God, and that man is coexistent with God, as being the eternally divine idea. This is demonstrable by the simple appeal to human consciousness" (Unity of Good, p. 49).

In early childhood inklings of the presence of God's kingdom often appear in the child's thought, creating a longing to be good, sometimes expressed by the little one in asking to be forgiven, followed by the frequent "I want to be good, mother." A tiny child once said, "Aren't we glad, mother, there is One who never makes a mistake?"

The history of humanity furnishes evidence of the indestructibility of the kingdom of good in the human consciousness, for in all races and climes men have longed for and sought the source of good, hoping to make it their own in actual experience. The Bible records that Abraham rose above the mesmeric mortal beliefs of kin and country to follow Truth's guidance into a more spiritual sense of true relationship; but prior to Abraham were many men who sought to trace their upward individual convictions to a divine source. In the Imperial Library in

Paris, in a papyrus written twenty-two hundred years before Christ, a seeker for truth discloses his heart's desire when he says, "He who made us is present with us, though we are alone." The prophet Haggai truthfully declared that the knowledge of God is "the desire of all nations."

Christ Jesus, referring to a spiritualized individual consciousness, said, "Abraham rejoiced to see my day: and he saw it, and was glad," here stating clearly that within Abraham's consciousness was a correct spiritual perception, "a germ of infinite Truth" (Science and Health, p. 361), which would unfold demonstrably. It was the seed within itself which would increase until it was even as the "sand which is upon the seashore;" until through the multiplication of spiritual ideas the Christ would finally appear, the Judæan religion be reconstructed, and God's kingdom come on earth.

The Discoverer and Founder of Christian Science, Mary Baker Eddy, writes of the mental signs heralding the approach of the spiritual dawn in the individual mind, "The coming of Christ's kingdom on earth begins in the minds of men by honoring God and sacredly holding His name apart from the names of that which He creates" (Miscellany, p. 225). Abraham, the "father of the faithful," did this to a great degree and was blessed in his obedience, hearing as he did above the seeming confusion of Babel, that city of many tongues, the "still small voice" of Truth calling him to the worship of the one true God. During upward and progressive steps in his passage from matter to

Spirit, which were attended by many proofs of God's loving-kindness to him, Abraham came to an hour of great human need, an hour in which he was about to receive a further impartation of the God-quality mercy.

Actuated by a mistaken interpretation of Spirit's demands upon him, amid contending human emotions, Abraham, about to offer up on the altar his most precious possession, his beloved Isaac, suddenly became aware of the constantly tender influence of divine Love upon his mortal sense. One loves to reflect on his awakening from the hard and cruel grasp of mortal mind to the nearness of divine mercy. "Go ye and learn what that meaneth, I will have mercy, and not sacrifice," said Jesus to his disciples. Abraham laid aside much self-seeking, which might have hindered his mission of preserving and committing to posterity the higher understanding he had gained of God's nature.

Throughout the Scriptures, safe from the ravages of time, this same unfolding idea of God's love and mercy for those who are obedient has been fostered in the hearts of men, until in Christ Jesus it found its perfect expression. Speaking to his disciples of those who had come before, Jesus said, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Christ Jesus was a true son in the kingdom of God. He taught and practised the spiritual laws of his Father's kingdom, leaving his example for all to follow; moreover, testifying to the working of the

spiritual leaven in human consciousness, until in some future time the understanding of his words and works would become the Comforter leading into all truth. Is not Christian Science proving itself to be the promised Comforter?

It is of great interest to note the Master's scientific explanation of the restoration of the right sense of God and man, resulting from the working of the spiritual leaven of Truth. Concerning the harvest time Jesus said the "Son of man," the true idea of God, would send forth reapers who would gather out of the world all that offended. Later, in explaining his parable to his disciples, he called the reapers angels. Christian Scientists have good ground for thinking that angels are God's messages speaking to men through the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for the study of this book inaugurates a purifying process which is making an irrevocable separation between mortal beliefs and spiritual ideas.

Jesus laid down his material sense of life that God's kingdom might come on earth, and he did this by yielding up all belief in evil as power. This spiritual sacrifice enabled him to discern the mass of mortal beliefs, and their subjective states called matter, as error, or tares, which he spared not. Jesus' ability scientifically to handle error as nothing, doubtless produced the mental clarity which unveiled to him God's perfect man where error's man seemed to be. The scientific rule for proving truth works both ways; an understanding of the truth of being

uncovers, rebukes, and casts out the lie about it, and *vice versa*, the knowledge that a lie is a lie leaves good in undisputed possession of the field.

Down through the ages, ever since Christ Jesus applied scientific treatment to error, the veil of belief in matter has on the one hand been growing thinner and thinner, while on the other hand the appearance called evil has seemed to assume greater proportions. This false evidence of evil, however, has not hindered the pure in heart from seeing God. In the fulness of time the rays of spiritual light pierced the veil of materiality at the point of least resistance, and history records that a pure-hearted woman became the Discoverer of Christian Science, which interprets the universal reign of God and His Christ.

Mrs. Eddy was the Founder as well as the Discoverer of Christian Science. Through her inspired thought the laws of Life, Truth, and Love have been reduced to human comprehension. Rules for acquiring a demonstrable knowledge of this Science have been elucidated in a text-book which all may possess, whose teachings all may put into practice as the ascent of the hill of Science is begun. Though the climb be attended with some slipping and clambering, the pilgrim will find that he is never without his guardian angels in the inexhaustible teachings of Science and Health. So compassionate is Christian Science that its text-book has a cup of cold water for every wayfarer; it has a spiritual teaching for every condition of thought, an uplifting for every be-

lief, a possible mental foothold for all mankind; in other words, there is milk for babes and meat for men.

When the laws of Spirit through Christian Science reveal to man the kingdom of God within him, there comes a wonderful upspringing into newness of life, a blissful response to an actuality hitherto dim and mainly regarded as almost visionary. As spiritual growth follows the advent of Christian Science, there is correspondingly laid bare—and, be it said, sometimes to the astonishment of the student—the impostor called mortal, material man. Paul had vivid language for his description, of this counterfeit parading as man and, what is worse still, pretending to be of God's creating. Paul calls him "that man of sin . . . the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Earnest students of Science and Health are awake to the need of cultivating an attentive and teachable mental attitude to all its statements. There are glorious explanations of the allness of good, but there is also an exposure of the total depravity of mortals' false beliefs, which must be manfully met and overcome. At every step the student finds that nothing less than absolute reliance on God's mercy and love will enable him to put on and effectively wear the Christian's armor, whereby to escape the fatal mistake of fighting error with error, for the Master declared that "all they that take the sword shall perish with the sword." It is not well to indulge the subtle

thought that some portions of Science and Health are more to one's taste than are others. Consciously to "abide under the shadow of the Almighty" includes at present a correlative recognition of the falsity of the claims of animal magnetism. Jesus taught his followers to watch and pray without ceasing, that the kingdom of God might inhabit their hearts. The beloved Leader of Christian Science taught and exemplified the same.

The writer, in closing, will venture to put into words a tender and sacred memory. On the occasion of a large gathering of Christian Scientists in Concord, New Hampshire, Mrs. Eddy allowed the word to be circulated that she would speak to those gathered at a certain hour in the

Christian Science Hall. The hour came, and the hall was filled by expectant students. Mrs. Eddy was there, seated upon the slightly raised platform. All waited. Mrs. Eddy's whole attitude expressed absence from the body and presence with the Lord. She seemed oblivious of material surroundings, and sat looking out, intently listening. After some moments the writer heard these words from her lips: "I will go." Immediately she arose, stepped into the aisle, and left the hall, with no adieu, no explanation, but evidently obedient to a heavenly order.

May we all listen until we too shall hear the angels sing, as they are always singing, "Glory to God in the highest, and on earth peace, good will toward men."

THE CAMERA OF GRATITUDE

ROBERT RAMSEY, M.B.

IN Science and Health (p. 250) Mrs. Eddy says, "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God." The value of this comparison is enhanced by considering some of the so-called physical properties of light. When a ray of light is stopped by a material body, it illumines and warms that body, but otherwise fails to express that body's identity. If on the other hand the ray of light is treated scientifically by means of a *camera obscura*, it can be focused, and will then give a picture or reflection of the object upon which it is directed. The accuracy of such a picture is judged through knowledge of the original or source.

Were a man to see such a picture representing his native city, he would mentally compare it with what he knows to be true. If he finds therein contorted houses and twisted streets, he is not alarmed for his city, nor does he rush out and insist upon taking material means for its support. He knows that the contortions are merely illusions produced by faults in the camera. He never for one moment supposes that the original needs rectification, neither does he believe that rectifying the counterfeit or picture would help the original; but he does know that the purer and more perfect the camera, the more closely will the original be reproduced. Should the picture suddenly disappear from the camera,

even then he has no fear for the safety of his city. In all these cases understanding delivers him from the fear which would have been induced had he accepted the testimony of sense-perception.

To investigate in detail the comparison of man to a ray of light, as taught by Mrs. Eddy, requires that the terms ray, radiant, focus, mirage, and the like, be examined in her various writings, which can easily be done with the aid of the concordances, and will richly repay the search. This will reveal that, like the ray of light, the human concept of man requires scientific treatment before the reflection of God is spiritually discerned.

The question then arises, How can the human concept of man be treated scientifically? What stands to man's consciousness in the relation of the camera to light? Mrs. Eddy has answered this question in Miscellany, where she says, "What is gratitude but a powerful *camera obscura*, a thing focusing light where love, memory, and all within the human heart is present to manifest light" (p. 164). Gratitude is that mental state which follows the recognition of the reality, ever-presence, and changelessness of good. This mental state is expressed in the activity of pure consciousness, and this expression is man reflecting God. Although this reflection may not yet appear in its purity, gratitude enables men to interpret that which does appear, through the understanding of reality. Jesus exemplified this gratitude at the raising of Lazarus.

The reason for the constant need to interpret the human picture is

that man is not God, and the human consciousness, like the camera, cannot focus infinity. Its human quality or belief limits it to finiteness, but the purity of the individual human consciousness is the measure of its unity with the divine Mind. In this way all that is real in this consciousness and its expression or manifestation, is directly governed by the divine Mind, and gratitude is the means of focusing this power on the immediate picture.

The mental picture formed by the human consciousness, and its projection known as matter, are the result of a limited temporal view of reality, more or less misinterpreted according to the state of purity of the consciousness involved. The seemingly continuous material expression, the space-time of natural science, is thus seen to be comparable to the pictures of a cinematograph. As in the camera pictures all distortions are illusions produced by faults in the apparatus, so in the visible world all inharmony is the projection of the illusion of limitation, or the so-called human element of the consciousness, the unreal concept of personal sense.

To correct the picture, however, inharmony not only has to be uncovered but it has to be destroyed, and this must be done by purifying the human consciousness of its self-imposed limitations. Inharmony must be removed as illusion, for reality itself cannot change, and therefore there can be no real inharmony. The human consciousness must form a new mental picture, which in a degree will be more like the real and less governed by personal sense. The all-important point is to gain that

practical knowledge of reality upon which the correction of the mental picture must be based.

All so-called mental healing which is not based on the knowledge of God as the only reality, may be likened to taking pictures with a defective camera and then altering them to what the person believes to be correct. This is trying to correct the projection of a faulty human consciousness with personal belief, and cannot produce good results. On the other hand Christian Science healing, based on the knowledge of God as the only reality, may be likened to correcting the picture by perfecting the camera.

God, good, being eternal and ever present, evil is simply a mistake. The human consciousness therefore is limited to the immediate picture, though it talks of past and future. This immediate picture, like that of the man looking at his native city in the camera, is not a fear producer to the consciousness which knows reality. A man's understanding of reality is in proportion to his ability to express it, and this practice is fully explained in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Taking God and His creation as the only reality, the student starts with the Bible and Science and Health to learn about God. He never attempts to build up a picture of God and reality from the basis of sense-perception, which includes both good and evil.

Suppose a Christian Scientist has a problem to work out: he knows that all which is true in the human consciousness, being the reflection of

Mind, must be perfect. Like the perfect camera, it can do nothing but reflect Truth; it can have no quality of imperfection to impart to the picture. Should he find other qualities claiming identity, he knows that they are temporal illusions, not to be found in the divine consciousness. He therefore refuses to fear them, or to believe that there is any power which can make them even seem to be a part of his consciousness. The false belief that God's ideas can be imperfect, being thus unbelieved, the particular illusion is scientifically unknown and so dies of its own falsity; while the inharmony which claims to be its manifestation ceases to be.

Thus is gratitude realized, and it lifts thought to the prayer of realization, "Believe that ye receive them, and ye shall have them," voiced by Christ Jesus. This kind of gratitude is bound to bring about a change in the picture, or rather by correcting the camera it causes a new picture to be projected which is more like reality. The recognition in individual consciousness of the perfection and wholeness of God and His creation, with the recognition that complete reliance thereon must meet every need, is the cause for man's gratitude. The expression of gratitude is the proof that the individual has gained this recognition, and as in apostolic times this baptism of the Holy Ghost always produces healing.

The human expression of gratitude, therefore, is no mere sentiment, but is the daily and hourly endeavor to know as also we are known. True gratitude, which is the only thing that goes from man to God, forms the circuit of eternal life. As

the return wire of an electric light forms the circuit and allows the light to shine, so the perfect camera of pure gratitude is essential to show

forth the truth declared by Mrs. Eddy on page 250 of *Science and Health*: "Man, the outcome of God, reflects God."

FRUIT THE ONE REQUIREMENT

HENRIETTA A. FIELD

"**I**T was easy enough to grow trees, —anybody could do that; but to raise lemons, and lemons that would keep,—that was a different proposition."

The place was southern California; the speaker, a man who had spent many years in the development of a large fruit ranch, and whose achievements in this line had given a wide reputation to the fruit bearing his label. The accomplishment of this had involved effort and sacrifice of a most strenuous nature: there had been nights of weary watching as the mercury slowly dropped, spelling possible disaster from frost; the hoping against hope that the rising wind might bring relief; then a hurried midnight call of the helpers with their flaming torches to light the waiting baskets of fuel throughout the orchard, since that alone would insure deliverance from the threatened danger. Besides this there was the expenditure of large sums of money for irrigation and other necessities; a bitter fight with the subtle enemy of rust that spreads its destruction so rapidly; the constant care of the lemons while they were being "cured" (ripened) by a process that produced a juicy fruit, prepared to endure shipping and to keep in various climates,—all this and much more had been the price paid for worthy fruitage.

Bits of the conversation had been

caught now and again by an interested listener, but with strange persistency they repeated themselves over in memory as the days went by, and compelled strong conclusions as to the one great requirement of life, as understood in Christian Science, and the price to be paid for its realization. Here we may with profit recall our beloved Leader's words on page 144 of "*Miscellaneous Writings*," written after the corner stone of the original Mother Church had been laid. She says: "As in the history of a seed, so may our earthly sowing bear fruit that exudes the inspiration of the wine poured into the cup of Christ."

It was easy to see the picture of shapely trees in their cool dress of living green, growing fair and strong amid the delightful surroundings, a sight good to look upon in that land of little shade. Was it not enough that these should be vigorously growing in that beautiful place and enjoying protection from frost and blight? Was not gratitude demanded for all these things, if one counted their blessings and realized how favored they were as compared with the poor pinched cactus and sage-brush in the dreary desert just beyond? But was there not a demand for something more than this?

"Not trees only, but fruit," the voice had said, for that was the only worthy return which could be made

to the owner of the ground. Then there came another vision,—the vineyards and olive orchards in that far-away land of Palestine; and walking among them was one of gentle mien, but clothed with divine majesty. As he interpreted to men the lessons gathered from nature, we can hear him saying, "Every branch in me that beareth not fruit he [the Father] taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Not alone luxuriant growth and foliage, but "fruit," and "more fruit."

Again, we hear the stern mandate of the master gardener as he says of the unfruitful tree, "Cut it down; why cumbereth it the ground?" Not self-perpetuation and advancement, but an unselfed consecration of every energy and activity of being to the reproduction in concrete form of the life divine, is the high demand made upon those who are privileged to grow in the sheltering care of Truth's vineyard. Hence the rigorous pruning and cutting down of everything which would occupy uselessly that precious, priceless soil of Truth.

In that tender story told by Isaiah of the Lord and His vineyard, we find the owner pictured as having carefully done all that could be done to insure fruitage, and then "he looked that it should bring forth grapes, and it brought forth wild grapes." The pathos of his disappointment over the failure, and its great injustice in view of all that had been done, are vividly depicted; but fearing lest any hearer should fail to grasp the full meaning of the symbol, the prophet goes on to make this definite statement: "The vine-

yard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry."

Thus it is clearly shown that in every age God holds His people responsible for fruitage; not for great material achievements, but for spiritual acquirements. He looks for "judgment"—for clear discrimination, a just decision, a lawful sentence—in all their relations with their fellow men. He looks for "righteousness,"—purity, uprightness, godliness,—a right reflection of infinite Mind. In other words, our heavenly Father looks for the reproduction of His own character and qualities in His children.

The divine Mind seeks a spiritualized consciousness that can discern and apply the truth to every-day problems in a practical way, and thus bring forth "the fruit of the Spirit." He expects the divine nature to be made manifest in the human experience of Christ's professed followers, even as it was in the life of Jesus. This is being "filled with the fruits of righteousness," as St. Paul says, and is the acme of all growth. Furthermore, it relates thought scientifically to the divine decree as found in the first chapter of Genesis: "Be fruitful, and multiply, and replenish the earth, and subdue it."

Such fruit will keep, endure through all the changing vicissitudes of time and place and circumstance, unmarred by rust or blight. It can be carried into every land or clime, into any home or any profession, and wherever it goes this fruit will refresh a weary world.

THE DAY OF DELIVERANCE

MYRTLE STRODE JACKSON

EVEN in these days of vivid happenings, the story of the little party of marooned antarctic explorers is one that brings a thrill to the heart and tears to the eyes, while the account of their rescue outfictions the most imaginative tales of modern writers. For months these men were to mortal sense existing on a narrow ledge of ice, scarcely able to move, and with hardly enough food to sustain life; but one man among them, the second in command, never gave up hope. With unfaltering trust in his superior officer, his courage higher than the heavy seas that lashed their rock, and his endurance firmer than the wrecked ship which bore that name, he encouraged and cheered his comrades through the long weeks of unimaginable suffering and privation, until one day, when their provisions were spent, when the fog was thickest and the cold keenest, suddenly through the driving mist appeared the hull of the rescue ship! Within one hour every man of them was on board and homeward bound!

This story of human fortitude and its glorious reward is not without a parallel in the realm of metaphysics. When Christian Science is first presented to people, sometimes they are so chained by physical disability, so weighted with cares and anxieties, so frozen by mortal cruelty, so starving for lack of love, that their state is like to that of imprisonment on a narrow ledge of ice in a polar sea. Sometimes, when these conditions are not at once broken but continue for weary months, they are tempted to

feel that Christian Science is failing them, that it will never heal them, and that the day of deliverance will never dawn. If in the long hours of trial these sufferers will but have faith, courage, hope, and endurance, assuredly one day, when perhaps error seems blackest, the rescue will come; Truth will break through the clouds of sense, and literally in one hour the diseases of years and the problems of a lifetime will fall away from them into the oblivious past, and they will stand upright and free, homeward bound for the heaven which exists for us here and now.

If any one could have told the antarctic hero, during the time he was unable to stretch his cramped limbs a matter of inches, that in February, 1917, he would find himself standing in Buckingham Palace, it would have seemed a fairy tale beyond all dreams of realization. In the same way there are hundreds of people whose lives have been transfigured and redeemed, in a manner proportionably as great, by the action of Truth, of scientific Christianity.

And why should we not trust this great, all-powerful, divine Principle of good, called God, who is always willing to save and deliver us from every ill? It is only our own changeableness and unbelief, and the unbelief of those around us, which seem to cause delay in realizing our perfect salvation. The declaration of the truth about God and man is a divine law which is scientifically bound to be manifested in results. It is impossible faithfully to adhere in

thought to the fact that man is spiritual and not material, that good is real and evil is unreal, and not to get a decided result in increased health and happiness as the evidence of such right thinking.

In the realm of physical science, if we put a kettle of water on a lighted gas ring and keep the kettle there and the gas lighted, it is only a matter of time until the water boils. We do not doubt it; we do not try to put the kettle out of the window or up the chimney if the process seems a little slow. We adhere to the laws which govern the boiling of water, and in time get the proper result. Now the law of Life and Love is a law far more unchangeable and unerring than even the most practical law of physics, and if we only patiently, quietly, consistently hold to this divine law in our thought, and turn neither to the right hand nor to the left, its operation is bound to be made manifest in the specific healing we need. If our environment seems discordant or cramping, we need to turn away from the mortal sense of misery and discomfort and to think of the "green pastures" and the "still waters" provided by divine Love, which are ever at hand. If our work seems burdensome and exacting and the very last kind of work we would ever have chosen to undertake, we must think of the real activity of God's ideas, each doing his own work in his own special place,—work that is so unlabored and so expressive of each one's capacity and individuality that it becomes an instinctive delight to perform it.

And so in every experience and department of life we need to apply

right thinking in order to be delivered from evil. Whatever is wrong with us, whatever needs healing, we must translate back into those spiritual facts and conditions which go to make up the ideal,—known to us in Science,—the state of perfection which constitutes the kingdom of heaven. We must then clearly grasp that as God's children we exist at this point of perfection, that we do indeed reflect it and experience it, and that there is nothing in all the wide, mortal world able to prevent our full enjoyment of that state of bliss and blessedness whereunto our loving Father-Mother God has created us. Then we must hold to these spiritual facts, steadily and unchangingly, until the errors which seem to imprison us fade away. "In quietness and in confidence shall be your strength," says Isaiah.

The truths of Christian Science are not like bottles of medicine, to be taken for a few days, and then if immediate healing does not follow to be thrown away as worthless and a fresh prescription started on. That which is true must be true from everlasting to everlasting. The great truths of Christian Science—its absolute statements concerning the nature of God and the nature of the spiritual man and woman whom God has created—are not at the mercy of the winds of mortal passion, the tides of fear, or the icebergs of cruelty and callousness. The truths of Christian Science are always above the storm, wholly apart from sickness and sin. They are always the same, ever present and available. The specific truth which we need to deliver us from our personal difficulty is

therefore ever present also. It has all power to deliver us now; it always has had. Desiring this truth is praying for it, and every earnest desire for it brings its realization nearer to us.

Mrs. Eddy speaks of the "absolute unreality of sin, sickness, and death" as "a revelation that beams on mortal sense as the midnight sun shines over the Polar Sea" (Unity of Good, p. 58). This thought of light at the hour of midnight should help us when the difficulties of the mortal sense of existence close in upon us in seemingly black darkness. The light is the knowledge of the unreality of whatever is unlike God, and the correlative knowledge of the reality or

truth of whatever is like God, and its assured presence and permanence. We need to hold firmly to this precious knowledge in the face of whatever seems to obstruct our highest progress. To our mortal sense of things nothing may apparently be happening; yet, unseen to us, the very Truth which we think so long in coming is already at work, governing, deciding, protecting, translating human circumstances into more harmonious grouping, until at last, all in one exquisite, Soul-filled hour, the full radiance of demonstration floods in upon us; we realize that the long days of waiting are over, and that our deliverance is a complete and accomplished fact.

OLD AGE OVERCOME

FLORENCE CLERIHEW BOYD

IN the seventh chapter of Exodus we read, "And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh." Eighty years old, and just beginning his life work! For it was after this that the signs and wonders were shown in Egypt, after this that the journey into Canaan was begun. To Moses the eighty years had been a preparation for that which followed. He had been constantly growing in the understanding of God and man, until he was fitted to receive the revelation of Horeb. Even then he could not at once carry out the divine purpose. There must be more growth, a closer union with God, a clearer understanding of the divine commands, and a more perfect obedience.

On page 244 of Science and Health we read: "Man in Science is neither

young nor old. He has neither birth nor death." Present-day views in general, however, still accord with the prophetic utterance which gives mortal man but "threescore years and ten," and holds that "if by reason of strength" it be extended to fourscore, he may die content. From childhood he is educated to believe that he has a few years of preparation,—the years of his minority,—then a limited number of more or less perfect vigor, followed by gradually lessening strength and intelligence, then decrepitude, and finally death.

To the extent that one supposes he has individuality and entity apart from God, and depends upon himself and others for his health, his success, and his progress, he fails. Because one thinks he has power, intelligence, ability, or good sense in himself, he expects to wrest from existence hap-

piness where others have failed; but so long as he believes in himself as a separate entity he will fail. When, however, one comes to know himself as reflecting the individuality, the intelligence, and the Life which is God, he will begin to manifest the health, happiness, and success which belong to God's children.

There once came to a Christian Science practitioner for help a lady suffering from some of the ills supposed to be due to advancing age. She told the practitioner that on her fiftieth birthday the minister of her church, an old family friend, had said to her: "Today you have reached the top of the hill. Tomorrow you must begin to go down; and at the bottom is an open grave." Immediately she began to travel toward this, keeping the fearsome picture constantly in her thought, getting nearer each year, as she supposed, to the bottom, and losing one after the other the blessings of health and strength, until Christian Science was presented to her and she gained a glimpse of man's immortality.

It is generally considered that progress toward the grave is the law of life, and therefore no resistance is made to it. All along the path, in fact, is this so-called law upheld by its victims. One says, "I am not so young as I used to be," or "I cannot expect to do what I used to do." Another says, "I have not many more years to live." All these things are frequently heard in daily experience.

Whence comes the state called old age? It comes from the innumerable sorrows and defeats, the illusions and disillusion of mortal existence, as well as from the indulgence of false

appetites and passions. Man seems to be born a helpless babe and to grow through childhood to maturity, middle age, and old age. Childhood is regarded as preparation; youth, as confidence and hope; maturity, an all too brief span of achievement; middle age, disappointment and discouragement; old age, defeat. It is the discouragements and defeats, no less than the meaningless victories, that usher in a hopeless, helpless old age, which says: What is the use of trying? I have struggled all my life, but fate has always been against me. What is the use?

It is not by giving in to such beliefs that man's freedom is won. Each and every suggestion to fall by the wayside must be trampled down. Christian Science teaches that freedom from the woes of mortal existence and from the effects of these woes is found in God, and it turns attention to man in God's likeness. Is God old? Recorded beside eternity how small a part of one's life is threescore years and ten. Not the first mile-stone! Man as God's idea must be incapable of decrepitude. He is the image and likeness of perfect Mind, the manifestation of everlasting Life, the expression of infinite, eternal Love.

To the Christian Scientist, who knows his real being as the reflection of God, are constantly unfolded the beauties of infinite Love. Life is to him not a series of trials, troubles, and tribulations, but a golden chain of opportunities to prove God's wonderful goodness and man's perfect dominion. Each day he knows more of God; increasing in understanding, he increases in strength; his dominion

is greater; he reflects more of power and activity, of Love, because he is more consciously in harmony with his perfect Principle. Each day coming nearer to the perfect manifestation of God, he can have no consciousness or cognizance of defeat or disaster. Ever seeking the kingdom of God and His righteousness, he daily demonstrates Truth more perfectly.

Is this idealistic or transcendental? No. It is the truth for each and every Christian Scientist to demonstrate daily as he earnestly seeks the kingdom of God. Each day brings its inspiration, its progress, its victory. Each year brings a greater understanding of the relation of God and man, and therefore its more perfect demonstration. Where then is the necessity for helpless old age? Age should be, and when properly

understood is, more full of power, wisdom, and victory than youth. Mortal existence is a constant experiment. Spiritual life demonstrates unswerving Principle more perfectly day by day.

Mrs. Eddy was nearing the fiftieth mile-stone when she took up her life work and began to preach the gospel to the whole world. Her life was a demonstration of the spiritual freedom to which one can attain here and now. She taught the world that, instead of losing one's faculties with the passing years, as one sees God more clearly his activity increases, his spiritual sense becomes more acute, his intelligent perception is greater. There can never come a time when God's man must go down hill. Upward and onward, through all eternity, must his way lie.

[Written for the *Journal*].

E'EN LIKE A CHILD

ETHEL BOWMAN RONALD

LIKE some small child who waking in the night,
Half dazed with dreams, dim phantom shapes espies,
Knowing one refuge only from his fright,
And groping toward it to his mother cries,—

E'en thus do I, when sometimes dreams of sense
Creep up, with vague imagined horror shod,
O'erwhelmed with fear, in human impotence,
Turn quickly to our Father-Mother God.

And like a child who finds his mother's arms
So warm, so dear, so safe from shadow things,
And laughs with her to see his wild alarms
Were nothing but a curtain's flutterings,—

I too would come to Thee, O Love divine,
Helpless myself, but sure of help in Thee.
And oh, how baseless seems that fear of mine,
As tenderly Thine allness dawns on me!

KNOWING ONE'S SELF

JOHN SIDNEY BRAITHWAITE, M.A.

KNOW thyself," that ancient precept described by an English poet as "the heaven-sprung message of the olden time," seems to acquire a new intensity of wisdom in the light of Christian Science.

The householder of Jesus' parable brings forth things new and old; and because the old is side by side with the new, both are enriched by this juxtaposition. It seems easy to say, "Know thyself," "To thine own self be true," and so on, but we want to be told how to do it, for when we look within at the complex variations and combinations of motive and thought which go to make up this entity called "myself," it seems practically impossible to be sure that one knows anything at all about it. The explanation of its inconsistencies, its follies, its sins, and particularly of its goodnesses, is altogether beyond us. Many give up trying and just drift, but more adopt the better plan of endeavoring to select as many of the good traits as possible, and then to cement the whole together with as much good nature as circumstances will permit, intermingled with the usual and supposedly inevitable degree of inconsistency.

The resulting "me" may present a more or less satisfactory exterior to the world; it may enjoy some popularity, some success, and may even seem to be contributing some definite accomplishment to the world's advance toward enlightenment and progress, but does it satisfy the demand "Know thyself"? Now Christian Science is in the world not to

destroy, but to fulfil the word of God; not to condemn, but to save; and therefore its answer to this question is characteristic. What it says in effect is that so long as one's concept of himself contains any erroneous notions as to what man is, he cannot know himself, simply because error is unknowable. But let one base his thoughts of himself on the true idea of man, God's image and likeness, and he begins to know himself. Therefore the injunction to know one's self sets us to work to distinguish between those erroneous notions regarding man which are everywhere prevalent and that true idea of man which was most perfectly exemplified in Jesus the Christ.

A man generally finds, to begin with, that nearly the whole of his thoughts about himself are bound up in those erroneous notions. He finds that he believes himself to be the victim of a number of inconsistencies, both in the matter of his likes and dislikes, and in his thoughts about health, supply, happiness, and so forth. The prospect of tackling such a confusion of thoughts and such a tangle of self-interest is almost overwhelming, and yet Christian Science is telling him that it must and can be done. Like the parable of the net that was cast into the sea, with its resultant draft of good and bad fishes, so the good thoughts must now be gathered into scientific demonstration, and the bad must be cast away. If a man is a collector of fine art objects or other rare specimens, he knows quite well that al-

though an imperfect piece may suffice for a time, yet as soon as he has the true and perfect specimen he will discard the other. St. Paul wrote, "We know in part . . . But when that which is perfect is come, then that which is in part shall be done away."

It is the desire really to know self that has brought this new discernment, and if one fails to take the next step forward, because of the supposed security of the mortal selfhood which he now thinks he knows, and his uncertainty as to the true idea of man which at present he but dimly perceives, he may extinguish that desire and henceforth be driven to repress it. This sense of mortal selfhood presents about the same obstacles to the student as the wilderness does to the pioneer, and not the least of these obstacles is a very natural reluctance to being thought a saintly or superior kind of being by one's fellow mortals. For instance, if a man leaves behind him indulgence in tobacco or alcohol, it is not an uncommon thing that he should have the remark made to him, "Have you no vices then?" and this, although not necessarily said in an unkindly way, generally implies that some essential feature of comradeship has been surrendered for a doubtful and shadowy virtue.

This is an old trick of mortal mind, amounting almost to the threat, If you think to leave me behind, I will make it very uncomfortable for you by putting you up on a pedestal so that men shall either worship you or else jeer at you. Paul and Barnabas experienced the inconvenience of this particular form of error at Lystra,

and only succeeded in dissuading the people from sacrificing oxen to them by running into the crowd and declaring, "We also are men of like passions with you." After that they had to face the other extreme and were cruelly stoned. But one who has found in Christian Science the freedom to shape his life after the true pattern, realizing the perfection and harmony of spiritual being, is unmoved by these phases of mortality. He learns that to know one's self does not mean to know a superior being, but rather the unknowing of an inferior sense of what man is, and the recognition in one's own consciousness of the true Christ-model of manhood already there, already perfect, already the expression of infinite Life, Truth, and Love.

It is noteworthy how tenderly Mrs. Eddy advises that this task should be undertaken. After declaring that this human self "must be evangelized," she goes on to say, "This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual" (*Science and Health*, p. 254). The real man is literally here now, and if we would really know self, we shall find that there is only the real man to know. Mrs. Eddy compares this mortal selfhood to a poverty-stricken stranger within our gates, and says, "Cleanse every stain from this wanderer's soiled garments, wipe the dust from his feet and the tears from his eyes, that you may behold the real man, the fellow-saint of a holy household" (*Retrospection and Introspection*, p. 86). Here is no doctrine of as-

ceticism or self-condemnation, but a tenderness comparable to that of the compassionate Saviour of mankind.

Mortal mind knoweth that its days are short, and so is full of fear. By such false arguments as those indicated above it endeavors to implant a fear of that which it most dreads, *i.e.*, a self-knowledge involving its own self-destruction. How may one best

combat those subtle attacks, which seem to occur only in weaker moments, and thus to set back the points so decisively won in those moments of clear thought after prayerful study? Down the centuries rings the answer, fortified by the utterances of the Nazarene Prophet and reenforced and explained by Christian Science, "Know thyself."

[Written for the *Journal*]

GREATNESS

SAMUEL JOHNSTONE MACDONALD

A FAITHFUL student read one night
The Holy Scriptures,—his delight,
His guide, his stay, his daily bread,—
And these words stopped him as he read:

"Thou shalt increase my greatness." Yea,
But what is greatness, who may say?
Can it be wealth or power or fame,
Or anything which men acclaim?

Is it that greatness hedged with caste,
Rank, pomp, precedence? Surely, passed
Are all these childish vanities;
And God increaseth none of these.

Thoughtfully then he viewed the night;
The skies were clear, but moonless quite;
Dull, dark, and helpless, there earth lay,
Awaiting the awak'ning ray.

Is not this my dark, helpless state,
Before earth's shadows deep abate
Beneath Love's rays of living light,
Which drive before them darkest night?

My greatness—is it not then plain—
Is to reflect Love's light again.
And daily making shadows cease,
My greatness thus He shall increase.

TRUE ABUNDANCE

ANNA SANBORN BROWN

JUST as all the terms used in Christian Science assume new meanings as our understanding unfolds, so does the word abundance take on spiritual significance as our thought ascends toward Truth. Has not many a student of Christian Science wondered why his constant prayers to lay off all his miserable poverty went so long unanswered? And has he not discovered on the mount of revelation that the only poverty there is, is a lack of knowledge of God, and the only abundance is abundance of spiritual riches?

Thus if one who understood this great truth should find himself without food in a desert, as did the Master, he would pray no doubt for his daily bread, not for an instant asking that material loaves be laid at his feet, but rather that he might have the bread of Life, the spiritual understanding which reveals God's presence and proves that His power protects, preserves, and feeds His own ideas. Such desire is true prayer, heard always of the Father, and in its ultimate it reveals that when God is understood human needs are met instantaneously, as Jesus gave example. As we turn then from our outward barrenness and seek instead to lay off our spiritual penury and the myriad clamps of limited thought that fetter us, we let go of the only hold that poverty has upon us and grasp the only true substance.

Poverty is of course wholly a human term, for in Science man is at the standpoint of receptivity, "a living witness to and perpetual idea of

inexhaustible good" (Miscellaneous Writings, p. 83). In reality this good flows eternally from the Father direct to His child; and thus it must follow that no circumstances, no classes or masses, brain power or position, can act as a law to affect in any way this heritage of man. One's receptivity to the truth constitutes its only open door, and the reflection of God in his thought, the spiritual qualities he manifests, alone determine its quality and quantity.

This law of directness—God's infinite goodness flowing straight to man—operates also to prove that no seeming dependence on persons can stop this flow of good. Love's gifts cannot be kept from Love's idea. Whatever the human ties seem to be, they do not in Science govern any one's abundance, and it is wholly one's own understanding of this, not another's understanding or his business ability, which constitutes supply.

So false is the human sense of abundance, however, and so well are its erroneous laws established in mortal consciousness, that it takes much spiritual growth and many specific denials of these false laws to break through their asserted power and to let into thought the truth about substance. To turn from the husks of material plenty and to hunger and thirst after righteousness is the first step in this freedom, for it lets in the Christ, and the Christ-idea kept active in consciousness will break down every barrier. It lifts out of the mere belief of law into the realm of actual law; it brings Principle to bear upon

every situation; it loosens the human classifications and limitations and establishes the great fact that possession is spiritual understanding.

Abundance then is an idea of God imparted to one as he is spiritually ready to perceive it, and when understood by the expanding thought it acts as a law invincible and invulnerable in every situation. It externalizes itself in outward supply by dislodging the beliefs of lack. Through its purifying processes it wipes out of a situation fear, dependence, indecision, dishonesty, self-aggrandizement, trickery,—all shades of erroneous thought which would control and obstruct,—and it establishes instead the activity of divine law.

There is, it is true, a belief of abundance just as there is a belief of health, but this the Master explained away for all time in the parable of the man of many barns and in the incident of the rich young man whose spiritual poverty is laid so pitifully bare that he who runs may read. The things which God hath prepared for them that love Him mean just one thing to the right thinker, the spiritual dominion and joy of understanding God aright. Whatever the outward manifestation of supply may be, it is never mistaken by the true Scientist for the real possession, the scientific knowledge of God as substance. Just as abundance is an idea of God, a quality of Spirit, so is its presence in the consciousness of true man a wholly spiritual thing.

As we perceive this truth we are not led into but away from foolhardy steps which would fill today with a

reckless sense of plenty and tomorrow with a sense of lack. Such steps are but the trickery of error. True demonstration makes stable our sense of supply and leads us into ways which would fulfil rightly all human obligations. It develops discretion and temperance in business, refines our sense of honesty and justice, substitutes true generosity for false, and clothes all with love.

The alert right thinker takes into the business world that spiritual discernment which perceives the true and recognizes the false, even to the discernment, it may be, between him who calls himself a Christian Scientist but is not and him who has an established sense of true integrity and right business ethics. One deceived through his own snap judgment of character need look most to himself and to his own lack of spiritual intuition rather than to waste time condemning the one who wears his colors falsely. The demonstration alone of the Principle of integrity, not merely its name, should be an open sesame to the spiritually alert. Though Judas was one of the twelve he never deceived the Master, who looked beneath the surface and saw the error hidden from others.

It is the Christ-mind expressed in spiritual qualities which constitutes scientific protection; it is one's own acts which one must measure by the plumb line of Truth, and when things go wrong the acid test of the golden rule applied to one's thoughts and deeds will usually reveal the reason for failure. The children of God do not have to "make a living;" as they reflect the Life divine they reflect the living. The essence of this living

is loving, and it leads into right and satisfying human activities.

Giving and receiving when spiritually understood are one, for man does not absorb good but reflects it, and scientific giving means scientific reflection. Thus it is wholly spiritual, and is one with love, selflessness, and wisdom. The life of the Master evinces priceless illustrations of true getting and giving, that is, of scientific abundance. To him such abundance was synonymous with spiritual power; and that marvelous understanding of Principle which could multiply matter and make the few loaves and fishes feed the multitudes, was there because of the outpouring of love and understanding upon all mankind. No self was there. The tender compassion which reached out to meet the need of thousands of strangers who were "an hungred," and could invite them to his table of spiritual riches, was concomitant with his power to feed them. To his clear sense there was not just enough; there was abundance, and the twelve basketfuls left over were part of the demonstration, a complete putting off of all thought of limitation for the limitless supply revealed to spiritual understanding.

Jesus was teaching the people a lesson of God's bounty, not his own. They were not sharing his outward plenty, but expressing their own abundance through his right perception of man's divinely bestowed capabilities and possibilities. As the sense of limitation was destroyed this was reflected upon them. Perceiving this we see with clearer eyes the force of our Leader's words, "Giving does not impoverish us in the service of our Maker, neither does

withholding enrich us" (Science and Health, p. 79).

As it is then with receiving, so with giving,—we manifest it as we grow like the Christ, as we express spirituality, consecration, and that outpouring of affection which will not be stayed. Such qualities find expression in an atmosphere of freedom and love in which the possessor moves and imparts freely and wisely, knowing the presence of the one Giver. The sense of material giving, of accretion, fear, indulgence, inertia, may all rebel against this true imparting; but once they are conquered, the truth expands in thought and is expressed in the joyous contemplation and radiation of spiritual blessings and in richer experience along all right lines. He who has it is taken out of material activities into those more spiritual. As self is laid aside and the true man is revealed, then are many things "added unto" him,—friends, unfoldment, health, bounty, together with the constant realization of God's presence and needs spontaneously met.

What then is true abundance? Is it not the understanding of spiritual realities, in the presence of which the human sense of need falls away? Does it not reckon only with the things of Spirit and not with human conditions? It is that possession alone which thieves (fraudulent carnal beliefs) cannot break through nor steal and of which the grave cannot rob man, for it is spiritual in quantity and quality alike. It is the real man's perfect equipment, his heritage throughout eternity. It expresses his fulness, his protection, yea, the immeasurableness of God's boundless love for all His children.

WHO ARE THE POOR?

CAROLINE A. BALY

CHRIST JESUS' pronouncement, "Ye have the poor always with you," has sometimes occasioned confusion of thought on the part of Bible students, the inferred pessimism being so at variance with the hopefulness of the gospel of good tidings. There is needed, however, a sense of proportion in order to comprehend the relative value of wealth and the wider significance of poverty in their relation to eternal life. From the metaphysical standpoint the possessor of vast material riches may be the poorest of the poor, as Dives began to realize in his mental transition from ease to dis-ease, from pride to lowliness. The man who gains millions in a financial gamble shuts the door toward true riches in his own face, for the lust after gold is the most corrosive and merciless of all mortal sicknesses. That Cræsus is indeed a beggar whose millions cannot command health or happiness.

In passing frequently through a large industrial suburb the writer has noted the yardless, unattractive terraces in which the workers and their families live in order to be near their work; yet in the fashionable suburbs the employers' magnificent empty mansions cry aloud in their poverty, one of the many warnings still unheeded by the brothers of Dives—as by himself. That man is but a pauper who knows enough to gain wealth, place, and power and yet lacks the spiritual comprehension as to the true source of wealth; and those who delight in building larger barns have yet to learn, as some one

has well said, that "money can purchase everything but happiness; open every door but heaven's."

The many who so readily condemn the rich simply because they are rich, fail to comprehend that it is the love of money which is "the root of all evil;" and here again is needed a right sense of values, for surely God would not have endowed Solomon with great riches were they inherently evil. Both wealth and poverty are tests of individual character, and Solomon, whose wisdom and wealth were the wonder of the nations, awoke to the true appreciation of riches only when he realized that every material possession is "vanity and vexation of spirit."

The notion that a class which bears the outward stamp of poverty is really indigent, is often proved erroneous when at the demise of a slum dweller a search results in the disclosure of large sums of money in strange hiding places,—a further proof that both wealth and poverty are purely mental conditions. If there were maintained in industrial conditions a right adjustment of the relative value of capital and labor, charity would be supplemented by equity, and philanthropy so called would recede into the background, for charity unsanctified by love is after all largely suggestive of insult, and to the self-respecting man this sort of charity is abhorrent. The unholy contrasts between poverty and wealth when traced to their noumenon are but differing phases of the fear which governs all material sense

of demand and supply, and so long as men continue to desire material wealth for its own sake or for its seeming power, these incongruities of rich and poor, high and low, will obtain in mortal experience.

The occasional ignorant criticisms regarding the wealth which flowed unsought to Mrs. Eddy, are being silenced by the daily increasing proofs of the purity of her exalted purpose. Her success was but the result of her selfless desire to bless all mankind, and—as it will ever be—her sanctified service for God and the right was rewarded in the abundance of all that was necessary to establish the true religion of Christ,—her munificent legacy to a waiting world. The only reward she craved is voiced in her Message for 1900, where, referring to the innumerable letters of gladness from those who had through the study of Science and Health received and regained a Bible which they could accept as their guide to eternal life, she says (p. 7), “This is my great reward for having suffered, lived, and learned, in a small degree, the Science of perfectibility through Christ, the Way, the Truth, and the Life.”

The many branch churches and societies the world over, the periodicals, including the daily newspaper, are increasing witnesses to the inestimable value of Mrs. Eddy’s consecrated endeavors. That she waited for the propitious time at which to launch *The Christian Science Monitor* is another of the many proofs of how our Leader waited on God and sought Truth righteously before formulating any desired action. Her wisdom in this connection is exemplified by

the encomiums now coming from fair-minded newspaper editors as to the intrinsic worth of this notable daily newspaper.

The millions who through Christian Science are awakening out of mental and spiritual penury, recognize more gratefully every day how poor indeed they were before Mrs. Eddy put into practical form the now enlightened phrase, “To the poor”—the famishing receptive heart—“the gospel is preached.” She fed the hungry with that which satisfieth. For ages mortals have been groping in the dust heap of matter in order to increase their worldly possessions. It is however apparent that each individual Dives must, when called upon to render an account of his stewardship, awake in the furnace of retrospection to a realization of the abject poverty of those false gods after which he had so frantically sought, food only for the corroding rust and moth of vain regrets, that Nemesis of every lustful desire.

In the spiritualized sense of the “Word” the students of Christian Science are in possession of an inexhaustible gold mine out of which they may draw at all times the real and substantial riches of eternal good. No longer need they rush after the evanescent allurements of material accumulations as pictured in Revelation, where we read, “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art . . . poor, and blind, and naked.” Rather do they work, watch, and pray to have the right to say with the Wayshower, “The prince of this world cometh, and hath nothing in me.”

INTELLIGENT DECISION

JOHN L. RENDALL

IN the ordinary experiences of life individuals are sometimes called upon to make quick and prompt decisions on important matters. The tendency oftentimes is to defer action or to waver between conflicting opinions. It is at such times that the value and utility of Christian Science is exemplified in its teaching that man "reflects spiritually all that belongs to his Maker" (Science and Health, p. 475). This must include the further fact that man reflects intelligence, which our Leader defines on page 469 as "omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God."

When the necessity for an important decision presents itself the Christian Scientist turns spontaneously to God, infinite Mind, and realizing that omnipresence is a quality of Mind and that it is expressed and reflected by Mind's idea, man, he can know what he needs to know in order to decide any and every question quickly, rightly, and in accord with right reasoning. The outcome of such a decision must necessarily be good, because the elements of the human will are eliminated, and because man, reflecting intelligence, must necessarily reflect all that intelligence includes.

Omniscience knows all there is to know; omnipresence necessarily fills all space; omnipotence possesses all the power there is or can be. Then there is no time, place, or opportunity for the exercise of the belief of

power in evil or error, for evil is ever non-intelligent, the opposite or absence of that which is the "primal and eternal quality of infinite Mind." There are many instances in Scripture which serve to illustrate the importance of intelligent decisions. In the eighteenth chapter of I Kings we read: "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." It was not until Elijah had proved the omnipresence and omnipotence of God that "they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."

There are times when indecision may seemingly intrude itself upon one's thought. At such times it is well to heed the admonition given by James: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." A "double minded man" may be defined as one who believes in minds many, in minds separate and apart from God. He believes that he himself possesses a mind susceptible of entertaining both good and evil, both success and failure, both health and disease. From the Christian Science standpoint there is no such mind; therefore, to those who understand the truth, the belief in such a mind cannot substitute itself

for man's right mental volition, claiming intelligence, power, and action where there is none.

We read in Numbers that when the children of Israel were sent to investigate the promised land they allowed fear and discouragement to deceive them as to the nature of the land and as to that which it contained by way of good. As a result they brought back an adverse report and were obliged to wander in the wilderness forty years longer. The elements of fear, doubt, and discouragement are part of the false sense entertained by mortals which would if possible prevent quick and intelligent right decision. These elements of mortal thought are non-intelligent because not of God, and therefore do not belong to man, God's idea or reflection.

Again, we have St. Paul's experience with Felix, as recorded in the twenty-fourth chapter of Acts: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." We do not read that this convenient season ever came. That which would plunge mankind into the valley of indecision is lack of confidence in God as infinite Mind and in man as reflecting the intelligence and activity of this Mind, with "all that belongs to his Maker."

The importance of intelligent decision is apparent in every walk of life, in every avenue of experience. It determines the matter of health, of right progress, of prosperity, of success. Our Leader says, "To decide quickly as to the proper treat-

ment of error—whether error is manifested in forms of sickness, sin, or death—is the first step toward destroying error" (Science and Health, p. 463). Every problem which is presented to thought is obviously mental. Its correct, perfect, and harmonious solution is necessarily through intelligent right thinking. Man has the right, the ability, and the power to think intelligently on every question. Then he possesses within himself, as his God-given heritage, the ability correctly to determine every issue. It must be seen that in intelligent right decision there is no hesitancy, no wavering. Rather is there confidence and absolute faith in the outcome, which in accordance with the activity of God's laws is already determined. This is illustrated in the marvelous wisdom of Jesus' replies to his opponents on every occasion.

The attitude of doubt or fear would, if allowed to obtain foothold, rob mankind of the legitimate fruits of honest endeavor. It would frustrate one's every effort and entail failure and distress. Doubt and fear are therefore excluded from thought if the decision would be a right one. When a decision which accords with intelligence is arrived at, then one should stand fast, "nothing wavering," for error would if it could reverse every right decision and thus bring about discord and confusion. It is at this time that the Christian Scientist needs most positively to know and to understand the nearness and allness of Mind, the ever-presence and all-power of infinite Love. This is his sufficient protection and his unfailing guide.

SYMBOLS

ELSIE M. MAC KAY

TRUE inspiration may be conveyed by a symbol if one will but look beyond and see the divine idea typified. When this broader view of symbolism is adopted, and the spiritual vision is enlarged and cleared by the animus of truth, material objects visioned or conceived by mankind are taken as symbols of divine ideas in the spiritual or true creation.

In the Glossary to "Science and Health with Key to the Scriptures" Mrs. Eddy gives the symbolic definitions of many names of persons and objects, definitions which help in the study of the Bible to uplift thought from the narrative or the parable into the higher spiritual signification, and thus to develop the inspirational understanding which clears away the mortal concept to make room for the healing truth. In the words of one of our hymns, "As we rise, the symbols disappear" (Hymnal, p. 194). As we rise to a clearer spiritual viewpoint and realize the allness of God, we shall need no symbols of worship, but will worship God "in spirit and in truth," as Jesus said to the woman of Samaria, and "in the beauty of holiness," as sung in the Psalms.

The ancient Hebrews worshiped God without symbolic rites (the only exception being the sacrificial offering to typify gratitude or repentance) before their removal into Egypt, where the numerous gods were symbolized by carved figures and even thoughts were written symbolically and by hieroglyphics. The many

years in the midst of this nation undoubtedly left their impress upon the Hebrews; yet their own religion, which taught them to worship the one God with simple ceremonies, remained uncontaminated by these impressions until after the eventful journey to the promised land was undertaken.

Through his education and environment in Pharaoh's household Moses would naturally have engrafted in memory these symbolic impressions; yet we may confidently assume that his mother's evidently faithful instructions in her fathers' religion, while acting as his nurse, thoroughly instilled the Jewish ethics which later, with his forty years of solitary contemplation while tending the sheep, fitted him to listen to and obey the divine commands. But that later impressions influenced him in the adoption of the symbols used in the great journey, and in establishing the tabernacle with its rites and ceremonies of worship, is evident.

Many symbols are mentioned in Holy Writ. The ark of the covenant may be cited as chief among these, although Aaron's rod and that of Moses were used as symbolic of God's power before the ark was built. Moses himself was depending upon the divine Mind for guidance, but these symbols were used to exact obedience from a whimsical, perverse, and sometimes ungrateful multitude of people in their flight and struggle through the wilderness. Object-lessons were apparently needed to aid in uplifting the thought of the people from their sordid surroundings, and

to act as a constant reminder of the succor which the Almighty had vouchsafed them in the past.

When the Israelites suffered from the bites of fiery serpents, which but typified their sins, Moses was impelled to raise aloft a brazen serpent as a symbol of the true idea, to uplift their thoughts and destroy the fear that bound them through contemplation of the sinful concept and its poisonous effects. The uplifted, obedient thought is always a clear channel for the healing truth. Mrs. Eddy explains this true idea on page 515 of *Science and Health* when she says, "The serpent of God's creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for Love's ideas are subject to the Mind which forms them." The explanatory phrase which follows, "the power which changeth the serpent into a staff," is a reference to God's command to Moses, who had fled in fear, to go back and take up the serpent. So when any false concept tempts one to fear, by handling it scientifically the true idea of the symbol is discerned.

The ark typified the spiritual covenant of agreement and promises between God and His chosen children,—the agreement that implicit obedience by the children of Israel would bring a fulfilment of all God's promises of deliverance, protection, and loving supply. The history of the travels of the ark, and the miraculous power that seemed to invest it, established its divine inception. It featured as the most important symbol in the history of the Jewish religion for many centuries; but its final fate is as yet unknown. So long as

it was revered merely as a symbol of the covenant, and the one true God was worshiped as the source of all power, its presence brought a blessing; but when the superstitions and false beliefs of other nations were accepted, causing a backsliding in the true worship, the ark seemingly lost its power to bless.

In I Samuel is an account of a battle with the Philistines in which the Israelites, who were losing, suddenly remembered the ark and sent for it; but looking to the symbol for help instead of to the divine source, they lost the battle and also the ark. But the ark had been so associated with the many victories of the Israelites that to the Philistines' superstitious sense it was vested with such miraculous power as to inspire fear, and this very fear caused the ark to become a menace, with plagues, ruin, and death following its wake, until in desperation it was returned to the Israelites in a marvelous manner and blessed all who obeyed the spiritual idea which it symbolized.

After the crucifixion of Jesus the crown of thorns and the cross became the symbol of the Christ-spirit, typifying the earthly burden to be borne, suffered, and laid aside before the crown of life eternal would be made manifest. This symbol is revered in accordance with one's spiritualized thought. To the mind steeped in ignorance and superstition the belief of its inherent power has induced a blind faith that even a bit of the cross on which Jesus was supposed to have been crucified has power to heal,—a power that seems to exist in proportion to the petitioner's credulity.

As, however, thought is educated by the spiritual elucidation of the Scriptures, through knowing that "the things which are seen are temporal; but the things which are not seen are eternal," the vision becomes purified and enhanced, and we begin to realize dimly the glory and majesty of the wondrous spiritual ideas which material things so imperfectly symbolize. Reading John's revealed vision of the holy city and the prophecies of the ancient seers, we can appreciate the symbolic revelation; and the visions they inspire, although tainted and dwarfed by our present material conceptions and environments and past educated beliefs, supersede any earthly dream that poet can sing of or artist paint. Yet even these rarefied promises we know full well can never outline the glories prepared for those who love and obey God's commands.

When the sincere seeker for Truth, or Life eternal, is enabled through the study and application of Christian Science to discriminate between the mortal man and the perfect God-idea, he discerns that the mortal concept is but the symbol of the true man; and with this recognition belief or trust in the reality of any power in this symbol is transferred to the spiritual idea. As thought is clarified, the belief or trust ascends to its source, the divine Mind, and the Christ-promise of the Comforter who "shall teach you all things" is conceived. In time the new birth is consummated, to develop and grow into the image of the one "altogether lovely" and wise and just and true.

On page 512 of *Science and Health* Mrs. Eddy writes of these symbolized

blessings: "Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics. Their individual forms we know not, but we do know that their natures are allied to God's nature; and spiritual blessings, thus typified, are the externalized, yet subjective, states of faith and spiritual understanding." As thought is uplifted and purified by this exalted vision, the symbol or mortal body grows more perfectly toward its idea and manifests more harmony in every way, until even the possibility of Elijah's exaltation and Elisha's vision of his ascension seems not incredible to one who has proven the power of God in lesser issues.

Although Jesus worshiped in the temple according to the rites and ceremonies of the Jewish religion, and even suffered himself to be baptized by John in the river Jordan, also kept the feast and fast days, and used bread and wine as an object-lesson at the Last Supper, yet his teachings and his healing works were entirely devoid of symbolic accompaniments, for the one instance of the clay and spittle used on the blind man but typified Jesus' contempt for the dust of false belief, and his command to wash it away implied the cleansing necessary to receive the healing truth. His words, "Suffer it to be so now," at his baptism, and his careful exposition of the typified meaning of the bread and wine, proved his desire for his followers gradually to excise all symbols.

The early Christians and ante-Nicene fathers followed this simplicity of service until the rites and symbolic ceremonies of Roman paganism were inculcated and became the dominant features of ecclesiasticism. Later the truer faith was revived by Protestantism, which adopted a plainer garb, emblematic of the meekness and humility of the Christ-teaching with its greater sincerity and earnestness.

Every step above the symbolic has been reviled, criticized, condemned, and persecuted by those clinging to materialism. Christian Science in making another step upward has met the same fate. But Mrs. Eddy's followers grow to love the simple truth, "uncontaminated and unfettered by human hypotheses," learn to know it is "divinely authorized," as we read in the Explanatory Note of *The Christian Science Quarterly*, also to love

the silent prayer and the spiritual communion. Although the "temples made with hands" seem necessary at the present epoch as a symbol of the church triumphant, Christian Scientists are eagerly building their temples in Truth and Love, so that when the vision is cleared and the symbols disappear, nothing will be lost but the eternal will be gained.

The simplicity, perfect order, and harmony of the services in the Christian Science churches are almost invariably commented on by visitors from other denominations and assemblies. The peaceful calm demonstrated becomes a blessed balm to the weary ones tired of soulless ceremonies and empty rites and of the turbulent experiences of worldly pleasures; and one hungering and thirsting after righteousness will seek and find the fount where spiritual sense is satisfied.

LAW AND ITS APPLICATION

DANIEL D. CALKINS

IT has been truly stated that all logic to be logical must have a basic or fundamental truth as its foundation. To reason correctly we must start free from error, for if the premise is faulty, our entire reasoning is without foundation in fact or structure. Christian Science, in order to be what Mrs. Eddy has so properly called it, must be founded upon unvarying Principle, or it can in no sense be scientific. Unvarying Principle is expressed by law, and law in its highest sense is a rule of action which is obligatory. We arrive at this definition of law only when we know that it is an expression of an underlying and all-embracing

infinite intelligence, and this intelligence Christian Science denominates as God. So to start right or logical reasoning we must always start from the premise that God is.

Because there are those who deny the very existence of God, there are some who will at this point say, "It is all right to make your start there, providing you can prove your assertion that God exists." We may recall what the Master said to the followers of John the Baptist, when they were sent to him to inquire if he was the Messiah who was to come, "Go your way, and tell John what things ye have seen and heard," and similarly reply to the doubting thought.

Law, as has been stated, is a rule of action which is obligatory. If we look off into the unclouded night we see law applied, and even to our limited senses we know it is universal. There is no chaotic condition existing there; all is harmony of action. The celestial bodies revolve continually and perpetually in their perfect orbits, governed by law universally applied and enforced. We feel no fear of anything happening to disrupt that perfect plan which we behold, nor do we doubt its continuous and perpetual operation. Then let us ask ourselves: Whence comes this law? To what is it applied? How is it maintained?

The answer to the first question is similar to the one that the followers of John took back to him, which must have been that the "works" the Master did could only be done because he expressed the will of God. In this case the law must have been created by infinite intelligence, and must be held, expressed, and applied by that intelligence, which is omniscient, omnipotent, and omnipresent consciousness, or Mind. Therefore the law and the power which expresses it are necessarily inseparable. So, by the same line of reasoning which Jesus of Nazareth employed in the answer sent back to John the Baptist, we arrive at our conclusion: we know that God exists because we know that law exists.

To the second question, To what is it applied? we must answer that the expression and the operation of the law require an additional fact,—something permanent and perpetual to be governed by it. We therefore accept the statement, as set forth in

the first chapter of Genesis, of the divine creation as being spiritual and perfect; for given the law, we must have that which is as perpetual to be governed by it. In reality the creation as set forth in Genesis is simply a statement of a fact which has had existence always. Correlative to that is the following by Mrs. Eddy: "The universe, inclusive of man, is as eternal as God, who is its divine immortal Principle" (*Science and Health*, p. 554).

The result of this reasoning clearly brings us to the acceptance of the divine Principle—denominated Mind, God, by Christian Science—as the underlying reality of all being, and of His expression as the reflected expression of divine reality, created, maintained, and operated by His will. The governing law of the universal divine Mind, impartially expressing itself through its ideas, brings forth the understanding that this law is the law of Love—Love without preference, that is, perfect Love. So the operation of law in the spiritual universe, including man, is governed by perfect Love.

And so to the third question we answer that an infinite intelligence which is the creator of all, is by the very nature of things also equal to the governing and supplying of all that is needed to maintain this creation. Christian Science healing is the application of the law (the rule of action which is obligatory) to the misconceptions of the so-called human mind. Man is recognized in Christian Science as the expression of perfect Principle, and is of necessity as perfect as that which he reflects or expresses. The work of

healing is the work of removing from the thought of the patient a belief in something which he thinks is so, but which in the light of Truth is not so. What would be left if step by step we eliminated from thought evil of every nature or description?

In the last analysis this is the work that all Christian Scientists are engaged in, for evil, error, has no real entity in Christian Science, and as it is eliminated the truth is naturally recognized as having always been the underlying reality,—not something which exists in a far country, but that which is and always has been present. If we have not recognized this as a fact, it has not been because good has been absent, but because mankind have made a reality of something which did not exist. If we try to solve a problem in addition by using an imperfect or wrong rule and so continually get a wrong answer, this in no way affects the right rule and the right answer, both of which were existing during the time we failed to use them.

It rests with each of us to learn, understand, and apply to our daily problems the method set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the same accuracy as the mathematician applies the rules of mathematics. To the student who is a beginner this may at first seem difficult, but to the earnest student, who works diligently and honestly, the rules are discernible and applicable. They are spiritually stated, however, and there must be spiritual discernment in the consciousness of the student before he recognizes them. This is surely as it

should be, for the letter of Science alone does not convey the healing truth. In the same way spiritual understanding and right reasoning are necessary in healing. Mrs. Eddy says: "Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (Science and Health, p. 496).

The hardest thing for the materialist to do is to eliminate self-importance from thought. To step aside and view himself impersonally, to come to know that the person filled with false beliefs which he has called himself is all false, may seem to him as if he were losing his personality and that Christian Science is asking him to become a nonentity. Now let us go back to our premise and view man from this standpoint. We find that God created everything, and as His creation expresses the perfect Mind, we find the man of God's creating a perfect spiritual man.

Let us correct all false beliefs respecting God, man, and law, and replace them with the spiritual facts. Let us eliminate that to which we have clung, but which has never benefited us, and try something else; and even though the promise that Christian Science holds out to us may seem too good to be true, let us give it a fair trial. To the one who is satisfied with himself, Christian Science makes no appeal; but to each one who is looking for something better, it holds out a beckoning hand to lead to all good.

PROGRESS OF CHRISTIAN SCIENCE

THIRD CHURCH OF CHRIST, SCIENTIST, NEW YORK, N. Y.

IN considering the waymarks of the spiritual growth of Third Church of Christ, Scientist, New York City, it is gratifying to note that there has been a steady gain in the understanding of opportunity for greater usefulness in the field, a recognition of surrounding conditions outgrown, and lastly the necessity of establishing a building fund as a basis for a permanent home.

In November, 1891, eleven persons who were earnest students of Christian Science began to hold regular services at the home of one of their number on West Fourth Street, one of the oldest districts in New York City, known as Greenwich Village. Mid-week meetings for study were held at the home of another student up town. At this time The Christian Science Publishing Society was furnishing Sunday schools throughout the field with lessons on the order of the International Bible Lessons, using their Scriptural references and adding references from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

In 1892 a room was secured in the Hamilton Bank Building on 125th Street, and in 1893 a larger room in the same building provided more comfortable accommodations for this band of consecrated, earnest workers. At this time too a Sunday school was started, and it has steadily grown in the understanding of Truth and Love. Its ever ready and generous response is an inspiring and helpful addition to the church organization, and many important church activi-

ties are the outgrowth of the Sunday school work.

When the Bible and Science and Health were given to the entire field as its pastor, this small group of students organized as a church with thirteen charter members, known as Metropolitan Third Church of Christ (Scientist), New York City. This act was consummated by a state charter in December, 1895. The following year forty new members were added, and in August, 1896, a change was made for the church services to the then attractive and more commodious assembly room in the Elherslie Building on 126th Street, the reading room remaining in the Hamilton Bank Building until 1897. Evening service in addition to the morning service was instituted at the time of this change, and was devoted to a testimony meeting in place of the usual mid-week meeting.

In 1899 the numerical system for designating branch churches was adopted, and this church at once changed its title to Third Church of Christ, Scientist, New York City. Our Leader's reply to a note written her at this time is a tender commendation, so characteristic of her whom we love and revere:—

I note what you say about Third Church. "Three" is a sacred number in our calendar.

With the steady growth in membership the members of Third Church recognized the necessity for a permanent church home, and it was decided to purchase the former edifice of the Harlem Presbyterian Church on 125th Street. The obligation of

\$174,000 was assumed by a membership of only one hundred and thirty-five, but a building fund which was started at once has promptly met every demand, and the present state of prosperity of Third Church would seem to indicate that this important step was wisely taken. In addition the members have responded generously to calls from other fields.

The first service in the present church home was held in August, 1905. Our Leader's message at this time is significant of her loving trust in the obedience and loyalty of her followers in this branch church:—

Third Church has already received my blessing.

In reviewing the history of branch church work, those whose privilege it is to have this task in hand must be conscious of the labor of wisdom and

love in the constructive work of pioneer church building. The wonderful foresight and protection which accompanied every movement in these earlier days must be recognized. The rule of obedience to Principle then established, has laid the foundation for church organization that is without a parallel in history, and that is bound to stand as long as church organization is necessary. As we read of each little band of chosen workers,—for chosen they were or they could not have stood,—starting out to give Christian Science to the world in their local fields, there is a renewal of heartfelt gratitude to our Leader for her pure, consecrated life, that continually proved the truth of Christian Science for the handful of her followers in those days, and for all mankind today.

FIRST CHURCH OF CHRIST, SCIENTIST, BUCYRUS, OHIO

THE work of establishing a Christian Science church in Bucyrus was commenced in the year 1894, when a student from another field came to help build up the work of Christian Science in the state of Ohio. The foundation of this church, as it must always be of every Christian Science church, was the healing of the sick and the sinning. Sometimes the way seemed long, but literature was distributed, healing work was done, and in January, 1898, the need for regular Christian Science services became apparent. There were only a few earnest seekers, so the services were held at private homes until the following September. The attendance having increased, Odd Fellows' Hall in the Fisher Block was at that time rented for Sunday services.

Feeling the need of more systematic work, the church was organized on the 18th of February, 1900, with thirteen charter members. A Sunday school was also organized and a reading room was opened at 218 South Poplar Street, where those hungering and thirsting after the truth might be filled. Sunday services were continued in the Fisher Block until June, 1901, when rooms over the First National Bank were rented, one for the reading room and the other for the church service. These rooms were occupied until the 14th of May, 1916, when the new church was opened.

The need of a church home was felt for a number of years before that hope was realized, and a building fund was started which through the

interest of the Sunday school and church members grew a little each year. As the interest in Christian Science grew and the membership increased, this need was felt more and more.

After much thought and deliberation during the summer of 1915, it was decided to purchase a church property, the members feeling that although the building fund was small, divine Love would meet every need. It meant toil and self-sacrifice on the part of the faithful ones, but proved the truth of the command and the promise recorded by Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

It is a pleasure to feel that every dollar which was given for the building came through gratitude for the healing and happiness received through Christian Science, for money alone can never build a Christian Science church. There must be unity of purpose and a setting aside of personal opinions and desires, for "except the Lord build the house, they labor in vain that build it."

FIRST CHURCH OF CHRIST, SCIENTIST, FRANKLIN, PA.

BEGINNING in September, 1894, meetings were held in Franklin for the study of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy. These house meetings continued for more than three years, when steps were taken to secure a public room for services.

After purchasing the property at 309 South Walnut Street a building committee was appointed and work was commenced. The corner stone was laid the 10th of December, 1915, with a simple but impressive ceremony, with only the building committee, the readers, and the trustees of the church, and the necessary workmen in attendance. Thus the work went on step by step to completion, the formal opening of the new edifice being on Sunday, May 14, 1916. The entire cost of ground and building was a little more than seven thousand dollars, and the remaining indebtedness was canceled so that the dedication of the church was held Dec. 3, 1916. Appreciation is expressed by the members for the help which was received from the Trustees under the Will of Mary Baker Eddy, also love and gratitude to the revered Leader, who brought the Christ, Truth, to sick and sinning humanity.

The faithful workers feel that the dedication was not the attainment of the end, but it is their work to go on building up the cause of Christian Science in Bucyrus to make this church as strong as well as a loyal branch of The Mother Church, in Boston, knowing that "the branch cannot bear fruit of itself, except it abide in the vine."

The first service was held Jan. 16, 1898. At that time Science and Health and *The Christian Science Journal* were given to the jail, the public library, and the Y. M. C. A., and other Christian Science literature was also distributed. Subscriptions to the periodicals have been contin-

ued for the most part at these different places ever since.

On Jan. 19, 1899, a number of those who were interested in Christian Science met for the purpose of forming an organization to be known as First Church of Christ, Scientist, of Franklin, Pennsylvania, and the following April a charter for the church was granted by the state. During the next four years services were held in rented halls. In March, 1903, it was found that the property at Elk and South Park Streets could be bought for six thousand dollars. This was purchased without delay, a payment of one thousand dollars being subscribed by the members, and the work of remodeling the old stone house which stood on the lot was begun at once. The main part of the house was converted into one room, with seating capacity for eighty. Three adjoining rooms were fitted up as reading rooms and for general church work, including the Sunday school. The first service in this new home was held on Sunday, June 7, 1903.

Membership of the church increased as the years passed. However, in the summer of 1909 one half the members withdrew and formed a Christian Science Society, which held regular Sunday and Wednesday evening services in the Trust Company Building. The *Sentinel* of April 29, 1911, contained an editorial which pointed out that it is not wise to have more than one church in a city, except for "the actual need of providing for the many that the older organizations are unable to accommodate for lack of room." Accordingly the society, being the last formed and having no

charter, disbanded. Later, conferences of the members of the church and those formerly composing the society resulted in a complete reorganization of the church under the old charter. This reorganization was confirmed June 18, 1912, with a new membership list of twenty-six and new by-laws.

Systematic effort was at once begun to wipe out the remaining indebtedness on the church property, and on April 5 of the present year the last payment was made. The consummation of fourteen years' financial effort made it possible for the church to be consecrated to the service of God on May 27, 1917. Contributions have been sent to The Mother Church when there has been an opportunity to help a cause through its channels, thus proving the truth of our Leader's statement that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (*Science and Health*, p. 79).

This church has always maintained a Sunday school, which though small in numbers has shown its activity by its contributions to the various needs, in both the local and the general fields of Christian Science work. There has always been a reading room in connection with the church, and this branch of the work has been faithfully done. Literature has been kept in the railway stations and hotels, and since the *Monitor* has come with its message, regular subscriptions have been supplied to several public places and many copies have been and are being sent daily by mail. Recently arrangements were made to have this paper placed on sale at the

public news stand. Another branch of the reading room work, the loan library, has furnished means for those desiring to borrow the literature. In 1914 this library was augmented by a contribution from the Trustees under the Will of Mary Baker Eddy of all our Leader's writings.

Since its first lecture on Christian Science, which was given in December, 1901, the church has provided

free public lectures annually. In this way, as well as through the distribution of the literature, a better understanding of this teaching has been brought about in Franklin. This church is prayerfully endeavoring to afford "proof of its utility" (Science and Health, p. 583), and to demonstrate its establishment upon Truth and Love, knowing it is "God that giveth the increase."

SIXTH CHURCH OF CHRIST, SCIENTIST, LOS ANGELES, CAL.

THE congregation of Third Church of Christ, Scientist, of Los Angeles, having increased beyond the capacity of the church edifice, it was recommended that sixty-six members, residing south of Twelfth Street and east of Main Street and Moneta Avenue, be permitted to withdraw and organize another church. The recommendation was adopted and the new church incorporated under the name of Sixth Church of Christ, Scientist, of Los Angeles, its charter being dated Sept. 16, 1911.

Services were first held in a hall on Thirty-third Street, just east of Main Street, but as it was deemed desirable to locate near the geographical center of the district, a hall was secured on Vernon Avenue, near Central Avenue. Here services were held continuously from January, 1912, to July, 1916, when the church commenced holding them in its own edifice at the northeast corner of Forty-second and Wadsworth Streets. As early as March 1, 1912, a site 120 by 129 feet had been purchased on Forty-second Street, forty feet east of Wadsworth Street. Later one of the members, who had subsequently purchased the corner lot and

the house thereon, offered to exchange this forty foot lot for the inside fifty feet of the lot owned by the church if the latter would pay the cost of moving the house. This offer was gratefully accepted and the church thus became possessed of a corner lot, 110 by 129 feet.

On the fourth day of February, 1916, the erection of a church building was commenced on this site. The corner stone was laid March 15, 1916, and the edifice was finally completed June 23, 1916, at a cost of nearly thirty thousand dollars. The new edifice was opened for services on Sunday, Sept. 24, 1916, and it is hoped that it may be dedicated before the close of 1917.

Since its organization this church has united with other Christian Science churches in the city in maintaining free reading rooms in a downtown office building, and recently reading rooms were opened in a second office building, under the direction of the same churches. Free public lectures given each year have been well attended, and at a recent lecture given in the new edifice the eight hundred seats were filled and a few people were turned away.

TESTIMONIES FROM THE FIELD

IT is with a deep sense of gratitude that I offer this testimony to the healing power of Christian Science. In July, 1908, when in a serious physical condition, I entered a local hospital. The physicians diagnosed my ailments as cirrhosis of the liver and alcoholic neuritis, and after a consultation prescribed for me two of the strongest remedies used in medical practice. The treatment was kept up for about a week, and while it seemed to meet the liver problem to some extent, the other condition changed into total paralysis, so that I could not move any portion of my body and could only turn my head about an inch to either side. My joints also became ankylosed, my toes pointing straight downward.

This condition continued until February, 1909, when one night after being prepared for rest, my arms crossed over my chest, I went to sleep under the influence of an opiate. When I awoke my muscles, which had been soft and flaccid, had contracted to such an extent that it was impossible to bend a joint in my body. The physical suffering was intense, and everything known or used in medical practice was done to alleviate the pain, but without any favorable results. The muscular contraction continued, the pain becoming more and more unbearable, until the attending physician found it necessary to break the joints loose by force. As the muscles were stretched and the joints loosened the pain ceased, but the limbs remained, as before, quite useless.

This process was continued until

the knees were reached, when it was found necessary to discontinue on account of frequent attacks of heart failure during the manipulations, and as the pain continued from my knees to my toes it was decided that an operation was the only means left to get relief. An incision ten inches long from the heel up was therefore made on each leg, the tendons were cut, and then came freedom from pain, but there was not one chance in a million (according to the laws of anatomy and surgery) that I should ever walk or even stand up again. That was my condition when Christian Science found me.

In May, 1910, a young lady came to the hospital. Her duty was to teach pupil nurses to prepare diets and to see that each patient received the diet prescribed, and she was a Christian Scientist. She took an interest in me, told me of Christian Science, and reported my case to the literature distribution committee, and they in turn appointed two ladies to visit and help me. The result was that with less than five months' study under great difficulties, as I could only read my books when some one held them and turned the pages for me, and after being flat on my back for over two years, I got up and walked unassisted. My complete recovery from that date was very rapid. I am now, and have been for more than five years, in perfect health.

It would be impossible to express my thankfulness to God, or my gratitude to our revered Leader, Mrs. Eddy, and to the dear friends who showed me the way to prove the

truth of our Leader's statement, "Divine Love always has met and always will meet every human need" (*Science and Health*, p. 494). Love has met mine,—mental, moral, physical, and even financial. — *Don MacDonald, New York, N. Y.*

EACH day brings to the student of Christian Science renewed assurance of the ever-presence and all-power of God. A recent experience gave me ample opportunity to test this. One morning shortly after arriving at the office and while reading some proof, I noticed that everything seemed to dance before my eyes, but paid little attention to it and went on with my duties. Suddenly, however, I was seized with acute pain in the intestines, so severe that it seemed impossible for me to remain sitting. I therefore attempted to rise to my feet, but began to feel that I was fainting.

From the first moment that I felt the pain I began to declare the ever-presence and protection of divine Mind, and while I could not collect my thought sufficiently to repeat the entire passage, enough of the last four verses of the fortieth chapter of Isaiah came to me to know that God "fainteth not," and that He was giving me power and strength right then. Probably I lost consciousness for a few seconds, but the first sense of fear was dispelled with the thought of God's presence, and I was able to declare spasmodically that the divine Mind is always conscious and that God's child reflects and expresses consciousness at all times. I clung to the truth, and after what seemed some time, but was perhaps only a

few minutes, my entire body became very hot and then cold, and I was covered with cold perspiration.

Although I preferred that no one in the office should know of the condition, it finally seemed wise to ask one of the clerks to telephone to a Christian Science practitioner, but I discovered that I could not speak. I then realized that there was something more for me to do, and as I was entirely conscious at this time, although apparently very weak, I opened *Science and Health*. Reading a sentence or two, as strength came to me to do so, and overcoming each new condition which seemed to present itself, I soon felt stronger, and in less than an hour, when a call came, I was able to walk a considerable distance to the office of one of my employers and do the work that was required. The rest of the day I did whatever came to me to do, supported by a realization of the truth contained in these words: "Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances" (*Science and Health*, p. 319). The next morning I felt perfectly normal.

Christian Science has done so much for me in teaching me how to apply the Bible truths to daily problems—in the home, in the office, and on the street, as it were—that I am indeed most grateful. I had been an active church worker for years, but it took Christian Science to unlock the Scriptures and teach me to practise, not merely preach, the omnipotence of God. I thank our Father-Mother God daily for the revelation of this great truth, and I am not unmindful

of humanity's debt (my own included) to the one who was brave enough and pure enough to be a channel through which this understanding might come, our revered Leader, Mrs. Eddy.—*Kate Kelley, Honolulu, Hawaii.*

[Translated from the French]

A NATIVE of Brussels, I found myself at Ostend when the war broke out. Being exempt from military service, I did not go to war, but my brothers went, and in October, after two months of waiting, I had to flee. Arriving at Dunkirk, I hoped to have a chance to rest, but it was necessary to continue on what seemed an endless journey beyond Boulogne, after I had already walked one hundred and thirty-two kilometers. I was so exhausted that for three days I remained without moving. With the little money I had I decided to go to Paris—another forty-eight hours of difficult journeying without food—and arrived there worn out. What was I to do? Where could I go without resources, without friends? Having wandered about aimlessly for quite a while, I decided to take a room, thinking that at last I might have a rest. It was then that I got to know what it means to be in the depths of discouragement.

I hesitated a long while before asking for aid, but finally applied to a committee for the relief of refugees, and was sent to a family which had registered as willing to take a homeless person. I was received like a brother, the kindest interest was shown me, and after having been questioned with the utmost delicacy received their comfort. I felt at once

that I was with people of extreme good nature. During several weeks I enjoyed the rest so generously provided, and then felt that I must seek employment. Despite my efforts, however, I seemed unable to find anything, and more than once returned home in a state of discouragement; but my hosts, who took an interest in my efforts, encouraged me to keep on, as they felt sure that I would find something. I did not share their confidence, but several days later did find work through their recommendation of me to one of their friends.

A few weeks afterward I took leave of my benefactors, carrying with me in everlasting gratitude the memory of the hospitality offered with such kindness of heart. A little later, suffering from a physical trouble which was causing me great anxiety but which I had not mentioned to my new friends, I thought it wise to consult a physician. As his opinion was not at all reassuring, I again felt a sense of discouragement getting hold of me. I thought of my parents, of whom I had no news, of my brothers who were in the midst of the conflict, and feeling that I needed comfort, I went to see these friends and told them of my cares and fears. They spoke to me of Christian Science, of which I had known nothing up to that time, as they had refrained from speaking to me about it out of consideration for my religious beliefs. I had had opportunity to appreciate the lofty character of these people, their unvarying kindness, and the profound peace prevailing in their home. Now I understood whence they derived these qualities.

I attended the services of Second

Church of Christ, Scientist, in Paris, and being ready, as it would seem, I grasped what I heard, and a change immediately took place in me, both in body and mind. The trouble that caused me so much anxiety improves daily as my thought is being lifted. The fear that used to oppress me is gradually losing its hold, and through the sense of trust which I have gained I have been enabled again and again to overcome obstacles confronting me. My youngest brother, who was in the Belgian army, was dismissed from service on account of chronic bronchitis, which he contracted in the trenches. The doctors were unable to help him, but I had him come to Paris, and with treatment in Christian Science he improved very rapidly, and is now entirely healed.

I am profoundly grateful for Christian Science, for what would have become of me without it? It has illumined my consciousness, lifted my thought, and relieved me of many ills. I am all the more grateful, as I am daily receiving proof of the divine power. I can think of no better words to express my gratitude than those of the psalmist: "I will sing of the mercies of the Lord forever."—*Alexandre Rousseau, Paris, France.*

A NUMBER of years ago, while at the shore, I fell and broke my arm. When my husband asked me what I intended to do, I answered that I should have a surgeon; that if by morning conditions were no better we would go to the city, but in the mean time we would know that "divine Love always has met and always will meet every human need" (Science and

Health, p. 494). At six o'clock that evening, while sitting on the hotel piazza, we heard some one remark that a surgeon had just gone into the office. Immediately we followed, and I asked him to examine my arm.

He led me to the window and began manipulating the arm, while I tried to realize the truth that there is no sensation in matter. The result was that the examination as well as the temporary setting made that night was painless. The surgeon said that the arm would probably swell more during the night, and I would suffer a good deal of pain. When he left I found that I was conscious of considerable fear, so I called up a Christian Science practitioner and asked for help. I rested perfectly during the night, and in the morning all swelling had gone.

At six o'clock that evening the surgeon came to set the bone. The dinner bell rang as he entered the hotel, so I asked him not to give me an anesthetic and thus spoil dinner for so many people. He was willing to make the attempt, although insisting that I would be unable to stand the pain. No pain was felt, however, and in fifteen minutes the surgeon had departed and I was at dinner. The next evening he called to ask if the arm had caused me any suffering since it was set. "No," I answered; "but there has been the queerest sensation all day. It has felt as if the two ends of the bone were rubbing against each other. It stopped at five o'clock, but up to that time the movement has been incessant. What do you suppose is the matter?" He gave me the most astonished look and said flatly, "You never felt any

such thing." At his request I kept the splint on for three weeks. When he removed it the hand was very stiff and seemed lifeless, so he began to instruct me concerning massage, but I told him I had done all in his line that I could, as I was a Scientist.

Here he interrupted me by saying, "Don't you suppose I know that? Why, that first evening when you could let me manipulate your arm without hurting, I said to myself, 'I've got hold of one of those Christian Science people,' and when those bones moved I was sure of it. We surgeons would give a great deal if we could produce that movement, but we cannot. Your Science has done it; it is wonderful! Now if you can use your hand comfortably in a month, you may know that you have an unusually good healing. If you can't for two months, don't worry. If in three months you can close your hand very tight with comfort, you will be fortunate. If you can't in six months, don't worry. In time it will be all right." That afternoon I wrote six letters with perfect freedom. In three days I could close my hand as well as ever.—*Mrs. M. F. Eustis, Wellesley Hills, Mass.*

For over six years I had been reading Science and Health, mostly with the desire for bodily health or ease from pain, and with little or no thought of any change in religious views, as I thought I was good enough. Then I was stricken with a very serious illness, but from the beginning refused to have a physician or medicine, as there was a sense of security in God's presence and power. It seemed best to have help

from a Christian Science practitioner, and after having three days' treatment I awoke one morning to the glorious fact that I had been healed. There was a sense of freedom from bondage, especially from asthma, a condition that had bound me for twenty years, and the heart failure which in belief often follows this disease.

With this healing my whole being was filled with a great love to God. Now I am reading Science and Health with higher views, in connection with the Lesson-Sermons, and I also read the periodicals and attend Christian Science services. I recognize a growth in understanding which enables me to demonstrate the truth,—the truth that the Master said would make free.—*Catherine Stephenson, Danville, Ill.*

I HAVE so very much for which to be grateful to Christian Science that it is hard to know where to begin to tell about it. For something like nineteen years it has been my only help, and it has never failed me when honestly applied.

A few months ago my little girl, aged six, had complained all day of her throat. She woke that night crying with the pain, so I took her into my room and began to give her Christian Science treatment; but she seemed to get worse and her breathing became very difficult. All I had ever heard of throat conditions came into my thought, though I realized that her only chance was for me to turn right away from what the senses were testifying to, and see God and His idea. This I resolutely did, and after a short time her breathing grew

easier. I maintained the facts of God and man in His image for about three hours. Gradually the pain seemed to go to her ears, and at the end of the three hours a lot of watery matter came away through them. She was deaf for about a week, but after that was normal in every way.

What Christian Science meant to me during the Sinn Fein rising I can never properly express. My cook had on that Easter Monday gone up to Belfast by an excursion train for the day. As we live outside Dublin, that meant going into Harcourt Street station from here, driving across Dublin to Amien Street station, there to get the tram for Belfast. At two o'clock in the day I first heard of the outbreak, the rumors getting worse and worse as the afternoon wore on. I knew that this girl would not hear of the rising till she got to Dublin, owing to the wires being cut, and as the Harcourt Street station had been taken there were no trains running out to us, so the problem of her reaching home that night took on considerable proportions. I first tried to get a taxi to go for her to Amien Street station, but that was impossible; then I made inquiries about walking in to meet her, but the chances of missing her in the crowd were too great. There seemed to be no human way of helping her, but I felt that there is always God's way and that He would guide her and take care of her.

The girl heard of the trouble just as the train reached Drogheda and was at first very much frightened; but suddenly she said to her companion, "I know my mistress is praying for me and I know we shall be all

right." Just a half hour before their train reached Dublin the soldiers were called in off the streets, so there was no firing while they were there. A gentleman who was in the train walked with them to Harcourt Street station, which, as they found, had been evacuated by the Sinn Feiners a short time before, thus enabling the officials to run the last two trains to our neighborhood. The girl got home at precisely the same time as she would have done had there been no rising. This may seem a small thing, but many people from the neighborhood who had only gone to Dublin were unable to get back that whole week, in fact not until things were quiet again.

What seemed very wonderful, too, was the freedom with which I was able to get about to do my work. It meant, of course, realizing that one was under God's law alone, and that there could be no hindrance to divine activity under His law. It seemed impossible for me to get a pass, a military permit, that whole week, and yet I was able to go everywhere I needed. On Friday I was preparing to walk to Dublin to help some sick people, when a friend arrived at my house in his motor and asked if I wanted to go to town. I said I did, and told him for what purpose, and although opposed to Christian Science he drove me to town in his car, left me twenty minutes at each house, and drove me out again. Telephones were cut off except for military calls, but here again, whenever it became necessary for me to communicate with any one, one or the other was able to get a message through. The whole experience helped me to realize

how one could be in the world but not of the world.—*Hon. Frances Porter, Dublin, Ireland.*

IN September, 1910, on my way to the marine hospital at Port Townsend, Wash., I met a man on the steamer who asked me what was the matter and where I was going. When I told him, he said that if I would go to Seattle with him he would find a Christian Science practitioner for me and I would surely be healed in a very short time. I rejected his kind offer, as I did not believe in God at all; but he advised me, if I did not get better at the hospital, to inquire for a Christian Scientist and ask for treatment.

After staying eleven days at the hospital without much improvement, I decided to take this man's advice, so on the following day I went to see a Christian Science practitioner. She asked me what was the trouble. I told her it was rheumatism in the hip and back. She then talked with me about God and religion, and after a while consented to give me treatment. I was healed inside of a week, but took treatment for two weeks, and the third week was out at sea on another ship. I never felt any return of the trouble in the hip. My back troubled me somewhat after that, but the ailment has since been conquered by the truth. I have also been healed of the drink habit, of bad temper, and of various other discords.

The following year, while I was splitting fish one day, the knife slipped and cut my left thumb through nail and flesh for about three quarters of an inch. I did not use any material remedy on it except

something that the captain made me put on to stop the bleeding. After that I only kept a rag on it and was back to work in six days, although according to all those on board I was going to lose my finger. By applying my meager understanding of Truth I saved my finger and was more than ever convinced of the allness of God.

The following season, while taking down from aloft one of our jib stays that had been carried away, I was knocked against the side of the fore-house. My left side was injured and my left ankle sprained quite badly. The pain in my side was almost instantaneously overcome, but as I was made to use liniment on my ankle it would not heal. The third day I refused to use any more liniment and applied the truth, so that two days later I was on deck again.

In the summer of 1915, while on the way down to Melbourne, Australia, our captain was taken very ill and had a hemorrhage. As he did not believe in God, I gave him the usual remedies, but nothing stopped the bleeding; and as he thought he was dying, he called the second mate and told him that he gave me charge of the ship. He ordered him to notify the crew to this effect, but I did not let the order go out of the cabin. I told the second mate to watch the captain while I rested in my room, but instead of resting I called upon God for help and began to treat the captain. In a short time the hemorrhage stopped, and he had only two more slight attacks the next day. He did not suffer any more, and was on his feet again in two days. I know it is not usual

to treat people in Christian Science without being asked to do so, but in this case I was asked to consent to the captain's death, which I could not do; and so when I prayed God to help me, as we are taught in Christian Science, I was able to declare the truth which led to the healing.

I give thanks to God, and am grateful to Mrs. Eddy for all the blessings received by me from Christian Science. I hope this testimony will help others who are battling with error as I was, and am yet, for I am not what I wish to be, but hope and know that some day I shall be a good Christian Scientist.—*Vincent Chevalier, Port Townsend, Wash.*

I TAKE great pleasure in giving my testimony of what Christian Science has done for me, for my heart is so full of thankfulness to God that my great desire is to let others know of my experience. Two years ago I was compelled always to use one and much of the time two crutches to get around to attend to my household duties. I had felt rheumatism coming on for the past two years, and it continued to become worse constantly, although every remedy brought to my notice was tried. My family felt I must give up so much care, and finally persuaded us to rent our house and take a small apartment, where the demands upon me would be few and yet my husband and I would have a home.

Our location made, I learned that the landlady was a Christian Scientist and that a practitioner had rooms near by. I had never given Christian Science any thought, but naturally it was soon presented to

me, as both landlady and practitioner had received most wonderful blessings through it. I became much interested in it and anxious to know it by personal experience. I now have a desire to tell all the lame people I meet of the wonderful Physician waiting to bless them if they will only let Him. My crutches have been discarded, and I am able to do the work in my home with ease.

My husband came home one day disconsolate. He had suffered terribly for a night and a day with his knee. I advised calling the practitioner who had done so much for me, and he did so. In two days he was well. The previous attack had kept him confined to bed almost three weeks. In the words of Scripture I can say, "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." —*Emma Cowles, Portland, Ore.*

"Is there no balm in Gilead; is there no physician there?" expresses the state of my consciousness which was answered by the sweet assurance, "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii).

From birth I was not strong, being subject to malaria and all the so-called children's diseases in their worst forms. Later on sciatica and inflammatory rheumatism appeared, and soon the trouble developed into a so-called valvular heart disease and a nervous breakdown. After staying in a hospital all summer, I was taken to California in the hope that I would derive benefit from the climate, but after being there a year I had grown

gradually worse. Various methods of treatment were tried and different kinds of medicine were given me by the best physicians. All agreed that the trouble was organic and that I would soon pass away.

In this condition I turned to God, and was quickly healed through Christian Science. Glasses that had been worn for eight years became useless, and chronic catarrh of the worst form quickly yielded to the power of Truth. Since my healing I have been able to do more work than ever before, and to enjoy life. Now I can say with St. Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Words cannot express my gratitude for the understanding of what God is, and of man's relation to Him, which has been revealed to me through the study of Christian Science.—*W. P. Doyle, Shelbyville, Ky.*

[Translated from the German]

OUR Master, Jesus the Christ, said in his Sermon on the Mount, "Love your enemies, bless them that curse you, do good to them that hate you." This injunction seemed utterly impracticable, for I felt that whereas I might forgive a wrong done unto me, I would never be able quite to forget it. One day I read a reprint from *Der Herold der Christian Science* entitled "The Impersonal Nature of Evil," in which I found good, clear thoughts regarding the powerlessness of evil. Through the earnest study of this article I was enabled to see that an individual who had deeply offended me was in reality God's child, hence that evil thoughts could have no

power over her. It became possible for me to pardon her from within my heart and to think of her without rancor, for now I knew that "no power can withstand divine Love," as our revered Leader, Mary Baker Eddy, says on page 224 of "Science and Health with Key to the Scriptures."

The result of the mental work done in Christian Science was that some time ago the person in question expressed the desire to see me in order that we might become reconciled. I said to her, "I had to tell you the truth at the time in order to help you, and I meant well." "Yes," she answered, "I have come to see that." This experience meant a great deal to me, and I was deeply grateful for it. I feel greatly indebted to our revered Leader, Mrs. Eddy, who labored so faithfully, despite all seeming difficulties, that she might give to the world the Christian Science literature which is proving such a help. I am especially grateful for Science and Health, through which we gain a right concept of God and man.

There are also beautiful instances of physical healing of which I might tell. Through treatment in Christian Science I was healed of attacks of severe pain which recurred every year. Before I knew of Christian Science I was afflicted with an inflamed condition of the eye (conjunctivitis), and a specialist whom I consulted told me that I should come to his clinic, as an operation was the only means whereby I could be helped. I then heard of Christian Science through a dear friend, and was freed of this trouble within a

short time. I am also very thankful for the inspiring services and testimony meetings, from which I always derive strength for the fulfilling of my duties, and I lovingly think of those who have shown me the way of Christian Science and have helped me to walk in it.

Words are inadequate to express my deep appreciation of all the good received, but it shall be my endeavor to show this by my actions, by daily growing better and more loving.—*Amanda Clausen, Hamburg, Germany.*

It is with much joy and gratitude that I send this testimony of my healing in Christian Science. I had been ill with a complication of diseases for more than fifteen years, a constant sufferer night and day. Though able to drag myself about most of the time, I was never free from pain.

Many physicians treated me, but no two of them seemed to agree, and at last it was decided that nothing would help me but an operation for a large growth in my right side. Having a dread of operations, I went to another physician, an old friend of our family, who gave me a thorough examination, also made a test of my blood which showed it to be very much under normal. He said that for this reason he dared not operate, as it would be fatal. He gave me the strongest tonics he could prepare, and said that if an improvement took place he might be able to operate. I returned to my home without hope, and the improvement never came with drugs.

One day I picked up a paper containing a Christian Science lecture,

and after reading it felt that there might be hope for me. After talking with a lady who had been helped in Christian Science, I went to see a practitioner. Treatment was given me, and I soon began to improve. I had not been able to sleep without the use of drugs for years, but the first night after receiving treatment I slept like a child. For two weeks before going to the practitioner I had eaten nothing but bread dried in an oven and grated, but I could soon eat so well that my family begged me to be careful for fear of bad results. The good work went on, however, until from a sallow-faced invalid I changed into a healthy and robust woman.

My heart goes out in thankfulness to God, and with gratitude to Mrs. Eddy for her receptivity to the truth and for what this means to the world today. I have proved the truth over and over again, and it has never failed to meet all our needs. I am glad there is a divine law constantly operating to deliver all who will earnestly seek to know of it. I had a most beautiful proof of the protective power of divine Love only a short time ago. While washing a window which was over the stairway, I missed my footing and fell quite a distance, striking my hip on the edge of the step below. It seemed at first that I was badly hurt, as my hip and leg were entirely without feeling. I was unable to rise, but after declaring the truth as taught in Christian Science, I got up with some difficulty, and asked a Scientist who was with me to give me treatment. She did so, and then read to me from Science and Health. I seemed to grow faint

and was helped to the bed, but after lying there only a few moments, I arose and went on with my duties as usual. Not a particle of lameness or inconvenience was felt from the fall; a little discoloration was all that remained. I hope this may help some one who is seeking the truth and needing help.—*Celia Calkins, Detroit, Mich.*

REARED in the thought that I had inherited a delicate constitution, I reached maturity the victim of many false beliefs. As a child I was unable to attend school regularly, and because of physical weakness had to refrain from many of the active sports of youth. Although always having so-called preventive remedies in my possession, I was yet seldom free from bodily pain. As I grew older pulmonary trouble, stomach disorder, and kindred ailments gradually strengthened their hold upon me, while the tobacco habit and a growing fondness for liquor seemed to hang like a curtain between me and the light.

In 1911 chronic pleurisy with tubercular symptoms brought a verdict from my physicians which utterly discouraged me, and I awoke to the fact that after being faithful to medicine for nearly fifty years, I had come to the parting of the ways with nothing to lean upon. It was then that I turned to my mother's God, though not to her church. In looking for a means whereby to make practical use of what I felt to be God's power, I was led to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. The desire for tobacco and alcoholic stimu-

lants left me almost immediately; the body-racking cough ceased. I began to eat and sleep, to gain in weight and strength, and for five years I have been a well man physically. My mental attitude has also undergone a radical change, so that I have more patience, more gentleness, more love for my fellows, and I endeavor to apply my knowledge of Christian Science to the routine of daily duty.

My former life contained nothing to which I would return, and I look forward with the hope of living a little of the gratitude which I feel for the new understanding of God that came to me while reading the wonderful chapter on Prayer as given us by our revered Leader in the Christian Science text-book.—*Willis C. Hartson, Minneapolis, Minn.*

As nearly as I can tell, it was in September, 1911, that I first heard of Christian Science, and words fail to express my thankfulness to God for it. We are likewise grateful to Mrs. Eddy for bringing to mankind this better understanding of divine Truth and Love. When a child I was taught that if we were good and loved God and Christ Jesus, we would go to heaven when we died. I tried to be good as best I knew how, but was subject to sorrow and sickness in many forms. As I grew older I longed to live a Christian life, and many parts of the Bible I loved, but other parts filled me with terror.

I had not read far into Mrs. Eddy's book "Science and Health with Key to the Scriptures," when the spiritual uplift was more beautiful than words can express. I could not help trying to spread the good news right

and left, I so longed for others to be blessed as I was; but soon I was advised not to give out this truth till I could see some desire to receive it. This seemed to take part of the joy from me, until I understood how much I had to learn and to unlearn. I have realized protection from danger many times, and have been healed of physical ills, including severe colds, coughs, stomach trouble, and chronic catarrh.

One day I was taken suddenly ill while doing needlework at a lady's house, but I stayed my full time, then came home and went to bed, seemingly in a high fever and great pain. I got Science and Health and held fast to the truth while reading it. In the morning when I tried to get up, the error almost caused me to lose consciousness, so that I dropped back on the bed for a short time; but by God's help I rose again, got breakfast and did other small duties, and then kept my engagement for a day's needlework. By the next morning I was quite well.

I hope in my daily life to express, if only in small measure, my gratitude to God for giving us through Mrs. Eddy what was seemingly lost,—the true and better understanding of our heavenly Father's love to us in healing sickness and sin in its every form. When this terrible war began, fear was ready to crush down courage, but a dear friend helped me to see that our all-loving Father is nearer than our best friends on earth could be, to give us strength and courage in every time of need. In knowing this I am pressing on, and these testing times help me to prove the ever-presence of divine Love.

One morning in the early spring of 1915, after many days of rain I went out on the landing to open the skylight window. As I pulled it up the rope broke, and the glass, which was very thick, came down in pieces all around me, tearing my clothing but not injuring me in the least. I long to spread this knowledge of divine Love, which does indeed lift us out of every form of discord and heal every form of sickness and sin.—*Emma Oliver, London S.W., England.*

THOUGH I have only recently taken up the study of Christian Science, the wonderful results obtained and the great blessings already derived impel me to do my share in spreading the knowledge of Truth. I had long ago given up the study of the Bible, being unable to accept any of the numerous interpretations, which I labeled as doctrines of fear. Even then I could not associate God with fear, for God to me meant absolute justice. Christian Science I classed with the rest, owing to a superficial acquaintance with some Christian Scientists and my false concept of intelligence.

There came a time when self-built philosophy failed me, and through the efforts of loving hearts I turned to Christian Science for help. As a result the fog has lifted and I have grounded my faith on Truth, the source which is inexhaustible. For seventeen years I had, as a result of hardship and exposure in tropical climes, been forced to resort to medicine for temporary relief from pain and resultant discouragement. To-day I am a new man physically and mentally, daily learning more of

man's true heritage as a son of God. I have no further need of medicine in any form. The smoking habit of twenty-five years' standing has also been overcome.

Words cannot express my gratitude for the spiritual uplift which has come to me through Christian Science. I am indeed grateful to Mrs. Eddy, whose years of patient, unselfish research placed a never failing beacon to light the straight path through material error for all who seek the solid rock of Truth on which to found their faith. A life of service alone can prove my gratitude, and to this end I shall live and work.
—*William Miller, Covina, Cal.*

AFTER I had taken medicine for some twenty years and had sought health by other means for a long time, Christian Science was brought to my notice, and as material remedies gave only temporary relief I decided to try it. The study of the Bible with the spiritual interpretation given in Science and Health and Mrs. Eddy's other writings was taken up, and the spiritual uplift received began to have a beneficial effect on the body. I also had help from one who had been healed and who explained Science to me.

The slipping of the upper hip joint, which until then was of almost daily occurrence and which created great nervousness, was soon relieved and has since been entirely overcome. I have also been healed of a great sense of fear and of many minor ailments. For all these benefits I am very grateful.—*Malissa G. Wingert, Cedar Rapids, Iowa.*

IN May, 1915, I was taken with shortness of breath, and a swelling of the feet which gradually extended into the abdomen, leaving the feet and legs very sore and hard, so that I could walk only a few steps, and that with pain and difficulty. One doctor said that the shortness of breath was due to heart trouble, while another pronounced the swelling dropsy. I was told that nothing would cure me, and neighbors had given me up.

My daughter took me to Dallas, Texas, where we stopped in the home of a Christian Scientist. That was a great help to me, for the first morning I was there I resolved to give up material means and rely upon Truth for cure. More than one practitioner gave me help, for which I am deeply grateful. A few days after my return home a Christian Science lecture was given here, and my daughter took me to it. I was worse than ever that evening, but was helped on and off the wagon and up and down the steps of the church. I heard some of the lecture, and the spiritual uplift to us both brought the long sought blessing, for when I reached home I was healed. I jumped off the wagon without any help and walked into the house unaided. The heart trouble and the swelling disappeared the night of the lecture, and within a few days strength came. Now I am walking all over the town to any place I desire to go, whereas for about six months I had been unable to walk.

We rejoice in the healing power of Truth, and thank God for Christian Science and what it has meant in our spiritual effort for the understanding

of Truth. The neighbors never question my healing, but all seem to realize that to God belongs the glory. We thank God for the Christian Science periodicals, the lectures, and the church services, all of which are helping humanity out of the darkness into which mortal mind has plunged it.—*Julia Eubank, Texarkana, Ark.*

This is to certify that my mother's statement is true, only we cannot begin to tell of the great blessings we

have realized through Christian Science and the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The night of the lecture my mother was also healed, through the power of Truth, of hemorrhoids of thirty-four years' standing. She is even stronger now than before she was taken ill. We read the Lesson-Sermon daily, and are continually enjoying great blessings through Christian Science.—*Eliza Eubank-Peterson.*



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 2, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 10, 1917.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 1, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to JOHN V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE
Editor

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Associate Editors

EDITOR'S TABLE

THIS is the ninth month, though by its name it is numbered the seventh. It marks the time when harvests are gathered, and fruit glows on the orchard trees, rich and glorious compared with the pallid blossoms of spring. It is the time of garnered sheaves and quiet, meditative days, wherein we do well to think gratefully over the goodness and richness of life which God makes us inherit. The promises in Scripture are continually reaching to universality. They include mankind as such, and express the certainty that at some time the nations shall be glad because they shall understand the righteous judgment of God and be governed by Principle. This thought is brought out in the sixty-seventh psalm: "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us."

When Paul made his famous address to the people of Lystra, at the time when their priest brought oxen and garlands, intending to do sacrifice to him and to Barnabas on the theory that they were gods walking among men, because they had been able to heal a congenital cripple, the apostle earnestly turned their attention to Principle, described by him as "the living God, which made heaven, and earth, and the sea, and all things that are therein." Then he went on to show the connection between this source of good and the regular flow of blessings which came to them, proving thus that though God was unseen, He nevertheless was not "without witness." He then called their attention to the universality of divine good will, "in that he did good, and gave us

rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Why then does it happen, with this universality of production, with earth's fertility proven in such varieties of fruit and cereal characteristic of different climes, that people should be destitute and hungry? One can easily see that this would not be so if men were more generally guided by Principle, and sought their own happiness in the right way. Men are not swine to find satisfaction in thrusting others aside from the food supply that they may gorge themselves; yet when food is translated into terms of money there is a tendency on the part of many to feel that anything will justify their selfish grasping of that which represents food for thousands. The animal which must concentrate its whole attention upon its own things is not a model for man. The real model is of course Christ Jesus, in whose demonstration and teaching we find uplifted humanity meeting and being glorified by divinity.

What then of those who, having begun with the swinish ideal in the small way of their own lives, carry on under the guidance of this ideal into larger opportunity and greater influence? These are they of whom the prophet Amos spoke when he said they were impatient of the religious feasts, and even of the Sabbath, that for a period restrained them from their trading, which he describes as "making the ephah small, and the shekel great, and falsifying the balances by deceit." And the end of this scheming is what? So to gain control of the necessities of life that they may "buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat." It is because the prophet was discussing what is ordinarily called human nature that we find the problem similar in his time to those of our own times. The great lack seems always to be the lack of imagination. Greediness is always stupid.

A malign argument prevails in the minds of those who have to deal with the distribution of food. The theory is that this distribution is a necessity, and that the lessening of distribution by narrowing the supply will be the occasion for larger profits; or else that the necessities of the case will enable

those who are engaged in the transportation to lay a tax upon both producer and consumer, which tax has been frequently estimated as "all that the traffic will bear." Hence we find fruit rotting in orchards, fields of grain unreaped, tubers undigged, vineyards ungathered, while at the other end of the line the people of the cities are suffering because of the narrowness of their supply of these things. Of course the basic trouble is materialism.

Mrs. Eddy warns us against a certain element in human consciousness which forever tends to destroy the growing up within of that which will bless and comfort. She says in *Science and Health*, "In the soil of an 'honest and good heart' the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it" (p. 272). Is it not proper then that warning should be given and appeal made to all men that they should keep out of their garden plot,—that is, their consciousness,—where the flowers and fruits of paradise may grow, those destroying beliefs and theories which, with the callousness and stupidity of swine that have broken into the home garden, may root up and destroy what is calculated to bless many? When we come to inquire of metaphysics how to become blessed ourselves, we find that any real blessing is inseparable from blessing universal. This is perfectly stated by Mrs. Eddy when she says: "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply" (*Science and Health*, p. 206).

The understanding of these things will bring a most gratifying release from burdens and cares. There is so much vexation and anxiety in the continual night and day scheming which aims at the exploitation of other men or groups of men. From this heartless exploitation the materially-minded man may make what he calls gain, but words can hardly describe the inward barrenness and disappointment when he finds how inadequate his material possessions are to yield him the slightest comfort. He may gorge himself upon expensive food and drink, but penalties soon come; he may accumulate uncountable dollars, but what value is there in

a mountain of dollars if each separate dollar represents a curse? He may load his relatives with gifts and jewels, but these things ultimate in discontent. It is inevitable that every man shall some time see one ideal and one only for the government of his life. When that one ideal prevails,—and it inevitably will conquer, because in this respect right is might,—this ideal will harmonize the actions of all mankind in such a way that their well ordered activities will express “a new earth, wherein dwelleth righteousness.”

WILLIAM P. MCKENZIE.



IN the Glossary of Science and Health Mrs. Eddy gives as the metaphysical definition of the name of the river Gihon, “The rights of woman acknowledged morally, civilly, and socially” (p. 587). The Science which she discovered and founded is a constant reminder to humanity of what one inspired woman, girt with the moral courage of spiritual freedom, can do to bring health and happiness to the world. Largely by reason of Christian Science public opinion is nearer today than ever before to an unstinted acknowledgment of “the rights of woman;” yet there is hesitancy on the part of many men in power to face the logical conclusion of such an acknowledgment, due to an instinctive fear of the influence of the bondwoman.

Paul in writing to the Galatians drew a metaphysical distinction between the bondwoman and freewoman which needs to be especially studied at this hour. “For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman,” he says. “But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.”

The greatest obstacle to the advance of the right woman is the presence of the wrong woman. The bondwoman is the

principal enemy of the freewoman; she stands in the relationship of Agar and old Jerusalem to new Jerusalem. Therefore in the inevitable rise of woman's inspiration through the crust of earth a strong resistance comes from the type of thought which glories in servitude and dreads liberty. The strongest ally of reactionary governments and hierarchies is the willing subjection of countless women to the traditional belief of inferiority; and the principal dread of the rise of woman entertained by righteous governments conducted by men is due to the bondwoman herself.

As the highest type of humanhood is expressed by the inspired woman, so the subtlest forms of depravity are conceived by the self-seeking woman. Out of her fear, greed, and sense of possession spring the historic crimes, the usurpations, the secret conspiracies which make and unmake men and nations. She is the persistent foe to freedom. When humanity, oppressed to the uttermost by the tyrannies of earth, cries for surcease and some noble type of womanhood arises to show the way to freedom; when male brutalities have done their worst against her work, traduced her life, scandalized her character, and assailed the fruitage of her labors, and when all this has been in vain, then is the moment when the bondwoman seeks to betray the freewoman. Working by counterfeits and close imitations, the bondwoman seeks to ingratiate herself into the heart of the freewoman, and trading upon the affections to execute the refined treacheries which shall give the finishing stroke to a noble life of selfless labor. In trying to feed her own selfishness and mad ambition by removing the freewoman, the bondwoman earns her own pitiful reward.

Out of this parasitic perversion of true womanhood spring the Jezebels, the Xantippes, the human viragoes, harpies, and vampires. Ruthless, remorseless, void of a single touch of mercy, unforgiving and revengeful, unapproachable by the appeal of love, they are lost in a perdition of moral oblivion. This is the type which men instinctively dread, which sets back the clock of woman's cause whenever it gains a few hours, and which by its cunning arts allies itself to every evil thing on the face of the globe, providing the sting of

death where life should normally reign. This type is the serpent emissary, sent to deliver the hidden poison, to sink its fangs into the flesh of the innocent.

Christian Science alone can extract the sting from the thought of the bondwoman and make her innocuous, because Christian Science is the discovery of the freewoman *par excellence*, Mary Baker Eddy, the representative of the spiritual idea to this age, irresistible in power and grace. What is Mrs. Eddy's conclusive word on the subject of freedom? "The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind. Men and women of all climes and races are still in bondage to material sense, ignorant how to obtain their freedom" (Science and Health, p. 225). On the same page of the Christian Science textbook, that Magna Charta of true freedom, Mrs. Eddy in one short pithy sentence gives the remedy for the bondwoman. She writes, "Love is the liberator."

WILLIAM D. McCrackan.



AFTER coming into Christian Science people often begin to ask to what extent their former religious views concerning the belief of sin and its punishment are in line with the teachings of Science. It may be said that very few religious people apart from Christian Science are at all agreed respecting the punishment of wrong-doers, although the faithful study of the Scriptures throws a wonderful light upon this whole subject. In the earlier time men were not sent to prison for theft, but we read that they were required to make good that which they had taken, oftentimes to the extent of fourfold, so that there could be no advantage in violating the commandment "Thou shalt not steal."

When we come to Jesus' teachings we find a higher interpretation given to the Mosaic law,—one that lifted thought up to the mighty operation of the law of Love, which never condones evil of any sort, but makes perfect restoration possible through obedience to divine law. To the woman whose offense was so grievous that according to human law her life must pay the forfeit, he said: "Neither do I condemn

thee: go, and sin no more." Later we find Paul thus passing sentence upon a wrong-doer from the Christ-standpoint, "Let him that stole steal no more;" and many similar passages are to be found in the New Testament. The fact is usually overlooked that the words restitution and retribution are very closely related when their true meaning is reached; and the word retribution, which is usually related to evil alone, also has the higher meaning and includes the reward which inevitably comes for right doing.

Here it should be said that with the healing experienced in Christian Science there usually follows a growing desire to make restitution in respect to whatever has been wrong, and this begins with the deep desire to be just to God, who is the very source of all justice as well as of love. It also brings freedom from the gloomy belief that good has no reward and that evil may be looked for at every turn of the way; but when one turns his face toward the kingdom of God, the realm of righteousness, the law of pains and penalties is replaced by the conscious recognition of divine law which inspired the psalmist to say, "I delight to do thy will, O my God." On page 66 of "Miscellaneous Writings" Mrs. Eddy points out the imperfect nature of human law, or the human concept of law, which often causes "the innocent to suffer for the guilty." From this she goes on to the New Testament declaration, "Whatsoever a man soweth, that shall he also reap." In commenting upon this decree she says, "No possible injustice lurks in this mandate, and no human misjudgment can pervert it; for the offender alone suffers, and always according to divine decree."

The human mind seems to find great satisfaction in witnessing the punishment of wrong-doers, especially where one's own interests have been invaded, yet the Master's requirement was that we should love our enemies and do good to them at every opportunity. A deeply significant passage is to be found in the twelfth chapter of Romans, where we read, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Viewed from a material standpoint this admonition would seem contradictory, because it

apparently implies that God will inflict severe suffering upon every wrong-doer; but from the Christian Science viewpoint it would mean that if we are to minister lovingly to our enemy, God must do the same, else it could not be right for us to do it. It does mean, however, that divine justice is too wise to allow sin to multiply, and so the divine vengeance awakens the sinner from the delusion that there is satisfaction in wrong doing and shows him the eternal blessedness of right doing, whatever be the cost to human sense.

We have read of men who became great and noble in facing what seemed insurmountable difficulties in a business way, and of devoting long years to the paying of debts incurred by them through recklessness or inexperience. While to some this might seem a bitter task, to the right thinker it could only mean the development of a character strong and god-like in its purpose to prove that right is a power which can never be set aside; and who shall say that the years spent in meeting the demands of justice which at one time had not been recognized, were not years filled with far truer pleasures than the delusive beliefs connected with folly and self-indulgence. One may even be laying the foundations of great wealth on the human plane when so engaged, but this is of little consequence compared with what is being accomplished by the one who bravely faces the demands of divine law and seeks to pay the debt which we all owe to divine Love.

It is very possible—nay, it is sure—that the paying of this debt will call for constant self-denial, but it will bring strength unthought of in the days when self ruled and God and humanity were forgotten. It will also bring truer joys than had ever been conceived in the past, for there is no joy so great as that of knowing that God is infinite Love and is also infinite in justice, for this last is our sure defense against the false mortal selfhood, either as expressed by ourselves or by the world around us. If at any time the task seems too hard to mortal sense, we only need fresh courage; and it will be lightened when we hold love and pity for all others who are similarly engaged, who are paying their debts to divine justice and knowing that Love never fails.

ANNIE M. KNOTT.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about forty letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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ONLY ONE VIEWPOINT IN DEMONSTRATION

SAMUEL GREENWOOD

WHEN the subject of Christian Science was first presented to the world a direct challenge was issued against the human theories and hypotheses then prevailing. There was no possible common ground whereon the critics of Christian Science could meet it and adjust their differences, except the ground of demonstration, and it was there that Mrs. Eddy, like our Master, met and refuted her opponents, and it was through demonstration that sincere seekers for Truth began to abandon their former viewpoints and come over to the side of Christian Science. This is precisely what is going on today, for Christian Science makes no compromise with human opinions, and people as a rule cling to their opinions in the face of the most logical of arguments. Without its verification in practice Christian Science would be as theoretical as are other religious teachings.

We occasionally hear from those who are beginning their investigation of Christian Science the statement that much as they desire to

accept its teachings they find it impossible to get Mrs. Eddy's viewpoint. They are therefore not only very much at sea, as they sometimes term it, but very much in the fog. Their real difficulty of course, though they may not be aware of it, is that they are not willing to give up their own opinions.

While every one approaches Christian Science from the particular angle of his own thought of things, those who do not believe its teachings may all be grouped into one class, having the common viewpoint of a belief in matter as constituting the essential substance and reality of their being. Christian Science, however, takes the opposite position, that inasmuch as God is Spirit His creation is spiritual both in nature and in substance, and is governed solely by spiritual law. The impossibility of bringing these opposite standpoints into agreement is obvious; hence the despair of many sincere persons in trying to understand Christian Science while holding fast to their material views.

On the other hand, those who differ from the spiritual viewpoint of Christian Science evidently lose sight of the fact, if they have ever thought of it at all, that the belief of life in matter is purely hypothetical. They assume that it is an established fact; but it is not. For instance, Sir Oliver Lodge declared only recently, presumably from physical evidence, that "it is difficult to believe in existence at all."

No physicist has been able to prove that life either proceeds from or is sustained by matter or material processes, while on the contrary every generation of mortals has proved that it is impossible to maintain human life by any material means or modes. In short, physical scientists have proceeded so far in their investigations that they have left the ordinary belief in matter far behind, out of sight and touch. They not only do not know what matter is or where it is, but have practically reached the point where they are being compelled to admit Mrs. Eddy's conclusion that it has no real existence at all.

The difficulty of apprehending the spiritual teachings of Christian Science from a material viewpoint was fully appreciated by Mrs. Eddy, as was also the difficulty of stating these teachings clearly by the use of a material terminology. On page 558 of *Science and Health* she says, "To mortal sense Science seems at first obscure, abstract, and dark;" but notwithstanding that, as she goes on to say, "a bright promise crowns its brow." And it is because of this "bright promise" that so many who held opposite views have

pressed on until they experienced a satisfying realization of its fulfillment. Then they found that their viewpoint was already changed, not because of argument or desire but because of demonstration.

The undebatable nature of Christian Science is its demonstrability. "You can prove for yourself, dear reader, the Science of healing," the author of *Science and Health* writes (p. 547), and this loving invitation discloses the folly of argument or of criticism when a simple test is obtainable. A proposition that has been demonstrated leaves only the viewpoint of truth and the conclusion of experience. The healing ministry of Christian Science unfolds the actuality of God's presence among men, and the practical availability of divine law for their protection and deliverance. Human opinions or beliefs weigh as nothing against the testimony of experience, and the test of experience is in fact the only reasonable method of investigating demonstrable truths.

To those firmly entrenched in material theories Christian Science would naturally seem abstract and impracticable; but if they will pause long enough to review the history of mankind under the acceptance and control of the very theories which they advocate, if they will take earnest and thoughtful note of the awful toll of sorrow and suffering which the human race has paid and is still paying on account of these same beliefs, they should see without prejudice the unquestionable necessity of a change in the human viewpoint if a change for the better is to be effected in human experience.

And why, it may here be asked, should not Christian Science be the means to bring about that needed difference of viewpoint which will enable mankind to lay hold of the truths of Christianity in the form of demonstration rather than doctrine, since Christian Science is the only teaching before the world today that consistently stands for the omnipotence of good as a scientific truth, applicable in all human affairs?

After all, in place of so much disputation and discussion would it not be eminently better to prove for one's self whether Christian Science, understood and applied, is capable of overcoming evil, even though one may not seem able to approve of all its teachings? A stated truth cannot be held as a theory after it has been proved, and when proof is possible there is neither advantage nor excuse in theorizing, pro or con. What if there does seem to be a sense of fog—even so it has been found feasible to steer safely through the fog and to reach the desired haven. The mariner who waits for fogs to clear away will not make many voyages. So with Christian Science, when a faithful and sustained effort is made to live according to its teachings, the fog clears away.

Every human being finds in his consciousness and experience a sense of evil that must be overcome and replaced by a sense of good before he can feel on safe ground. This is recognized by every system of religion and every movement for the bet-

terment of human conditions. But these systems one and all, with the exception of Christian Science, approach this problem from the viewpoint of material sense, and see evil as a mighty monster of terrific power, outrivaling good in presence and activity; and they hold that man is bound by his origin and nature to that iniquitous thing.

Christian Science, looking at this problem from the viewpoint of Jesus' demonstration of the allness of God, sees evil as a monstrous illusion, deceiving the nations and holding mankind under its mesmeric spell. Christian Science, therefore, meets and overcomes evil by reason of its nothingness, and declares for man's freedom as the son of God.

As the inspired prophet Malachi said to the Israelites, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven," so God's messenger to this age says of Christian Science, in the passage on page 547 of *Science and Health* already quoted, "You can prove for yourself, dear reader, the Science of healing."

The greater wisdom, it would seem, would be to step down from one's material viewpoint long enough to discover whether there is a spiritual law by which men may overcome the sins and ills of the flesh. When the substance of Christian truth is thus recognized and demonstrated, Christian Science will be found the only viewpoint that is logically and practically true.



If I ever feel like envying any one, it is not the world-famous author, but some serene, devout soul who has made the life of Christ his own and whose will is the divine will.—*J. G. Whittier.*

“WHAT IS THAT TO THEE?”

LOUISE KNIGHT WHEATLEY

NEARLY every beginner in the study of Christian Science sooner or later reaches the place where he lets himself become disturbed over what somebody else is doing—or not doing. This “somebody else” is usually a student of Christian Science like himself, but one who in degree of understanding is so much farther advanced that the beginner in his youthful enthusiasm has come to regard him as an infallible example for every one to follow. Perhaps it is the friend whose hand had guided his own first faltering steps along the heavenly pathway; and the words of Truth which he heard at that time were so wondrously above and beyond anything of which he had ever known, that he failed to distinguish in his thought between the message and the messenger, and exalted both alike. To be forced to admit, later on, that his angel in earthly habiliments is after all just an ordinary man or woman, humanly prone to make mistakes, is a great shock,—one so great indeed that he is seemingly compelled to pause for a moment to think the matter over and to recover if possible his mental equilibrium.

If one should chance to come upon the student just at this point in his journey, he would probably declare that it is impossible for him to proceed another step; in fact, that he seriously contemplates going back. He left the church of his fathers, it seems, to get away from just such people as this; and here they are again! From the general trend of

his remarks one would naturally conclude that when he joined the Christian Science church he supposed he was uniting with a select number of persons who never under any circumstances make a mistake. He thought it was going to be a sort of heaven on earth, the place of peace for which he had longed, where everybody thought alike about everything and all agreed in wanting to do exactly the same thing at the same moment; and in this heavenly company he supposed there would be nothing more for him to do but to fold his hands and be supremely happy. Now he has discovered that his fellow workers are just human beings like himself,—not full-fledged angels of light, but apparently in all states and stages of progress. Could anything be more discouraging? Is it not also obvious that so long as Mrs. So-and-so does this and Mr. So-and-so continues to do that it will be impossible for him to do anything but sit back and be miserable?

If the fellow traveler who has come across this victim of a very common hallucination has a spark of the real Christ-spirit in his heart, he will sit down beside his friend and try to comfort him; for he certainly needs comforting, as most of us know. We can smile about it now, through the kindly perspective of the years between; but we can well remember how at the moment of our own experience it seemed to us as if the very foundations of the universe had dropped out and we had nothing left.

For to one whose sense of "mere personal attachment" (Manual, Art. VIII, Sect. 1) has not yet been wisely corrected, to be disappointed in a friend well-nigh approaches a tragedy. Yet what says Christian Science to all those who agonize thus over that which they cannot help and for which they are in no way responsible? Our Leader has clearly stated that "to punish ourselves for others' faults, is superlative folly" (Miscellaneous Writings, p. 223).

This unfortunate tendency, however, is no new thing in the annals of human history. Nearly two thousand years ago another pilgrim on the narrow pathway which leads upward showed himself unduly concerned over the doings of personality. The Master had been telling his disciples of things which were to come, and as he drew his discourse to a close the impetuous Peter could not refrain from inquiring about John. Apparently his own future conduct and accomplishment were of small importance for the moment. "Lord, and what shall this man do?" he asked. We all recall the gentle rebuke which followed: "If I will that he tarry till I come, what is that to thee? follow thou me."

Well may each disciple of today, when he feels himself yielding to the temptation of judging, criticizing, condemning, or even becoming idly curious in regard to the doings of another, ask of his own heart this old-time question, "What is that to thee?" Undue and overanxious contemplation of John, either to admire or to blame, will not help John to work out his problem, nor will it in any way facilitate Peter's progress,

for it may easily lead him into a state of self-depreciation on the one hand or of self-righteousness on the other. The great and only question which should concern Peter is this: What is Peter doing? If he is just sitting back and being miserable, he certainly is not doing very much either for himself or for anybody else. Is John doing something which seems "unscientific"? If Peter will look into his own heart, and strive earnestly to be delivered from all that he sees there which is unlike God, he will generally find himself so fully occupied that there will be no time left to worry about John.

Relatively speaking, the Church of Christ, Scientist, is not an aggregation of individuals who profess to have already reached the state wherein they are above all earthly frailties and temptations. We come into Christian Science just as we are, and we bring with us the best and the worst that is in us. We come, like those of whom John wrote, "out of great tribulation,"—tired and worn and embittered and discouraged, bruised and buffeted and dusty and travel stained, dragging with us our useless baggage of temperamental faults, inherited tendencies, false education, and differences of birth, race, caste, and character. We come with tempers not yet under perfect control, and quickness of speech not entirely overcome, with diversities of viewpoint openly acknowledged, with claims of human will and egotism and intolerance and self-righteousness and superiority obviously unhealed. We battle with these, our besetting sins, striving more and more each day to overcome them, and in the process of

battling we grow. We come not because we are so good, but because we want to be better. We come because we have seen the light, and needs must follow. We come because we have felt the healing touch of Truth, and long to know the joy of a full and complete regeneration.

In short, the members of a Christian Science church, like the members of all other churches, save in respect to a more complete understanding of Truth, are yet in the process of working out their salvation. They are in a state of perpetual mental house-cleaning, and everybody knows that strange things come to light during house-cleaning time. If during this process latent error sometimes comes to the surface, let us not be disturbed. It has only come up to be destroyed, and how much better to have it on the surface, where all may see and recognize its nothingness, than to have it continue to lie hidden in human consciousness, snugly tucked away where no one will disturb it. Sooner or later each one of us must meet and conquer every belief which is unlike God. Can we not be patient with our brother in whom this purifying work is going on, hoping that under similar circumstances he will be equally patient with us?

While it is true that all earnest students of Christian Science are endeavoring to lead lives more and more blameless, and to cast no stumbling-block of offense in any one's way, yet it is equally true that no one of them should, or does, claim to be a model for any one else. We know that there is nothing gained, and much lost, in comparing our-

selves with others. There is but one true model for any of us to follow, and that is the one perfect example, the Christ-idea made manifest through our Master. Let Peter see how nearly his own life measures up to that high standard, instead of deploring how far other lives fall short of it. How can the mistakes or misdoings of another stop us on our journey? Are we responsible for any one but ourselves?

It is true that we may find ourselves in strange company as we journey on, but what of that? If Mrs. Eddy had waited to build her church until every sinner had become a saint, it might not yet be built. She built it just as we have to build our branch churches today,—out of the best mental conditions available in our spiritual building, and leave the rest to God. Does a brick sometimes fall out? Does a bolt loosen, or a stone crumble? Has a window broken beneath some unwonted strain? Let us still be undisturbed. The Church of Christ, Scientist, rests upon the rock, Christ, and is as eternal as Truth.

Let us not stand staring helplessly at possible failures or defections. Let us see things as they really are, not as they seem to be. If we cannot restore the fragments to their former condition, which to human sense might seem the "more excellent way" to proceed, we can at least go on without them. "A better and an enduring substance" can be found, a new stone can be fitted into the old place, a window discovered which will let in more light than the old one did. There are no empty spaces in divine Mind. God rules,

and nothing can hinder the stately onward march of Christian Science—not even the Scientists themselves. Let us be grateful for that.

In the mean time, why spend the golden hours sitting by the roadside? The adversary would be only too delighted to keep us sitting there forever, if it could. But why continue to contemplate error? Is the picture so pleasing that we cannot be induced to leave it? Is there somebody always ready to tell us all about it, just how it happened? Never mind how the brick happened to come out or the stone to crumble. Let error die for lack of audience.

Is somebody doing wrong? Then it is love he needs, and not condemnation. Never mind if he is farther along the road than we, and should, and probably does, know better. "What is that to thee?" That he is farther along the path than we, may be the very reason why he needs love and patience more than all others, for he has already "borne the burden

and heat of the day" and is sometimes more weary and footsore from the long journey than we, the generation coming after, can ever dream. Let him alone. God is taking care of him, and Mrs. Eddy tells us that "sooner or later the eyes of sinful mortals must be opened to see every error they possess, and the way out of it" (*No and Yes*, p. 7). If he seem not yet ready to see his mistake, at least the mantle of silence on our part can gently enfold him as with some heavenly garment, protecting him from the icy blasts of criticism while he is yet struggling with his problem.

It is a simple message which the fellow traveler speaks to his discouraged brother, but it falls on that troubled sense like rain upon some thirsty garden. Peter rises to his feet, the old light shining in his eyes, the old joy stirring in his heart. What a glorious thing it is to find that the foundations of the universe have not disappeared after all!

[Written for the *Journal*]

"SHOWERS OF BLESSING"

ELISABETH RICHARDS

SOFT twilight comes, the hour of rest;
A crescent moon shines in the west,
Yet on the roof and window-pane
I hear the welcome sound of rain—

Soft summer shower, whose music falls
On listening ears! The heart it calls
To peace and joy and gratitude,
Telling to all that God is good.

Blest shower of love that quenches hate,
Earth's thirsty sense with joy to sate
In plenteous blessing from above—
A never ceasing flow of love!

“THE SEVEN CHURCHES”

CAROLINE GETTY

AS given in the book of Revelation, the messages to the seven churches of Asia are of deep significance to all Christian Scientists. Again and again do we read in them the words, “He that hath an ear, let him hear what the Spirit saith unto the churches.” It is also worthy of attention that our Leader in the Message to The Mother Church for 1900 has much to say about these churches which will richly repay careful study. The message to the seventh church, the church of Laodicea, seems to indicate a state of consciousness which has to be roused out of moral deadness, and it is probable that the preceding messages point to the steps by which animal magnetism has produced this most grievous condition in mortal experience.

It should be noticed that these messages are addressed to the enlightened thought represented by churches, and that therefore they are specially applicable to Christian Scientists today. Each church may well represent a certain state or stage of consciousness, and the error which constitutes the chief danger to a particular state of consciousness is pointed out and rebuked. May there not also be in some instances an indication of some special phase of error to be handled? In each of these messages, however, we gain the assurance of victory through repentance and reformation, and the promise of attaining heavenly realities.

Taking the seven churches in their order, we begin with Ephesus, and find there indicated a state of con-

sciousness which is apparently good. There is patience and discernment and judgment, long-suffering and endurance, but joy seems to be lacking in this consciousness, which is apparently heavy laden; we miss the gladness and the enthusiasm of “first love.” In seeking for the influences which might have produced this mental state, we find our Leader’s description of the Nicolaitan doctrines, which had crept into the church at Ephesus, very illuminating. This false teaching was ever trying to destroy the unity and purity of the true consciousness or church.

Materiality opens the door to the error of so-called prophetic illumination on a material basis, and this needs to be distinguished clearly from true spirituality, which is neither ecstatic nor emotional and which is absolutely free from the reaction of the former. Let us then recognize the error of materiality, and realize how quickly this will remove our candlestick out of its place,—obscure our spiritual understanding,—unless we awake and repent. Repentance, our Leader says on page 15 of the Message for 1900, “of all human experience is the most divine,”—a wonderful experience, enabling one to rise above all the pride, hardness, and self-importance of mortal selfhood and to enter into the great love of the Father, which is the first taste of true selfhood.

The state of consciousness represented by the church of Smyrna shows us works in the midst of tribulation, poverty, persecution, and

prosecution; but here too the danger of mortal belief is indicated, namely, "the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." An enemy within the camp is much more dangerous than any outside, but mental malpractice is not to be feared, only to be handled as nothing, for it is not born of Love, the only real power. Poverty, tribulation, persecution, prosecution, even attempted mental assassination,—all these may be handled fearlessly and overcome, if we are but faithful, alert, awake. Our work, if based upon Principle, will lead not to death, but to the overcoming of the belief in it.

If we are not watchful in overcoming all error we are pretty certain to be hit by mental malpractice, and the effort of mental malpractice is to adulterate our sense of Truth. This condition is indicated in the church of Pergamos, where idolatry and material medicine obtained a following. How often this temptation comes to us in the guise of broad-mindedness,—a concession to the world's opinion, a pandering to the demand for material remedies,—something less than reliance upon Truth.

When one's sense of Truth has been adulterated by mental malpractice, one falls into the danger of personality,—of seeking good through persons and of believing that one's own personality is good. Accepting adulation, taking to one's self that which belongs to God, offering gifts or yielding obedience and adulation at the shrine of personality, is equivalent to eating "things sacrificed unto idols." The mental state of the church at Thyatira, represented as

influenced by this error, is sometimes generous, spontaneous, and enthusiastic; therefore is this error all the more subtle. The overcoming through repentance of the sin of personality will bring the real power of Principle and the light of true spiritual understanding in Christian Science, for it is not until this error is understood for what it is, and overcome, that one progresses.

Here then we have a sequence of errors to be overcome through repentance, namely, a clinging to materiality; mental malpractice; adulteration of the truth; and devotion to personality, the one leading on to the next unless met and mastered.

In Sardis we come to stagnation,—*"Thou hast a name that thou livest, and art dead."* How needful, then, to watch against this error, to rouse one's self when the suggestion comes that one has borne the heat and burden of the day and may now rest; that one has attained the place where one may withdraw from the organization. This state of stagnation is the offspring of mortal personality, of self-importance; and with the example of our Leader before us, we are indeed inexcusable, nay even despicable, if we yield to it. With her the name of Christian Scientist meant the living in ever increasing measure of the life of a Christian Scientist; and it must be so with every one who apprehends in the least what the Christian Science movement stands for. Obedience to the Church Manual, membership in The Mother Church, and generally in a branch church, with obedience to its by-laws, activity in the work of the organization without self-seeking or

self-will, keep us on a safe road through the wilderness that stretches from sense to Soul.

The message to the church in Philadelphia tells of the brotherly love that illumines all the way, that sweetens every experience, that wins back even those "which say they are Jews, and are not." With brotherly love we are kept "from the hour of temptation, which shall come upon all the world." There is joy always for those who love; they are indeed pillars in the temple of our God, dwellers in divine Love, and worthy of the "new name," Christian Scientists.

The state of mortal mind called moral idiocy is most graphically set forth in the message of the Spirit to the Laodicean church. It reads: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." It is also described as in a state of lukewarmness,—"neither cold nor hot,"—being neutral between good and evil. This state is not one which comes suddenly upon the Scientist; he must first have given his consent to the entrance of error. Mrs. Eddy says, "When evil seems to predominate and divine light to be obscured, free moral agency is lost" (Miscellaneous Writings, p. 113). The one thus influenced becomes the slave of animal magnetism without being conscious of it,—the most deplorable of all the phases of mortal mind.

To be a target for animal magnetism should not be a cause for either fear or discouragement to the alert, wide-awake Scientist, for it is an indication that he is going against

the current of mortal beliefs; but to become a victim is quite another matter. Christian Scientists must know that evil, with all its pretensions to place and power, is only nothing masquerading as something. They have learned and proved that Spirit, God, is All; that Spirit is our Father and Mother, and that the divine Mind includes all that is real and eternal. Strong in this knowledge they are abundantly able to meet and destroy the suggestions of animal magnetism that they are having "much to meet." What they have to meet is nothing, and nothing can do nothing at any time, in any place, to any one; and the practice of nothingness, which is all there is to mental malpractice, can accomplish nothing.

The mental state of the seventh church indicates spiritual deadness; but this too can be overcome, for just as material idiocy can be and has been cured by the glorious teachings of Christian Science, so this phase of moral idiocy can be cured. Let there not be lacking the gentle entreaty to buy "gold tried in the fire," and the "white raiment" of moral purity. Let there be the anointing of the blind eyes which causes them to open once again to spiritual understanding,—for always and ever there stands at the door of human consciousness the Christ-idea, knocking for admittance, and ours it is to know that this knocking is heard and heeded. Repentance and overcoming tell of full awakening from an unreal dream into the glorious reality set forth in these words on page 536 of Science and Health: "The divine understanding reigns, is *all*, and there is no other consciousness."

OUR PROBLEM

FRANK H. SPRAGUE

ALTHOUGH sages and philosophers have never succeeded in fathoming the mystery of being, the yearning heart of mankind still reaches out in the hope that sometime and somehow the riddle of the universe will be solved. Agnosticism of this description is all the more astonishing on the part of Christendom, when we consider how conclusively the great Teacher disposed of the paradox of mortal existence nearly two thousand years ago.

Mortals, he declared, must be born again, else they cannot see the kingdom of God. Blinded as they are to the truth through habitual exercise of material sense, they must turn about and face the question spiritually before they can perceive God and His ways; in other words, they must learn to think aright. Now right thinking is the manifestation or reflection of intelligence, and the only real intelligence, as the practical application of Christian Science proves, is God, Spirit, divine Mind. Hence the impossibility of coming to understand the truth of being by any process of alleged thinking from an unspiritual standpoint.

Properly speaking, it is as impossible to think apart from the Mind "which was also in Christ Jesus," the spiritually enlightened sense which reflects divine Mind, as it is to see without light. In essaying to work its way out of darkness and error into light, the carnal mind—which, as the apostle Paul declares, "is not subject to the law of God, neither indeed can be"—is sure to get into deep water and be overwhelmed. Mrs.

Eddy says, "As mortals do not comprehend even mortal existence, how ignorant must they be of the all-knowing Mind and of His creations" (*Science and Health*, p. 187).

It is self-evident that from the standpoint of absolute Truth and its reflection there can be no unsolvable problems, in a human sense, and problems in one form or another will appear until error becomes obsolete and man and the universe are through progressive demonstration proved to be entirely spiritual. Consequently the mere acceptance of Christian Science as a working platform does not remove one from the arena of problems or eliminate them from his experience; it simply enables him to deal with them from an intelligent, scientific standpoint, whereas before he was obliged to proceed tentatively and experimentally. To quote again from *Science and Health* (p. 556), "Mortal mind must waken to spiritual life before it cares to solve the problem of being, . . . but when that awakening comes, existence will be on a new standpoint."

Here, then, is the point of departure from material lines which promises the ultimate solution of every problem through spiritual demonstration. When the awakening thought first begins to realize that so-called human existence itself is a problem to be worked out on the basis of divine Principle, it is indeed a revelation. The sense of a multiplicity of diverse, unrelated problems, each calling for a special kind of treatment, gives place to the recognition that all problems are one at bottom, and

therefore that they must be worked out on the uniform basis of man's scientific relation to God.

The metaphysical understanding of Principle and its idea shows that error is the same as a false claim, whether exemplified in the private concerns of the individual or the public affairs of men and nations, and that the false claim is consequently to be dealt with alike in all cases, by knowing the truth which it would contradict or pervert. Because his particular problem rests on the basic claim of mortal mind, the individual's only sure road to salvation lies in making the problem of the world's redemption from error his own, at however great a sacrifice of personal self-interest. Christ Jesus stated the rule of salvation in the trenchant declaration, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it;" and the correctness of his position was borne out by tangible results.

The life of our Leader, Mrs. Eddy, likewise stands out as a conspicuous example of spiritual exaltation through self-abnegation. Even though he may seem to succeed in worldly ways for a season, the Christian Scientist who thinks to divorce his own problem absolutely from that of humanity at large is simply accumulating evidence to defeat his own case. Many a difficulty which seems to defy solution while it is regarded as a matter of self-interest, yields readily when understood and treated from the standpoint of "the kingdom of God, and his righteousness."

We get into trouble when we undertake to reconcile the discrepancies of mortal existence. The mystery of

injustice, vicarious suffering, and unequal privilege cannot be cleared up by admitting personal factors into the equation. Materially considered, the eleventh hour recruits in the parable reaped an unfair advantage over the toilers who had borne the brunt of the day's labor. The fact is that so long as we are under the law of mortal belief, there is no legitimate way to account for inconsistencies which that asserted law entails in any given case. "Was it just for Jesus to suffer?" Mrs. Eddy queries on page 40 of *Science and Health*. "No;" she answers, "but it was inevitable, for not otherwise could he show us the way and the power of Truth." One who is tempted to protest against his lot or that of others, has but a partial sense of the problem, and therefore cannot comprehend the solution. Only as the problem is faced in its entirety does it become intelligible. Then the sense of salvation as personal is swallowed up in the larger view of man absolved from material beliefs.

The increasing complexity of our latter-day civilization, with its interwoven threads of activity, gives added emphasis to the apostolic apothegm that "none of us liveth to himself." Even materially considered the individual's problem is becoming more and more bound up with that of society at large. While material relations are becoming more intricate each day, improved means and methods of handling the situation are developing apace. The expansion of human concepts is preparing the way for a sloughing off of the outer envelopes of belief. The advancing arts of civilization, however, which

make for the well-being of mankind, also afford increased opportunity for the exploitation of evil beliefs, until the pretensions of error are understood and refuted scientifically. From the standpoint of divine metaphysics, the aggravated symptoms of evil which seem to accompany improved temporal conditions indicate that the silent operation of Truth is causing error to face its logical ultimatum in self-destruction.

Is not the following vision of the prophet Haggai even now coming to pass? "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory."

Never before in human history have conditions been ripe for a world wide movement based on the understanding and demonstration of Prin-

ciple. Discerning with keen farsightedness the lines on which the cause of Christian Science must unfold, its Leader, Mrs Eddy, established *The Christian Science Monitor* as a medium for dealing with questions of world wide significance from the Christianly scientific standpoint. The spiritualizing mission of this truly cosmopolitan newspaper is clearly set forth in the quotation at the head of its editorial page: "First the blade, then the ear, then the full grain in the ear." The consecutive stages here depicted indicate the scientific order of Truth's unfolding to human consciousness as the problem of the world's redemption is worked out to its final solution in the complete spiritualization of thought, and the prophecy of the ancient seer is realized: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

REALITY

WILLIAM W. PORTER

UNDoubtedly the most satisfying experience which comes to the Christian Scientist is the realization of the inexhaustible and unfailing resource of each unfolding idea, or the revelation of divine Science. Every Christian Scientist has been privileged to experience almost times without number the sweet dawning of some spiritual idea or truth, and has come to recognize in these experiences the nature of the eternal Christ, the eternal activity of God's idea, that concerning which Jesus declared to the doubting Jews, "Before Abraham was, I am."

In these experiences the Christian

Scientist is actually and consciously coming under the government of divine law. Furthermore, the Christian Scientist comes to know that individual apprehension and action are inaugurated and sustained by the same divine idea of Principle, or God, which marked and distinguished so signally the life and work of the revered Leader of Christian Science. Up to the time of her passing from this mortal plane, Christian Scientists quite generally, and indeed the world, looked to Mrs. Eddy for the fostering and furthering of activities relating to the unfoldment and advancement of the cause of Chris-

tian Science; but even as she always left all things in God's hands, so she left in His hands the unfolding in a larger way to individual consciousness of the immaculate divine idea which should point and lead to the inexhaustible resources of infinite Mind.

As the result of turning the thought of her followers toward the Manual of The Mother Church and the Christian Science text-book, "Science and Health with Key to the Scriptures," instead of to her human personality, for guidance toward Principle, Mrs. Eddy while yet in the flesh gave an impetus to the students' thought which later, when these students were scattered "every man to his own," proved to be the richest blessing of all; for thus the divine idea, the unity of the true idea and Principle, the unchanging oneness of God and man was revealed,—was proved and understood in individual experience.

In the light of the revealed availability of the Christ-consciousness, it is impossible to conceive that there should be, under Section 16 of Article VIII of the Manual of The Mother Church, any cessation of activities looking toward the welfare of humanity,—that there should be a falling away in the proving of God's eternal love and grace, and of man's eternal association therewith. One who has felt the regenerative and healing influence of Christian Science has but to glance for a moment in retrospection upon his own journeyings to behold the wonder of transformation and enduring good which characterized the advent of the Christian Science era in his

experience, for herein one may see reflected as in a mirror the wonder of transformation which awaits every human object and activity under the influence of this same regenerative era. Much of this transformation has been already accomplished, enough at any rate to indicate somewhat more clearly today the immeasurable depth and inconceivable circumference of the Christian Science outreach, and the glory which overshadows, like the pillar of cloud and of fire, the mission of The Mother Church.

Already the carefully stated and accurately applied methods of Christian Science healing have so stirred thought as to result in marvelous changes in the practice of medical men. Humanity, inspired by Christian Science, has grown extremely moderate and often prohibitive where the use of medicines and drugs is concerned; while many medical men are giving less and less of material medicines and drugs, first, because of the danger attendant upon the use of them, and secondly, because their own faith in the efficacy of drugs has perceptibly waned. Today the right mental condition of a patient is recognized by physicians as a most necessary thing to establish and maintain, and many have acknowledged that a material drug cannot be applied successfully to the establishing of such a condition any more than it can be applied successfully in correcting an error of mathematics.

How often one has heard, coming from within the walls of so-called orthodox churches, the remark, "Why are our churches lacking in

attendance, while the Christian Science churches are overfilled?" Why, indeed! This inquiry from within is indicative of a search for the reason, and this search will eventually and inevitably lead, and in fact is already leading, to a better understanding of that which constitutes church as defined on page 583 of *Science and Health*.

So too one finds the same transforming process at work with respect to the home and its environment. The writer recalls one particular house "on an hill," the physical environment and neighborhood of which a few years ago was unlovely and unattractive, but which has been lifted up by this happifying influence of Christian Science so that the neighborhood now holds out the charm of increased beauty and pleasant memories—even the parrot swinging in the conservatory echoes the happy declaration of David, "Praise the Lord."

Under this same ameliorating and constructive influence of Christian Science the world of news has found the pattern of a true newspaper as exemplified in *The Christian Science Monitor*. Already the newspaper reading world and the newspaper owners generally have recognized in the *Monitor* an ideal to be emulated, and coincident with this recognition has come the demand of unfolding consciousness for more adequate expression in general newspaper work and production. The dirt and grime which have come to be so generally associated with newspaper press rooms have given place to clean, light, and cheerful surroundings in the *Monitor* press room. Through this ideal in

daily news-giving, trite and academic discussions of subjects dictated by policy, colored by paid or personal views, reflecting the fog or cuttle-fish ink of subtle mental schools, are being made over, until one finds more generally in editorial columns constructive, awakening, and timely subjects which reflect the inevitable conclusions of Principle and Truth. The columns of the *Monitor* are designed and are serving to hold in check subtle influences which, apart from Christian Science, have been accustomed to prey without restraint upon human credulity and innocence, and in addition these columns are imparting and supporting constructive ideas and good works throughout the world.

In the memorial erected to their revered Leader by grateful and loving Christian Scientists, humanity finds the continuance in expression of an ideal, inspired by Christian Science, which elevates thought above the contemplation of death to the realm of immortality here and now. As the Christian Science nurse has brought to weary patients an ideal of the ever present Christ-spirit, or Christ-consciousness, so those institutions where the sick are cared for and nursed must under the revelation of God's idea be elevated, until the essential qualities requisite to fulfil the higher Christ-mission are found. So too the divine mission of educational procedure will find expression as the true idea of God is apprehended.

In the matter of religion the world of religionists has noted the consistent religious procedure of those who are Christian Scientists. It has also found a remarkable agreement or unanimity among Christian Scien-

tists respecting the application of Christian Science in daily life and affairs. In other words, there has been found among Christian Scientists a concord or agreement respecting fundamentals which has assured harmony of procedure and fulfilment, the exemplification of fellowship, brotherhood, or exact Christian obedience, which can proceed only from the recognition of one God,—the Rock of spiritual discernment!

For many centuries Christian workers have searched earnestly and longingly, inspired by a humanitarian desire, for some agreement which would put an end to the evil stain and marks of sectarian bitterness and dissension among religionists. All of these efforts have been laudable as to purpose but regrettably inefficient as to results. Why? Because there has been no fundamental unity of Principle, or God, lacking which humanity has seen the anomaly of Christian idolatry, or gods many.

It would be difficult to find, outside the clearness of expression revealed in the inspired utterances of Moses and of Jesus, language indicating more clearly the essentials of Christian unity than that on page 340 of *Science and Health*, where in words immortal, because they embody the light of immortality, the metaphysics of divine Science, the revered Founder and Leader of Christian Science many years ago revealed to the world the divine idea upon which, and upon which only, concordant religion may be established and maintained. There we read: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neigh-

bor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

As the true idea of God in Christian Science must lift all things to the realm of immortality and perfection, so inevitably Christian Science must establish in human consciousness the unity and harmony of concordant religion. What each successive step in this unfoldment may be or mean to each of us, will be apparent only as each step or demand of the divine idea is revealed and fulfilled. A metaphysical requirement is encountered here which demands careful consideration and exact thought.

Jesus admonished his followers to work while the day was at hand, since "the night cometh, when no man can work." It is true indeed that a divine idea, revealed through Christian Science, will, if held in passive inactivity, sooner or later quietly depart, leaving the owner of the house in the self-cultivated darkness of night. On the other hand, how gloriously true it is that these divine ideas revealed in Christian Science will, if nurtured with instant and unremitting thought concordantly with the *Manual of The Mother Church*, remain with us, multiplying in richness and manifesting the inexhaustible and unfailing resources of creative Mind, or God. The active, earnest Christian Scientist enjoys a priceless privilege to be thus stationed, in humanity's hour of great need, upon the walls of the holy city, guarding with unceasing vigilance the democracy of Mind.

ABRAHAM AND ISAAC

JUDGE JOHN R. LAND

AS related in the twenty-second chapter of Genesis the story of Abraham and Isaac, when interpreted literally, presents to mankind a concept of God which might even make Him seem to be a bloody Moloch, demanding human sacrifice as a token of unquestioning obedience to His commands. St. Paul has well said, "The letter killeth, but the spirit giveth life." Let us then consider the true spiritual meaning of this familiar story of the Old Testament. The Bible narrative opens with the statement that "God did tempt Abraham, and said unto him, . . . Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

The phrase "God did tempt Abraham" seems to ascribe to perfect and changeless good an evil nature, delighting in the betrayal of the race of Adam into misconduct and misfortune. St. Paul, however, defines the word "tempt" as "tried," as appears from this sentence in the eleventh chapter of Hebrews: "By faith Abraham, when he was tried, offered up Isaac."

The prophet Habakkuk, and St. James also, fully realized the utter impossibility of the destructive element of evil existing in infinite and immortal good. "Thou art," exclaims Habakkuk, "of purer eyes than to behold evil, and canst not look on iniquity." St. James, recognizing the true nature of good, rebuked mortal mind when he said, "Let no man say

when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." Evil, then, is a mere invention or false belief of the carnal mind, and has no existence except in this so-called supposititious state of consciousness. So the phrase "God did tempt Abraham" means simply that God tried Abraham,—put to a supreme test this patriarch's trust in good.

In the story Abraham represents "fidelity; faith in the divine Life and in the eternal Principle of being," as we read in *Science and Health* (p. 579). Isaac is symbolic of the belief that life is in matter and that man is a creator, while Abraham represents the true idea of Life as good, infinite, perfect, changeless, independent, and indestructible being. Isaac, on the other hand, appears to present the view of life as finite, imperfect, mutable, destructible, and dependent upon material conditions and organization. This story of Abraham and Isaac is therefore but a picture of the mental struggle which took place in Abraham's consciousness between the spiritual or right idea and the material or wrong concept of man as physical.

Jacob wrestled with this same phase of error, until an angel, God's thought, came to his rescue. He then realized the utter vanity of the mortal belief in material existence and in man as a creator, and recognized the necessity for the destruction of this

false concept of life, before mankind could ascend to the true idea of being as spiritual. This wrong view of life as material was presented to Abraham in its most attractive form, as "thine only son," thus beclouding, as it were, the spiritual sense of being under the claim of parental affection. But divine Truth demanded the sacrifice of this false but cherished belief of life in matter,—that it be utterly burnt up, or destroyed "upon one of the mountains which I will tell thee of." This was the mount of revelation, or spiritual ascension in thought until the white-robed summit of Truth is reached, where man becomes transfigured as the Christ-idea, the radiant reflection of immortal Spirit, the sole creator and only Life.

This truth of being dawned gradually in Abraham's consciousness. He had to overcome by degrees the seeming reality of the relation appearing to exist between him and Isaac as father and son, and had to realize the great metaphysical fact that Spirit alone is the Father-Mother of the real universe and the real man, the son begotten only of Spirit.

The progress of this spiritualization and exaltation of Abraham's thought is described in Genesis as follows: "Then on the third day Abraham lifted up his eyes, and saw the place afar off." "The third day" has the same meaning here as it has in the first chapter of Genesis, where we read, "And the evening and the morning were the third day." "The third stage in the order of Christian Science," Mrs. Eddy says, "is an important one to the human thought, letting in the light of spiritual under-

standing. This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization" (Science and Health, p. 508).

At first Abraham saw the place "afar off,"—dimly perceived this great truth of spiritual being,—and then "they came to the place which God had told him of,"—to a fuller realization of God as the only Life. Abraham had made his demonstration over the material sense of being, and was now ready to sacrifice Isaac, the representative of the false belief that material sensation is life, and that brain-vibration is intelligence, created by and emanating from mortal man; for Abraham now knew that the real Isaac was not born of flesh and blood but of Spirit, and dwelt forever in the perfect Mind, good, as its immortal idea or expression, the deathless expression of the divine promise.

This sacrifice of material belief was all that was required. Because of Abraham's obedience to the true sense of being, he was greatly blessed; his seed, or right ideas, were multiplied "as the stars of the heaven, and as the sand which is upon the seashore;" and to him the promise was made: "And thy seed shall possess the gate of his enemies," *i.e.*, his spiritual or right ideas should overcome all false concepts of existence, and have dominion over all the earth. Each of us, either here or hereafter, must sacrifice his "Isaac," or belief of life in matter, upon the altar of spiritual understanding, and ascend above the material sense of being to the right idea of incorporeal good as

the only Life, self-created, self-existent, and self-sustained.

The Master said upon one occasion: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." St. Paul declares that "to be carnally minded is death; but to be spiritually minded is life and peace." So life and death are states of consciousness: the right idea of God as infinite Spirit, and of man as the image and likeness of Spirit, the god-like idea, or divine reflection, constitutes life; while death is but mortal ignorance of these great truths of

spiritual being. To know God, absolute good, in all of His changeless perfection is to live, while to cling to a blind belief in an unknown God, whom we like the Athenians of old "ignorantly worship," is to die. Death, therefore, is a mere negation, the supposed absence of infinite good, of omnipresent Life.

Death is nothing but a false belief of mortal mind, and it has no place except in the unillumined human consciousness. In attaining the scientific understanding of man as God's idea there is no loss, but all is pure gain, as the patriarch proved.

HUMAN MOTHERHOOD

ETHEL M. MC CANDLESS

WHEN one takes up the study of Christian Science and begins to view life and its activities from an entirely new standpoint, he finds the essential need for individual work and sees that he cannot solve another's problem for him, no matter how much his heart yearns to do so. As a rule this lesson is not easily learned; in fact there are usually bitter tears shed and many failures registered before we are ready to lay down self-will and let God's will be done. Especially is this true when the question involves those of our own household, for human affection sometimes makes us overzealous in the desire to help our dear ones see and know the truth.

This anxiety reaches its zenith in the case of mother and child, for the mortal belief that we own something is always accompanied by fear in some form,—fear of defects, fear of suffering, fear of death. From the moment that an infant makes its ap-

pearance on the stage of human existence it is haunted by this specter, and blessed indeed is that mother whose faith in God is so calm and steadfast that she is able to rely wholly upon Him for guidance.

In the first place a mother believes that she has helped to bring the child into existence, that it is dependent upon her for protection, training, and education. Usually the sense of duty and responsibility far outweighs her joy, for the consummate egotism of mortal mind, masquerading under the guise of maternal love, would deceive her and make her believe that she must assist divine Mind in unfolding His own idea. Even with a knowledge of the truth in Christian Science to help us this old serpent, the belief in mortal motherhood, gives us plenty of employment. It drives us from pillar to post, until discouraged and exhausted with our efforts to elude it we finally flee to the outstretched arms of Love, and

there learn that there is but one Father and Mother, and that if we but trust we shall always be given the wisdom to reflect divine Love and thus express true motherhood.

We may recall that in the parable of the prodigal son we are told that when the younger son asked for his portion of goods it was given to him without a question, and then he "took his journey into a far country." The father, instead of trying to persuade the boy to remain with him, gave him his portion and let him go. Each one of us is called upon to do this very thing for our dear ones, whether it be father, mother, sister or brother, son or daughter. If we would have peace we must give him his portion and let him go.

Now what is this "portion" that a child demands of its parent? Is it not the privilege of working out his problem in the way which seems best to him? Is it not the endeavor to see each one as a perfect expression of infinite Mind, manifesting all that is intelligent, active, loving, and pure? Surely the answer is plain, for if we know what it means to be the "sons of God," then surely our children must be these sons, and in reality they are no more dependent on us than we are on them.

This does not mean that we shall cease to watch over the children with tenderness and love, guiding with firmness their early footsteps until they seem capable of doing this for themselves. But if we are faithful to our trust we shall enter into the "closet" daily, there to see them as spiritual ideas in the care of a loving Father, and know that, as our Leader

says on page 150 of "Miscellaneous Writings," "He guards, guides, feeds, and folds the sheep of His pasture."

If instead of admitting the suggestions of indolence, stubbornness, disobedience, laws of heredity, or any other of the myriad errors that clamor for recognition, we turn to the spiritual idea, our eyes will be opened and we shall see God's child as he really is. This will help the human sense so that each individual may work out his salvation and manifest his true identity instead of being just an echo of ours. We shall also find that the "far country" holds little attraction for him; that it will not take many husks of mortal sense to bring him to himself early in his experience, but he will arise and go to the Father who is ever waiting to receive him.

It may be that the human mother heart yearns with anxious desire to help her children into Christian Science, and worries if they seem indifferent or careless about going to Sunday school or church; but if we plant the seed of Truth we can leave the rest to God, for in due time the flower will unfold and the blossom give place to fruit. All it needs is the sunshine of love and the dew-drops of patience and tenderness. On page 323 of Science and Health our Leader tells us that "through the wholesome chastisements of Love, we are helped onward in the march toward righteousness, peace, and purity." Let us therefore watch that we do not try to shield the children from such chastisements, for we know from our own experience that they are the means by which we have been driven to our Father.

The only way to solve the problem of human relationships is to keep the divine likeness ever before our thought, for so long as we persist in seeing and owning mortals we shall have to contend with all that comes with this belief. If, however, we keep our eyes fixed on the true model, the perfect man of God's creating will begin to appear to us, and instead of being burdened with care and re-

sponsibility we shall praise God for the privilege of sowing the precious seed of Truth in the fertile soil of the child thought and our hearts will respond to the comforting words in "Mother's Evening Prayer" by Mrs. Eddy (Poems, p. 4),—

Love is our refuge; only with mine eye
Can I behold the snare, the pit, the fall:
His habitation high is here, and nigh,
His arm encircles me, and mine, and all.

LOVE'S GUIDING HAND

FLORENCE NELCAMP

SOMETIMES one hears the remark: "It is not possible to read all the Christian Science periodicals. I subscribe for them, but it is not possible for any one to take the time to read them all and do it thoroughly." Mrs. Eddy frequently used illustrations from music and mathematics, and there has come to the writer an answer to the preceding statement relative to the reading, in the correlation of two experiences of her own growth.

As a child, when having in a music lesson my first instruction in the scale of C Major, I can well remember that the playing of an octave with one hand was a matter of many stumbles and occupied many minutes, and that even after the lesson there was neither sureness nor agility. But as a Conservatory pupil, five years later, I could run several scales the full length of the keyboard with both hands in one minute, and without mistakes. The expenditure of time in hours of practice had its result in making one minute take the place of many minutes. So in later life I learned to read the Christian Science periodicals quickly and effi-

ciently. At first one article in the *Sentinel* seemed to me, an unpractised reader, sufficient for one sitting. Soon, however, the reading of the entire *Sentinel* left me with a sense of freshness. So, when error says we cannot read so much, we may know that we only need to keep up our daily practice.

A few years ago I was attending a centennial in a city strange to me, and was seemingly misplaced in my boarding house. I had gone there because my husband had lived in the house fifteen years before, many of his former friends were still there, and it was kept by the same family. It was an old building, with dark stairways and no fire escapes, and in conversation it seemed as if all events were dated as "before the big fire" in that city, or after it, or during it. My sense of loneliness, the fear of fire, the distaste for the only available room, the preference for a hotel where other delegates would have the same interests and schedule through the week, prepared a nice little nest for error.

Early Monday morning I started out to begin the week's program, filled

with resentment that I was alone, but as I walked I became aware of my mental dis-ease. Fortunately I had before breakfast tried to make a prayerful study of the week's Lesson-Sermon, and as I now recalled portion after portion of it, seeking healing, there came at last to memory the citation, in one of the sections, "Stranger, thou art the guest of God" (Science and Health, p. 254). Instantly my thought cleared. I resolved to put my trust in the power of divine Love; to know that the promise, "Underneath are the everlasting arms," would be fulfilled; to let God be my host, to walk with Him, and to love His family, "the whole family in heaven and earth," to quote St. Paul. My realization and resolve were very clear.

That love was at once reflected back to me and shown in almost overwhelming human generosity, cordiality, courtesy, and loving-kindness. All seeming lack was met. I found myself either with congenial new friends from my native state, or escorted by a charming girl page by day and a dear boy scout by night. I learned to step securely on the stairways. The fear of fire gave way to gratitude for the absence of unseemly heat in the weather, and to rejoicing that the smoke of resentment and the destructive element of selfishness had vanished as a mist.

One Wednesday night, attending one of the Christian Science churches, I gratefully gave this testimony. At the close of the service a stranger thanked me for it. She said that she had formerly been a trained nurse in another city, but upon becoming interested in Christian Science had

come to this place to take up a new line of work, only, seemingly, to find coldness and discouragement. She had about decided to return to her former employment when the testimony cleared her thought, and she felt happy for the first time in months, knowing herself "the guest of God."

When I had thoroughly worked out this problem, finished it by giving the testimony, and needed no longer to fill my thoughts with it, there came to mind another citation from the Lesson-Sermon, this one from the epistle to the Hebrews, "Be content with such things as ye have." I learned that I was not misplaced in the boarding house. I was able to see the homelike qualities and the attractive conditions which had held together under that roof so many of the same persons for fifteen years. I learned the history of the house and its associations with the centennial, that it was the birthplace of a high official, a lady who had become my friend and companion during the week, and that I was, instead of being misplaced, indeed fortunate in being placed there.

My husband, reading my earliest letter written after my arrival in the city, and overlooking the sense of fear, resentment, and loneliness, understood my appeal, "Please help me," to be for physical healing, and gave help in that way; and a complete healing of a dragging physical ailment was realized. In every way it was demonstrated to me, "Stranger, thou art the guest of God."

I came to Christian Science at first for physical healing, and received it fully. When the physical is healed

and no longer dominates thought, higher problems present themselves. One of mine proved to be persons, error whispering that I could do so much better if other persons would change their ways. My first understanding of a method of dealing with this subtlety came at a time of great fright.

An elderly lady, a frail looking little person, came to my home with some goods for a guest. The guest was away for the day, but I agreed to accept the order and went upstairs to write the check. As I returned to the living room the saleslady said, "Will you please excuse me, but I have a spell with my heart." She had every appearance of physical disturbance, and when she asked for whisky I was sincere in saying I was sorry that I had nothing of the sort in the house. I asked if I might get her a glass of water, but she replied that the doctor had said nothing but whisky would pull her through these spells, and that while she tried always to carry a small bottle in her reticule, this one time she had forgotten it. I thought: Shall I send for a doctor? Shall I telephone my practitioner? Shall I call a neighbor? I knew I could not give her treatment unasked.

Turning away for a moment from the dear old lady, I quietly treated myself, realizing that my own help was to come from God; that as His child it was not for me to be familiar with heart failure in any form; that my heaven protected home was no nesting place for error, and that I would "fear no evil." Turning again to face her, I was glad to hear her say cheerily, "Well, I guess I'll be

going now;" and my heart was filled with gratitude to see her trip away up the street with no evidence of illness.

At another time much annoyance seemed to arise from the noise of the children near my home. Guests commented upon the disagreeable voices, the crying, the talebearing. I made half-hearted excuse, but the error seemed to show itself in new ramifications. One day, while attempting to study the Lesson-Sermon, it seemed as though I could neither think, hear, nor understand. Everything good seemed deafened with the roar. In a sudden awakening I said vehemently to myself, "What are you listening for,—the voice of God? Then you need to listen more attentively." There followed a quiet realization of God's word, with material eyes and ears closed, and presently all was still, within and without. A week later one of the neighbors said to me, "Have you noticed the difference in the children? They do not seem to cry any more."

At one time I had a broken tooth. A dentist in the suburb where I then happened to be, looked at the break and said it was seemingly very large and very bad. Later an appointment was made with my usual dentist, who could give me no date (unless I was in pain) prior to one several weeks after the telephone call, since it was college holidays and his time was engaged by the students. During the interval I tried to correct my thought and prepare myself in Christian Science, but fear remained and was not overcome until I was on my way to keep the appointment. I was then sustained by declaring that the

operations of divine Love are painless and the results permanent, and that since in my human experience it seemed necessary to undergo this little operation in the dentist's chair, there was no reason why it should not reflect that painlessness and permanence. When the doctor looked at the tooth he said that the break was so large he doubted whether he could do much with it; but looking more closely, he remarked, "Why, I never saw anything so clean." As he worked upon the tooth he found other conditions more favorable, and finally decided upon a filling which took but a few moments to prepare. The whole operation was painless and free from nervousness, and the filling, though so large, has proved permanent.

At another time I felt that my life was saved through having taught a little girl the "scientific statement of being" (Science and Health, p. 468). We were in a rowboat in Canadian waters,—she and I and the guide, a man past seventy years old,—when a sudden and violent storm overtook us. The guide could not row against the wind, but let it drive the boat to the opposite shore, where later the boarders in a summer hotel frankly told us they had all gathered, expecting to see us drown. The child, terribly frightened, reached out to grasp the sides of the boat, for the drop from the crest of the wave into the trough seemed fathoms deep. Very lovingly but firmly I said to her, "Put your hands in your lap, close your eyes, and say the 'scientific

statement of being.'"

The words seemed to enter the child's consciousness, and she became instantly more calm. With deepest love I repeated: "Say the 'scientific statement,' dear. Close your eyes and keep them closed. Whatever happens, keep your thoughts on the 'scientific statement of being.'"

Presently we neared the shore. The guide spoke for the first time and said he doubted whether he could land without being dashed against the wharf, or, avoiding it, whether any landing could be made in safety. I told the child to open her eyes and to remember that she could swim. She smiled back at me, and in another instant a dozen hands pulled us both from the boat as it made its first dash on the shore, and many voices cheered the guide as he righted it and succeeded in taking it farther up the little harbor unharmed. This experience proved to me anew the strength gained from the understanding that "man is not material; he is spiritual."

It was twelve years ago that I sought Christian Science for physical healing. A year later I wrote the practitioner a letter of gratitude, specifying complete restoration from more than a dozen diseases and ailments. In all these intervening years I have been conscious of the protecting power of divine Love, ever guiding and sustaining me, and my appreciation of Mrs. Eddy's service to the world, when she discovered and founded Christian Science, is deep and sincere.



No man has ever gained anything real without giving a part of himself in payment for his achievement.—*Hamilton Wright Mabie.*

INSPIRATION AND REVELATION

W. TAYLOR STONE

TODAY as in olden times, simply and lovingly yet logically, like the great Wayshower, Christian Science is leading human thought away from the low levels of materialism, up the sides of the mount of vision; above the fogs of doubt and error, above earth clouds and dream sense, to where reality appears and demonstration of the truth is divinely possible.

Among the many blessings which have come to them through Christian Science, it is possible that there is no one for which Scientists are more sincerely and unspeakably grateful than for the priceless understanding of the Scriptures given them by the beloved Leader. Their thoughts glow with joy and loving appreciation when it is realized how through this understanding they have become possessed of a new yet old Bible,—the same old Bible of earlier years, yet new in the richness of its unearthed treasures, which for ages had lain buried beneath the débris of theological dogma and doctrine; and for this alone humanity today owes the Discoverer of Christian Science an untold tribute of love and gratitude.

That this Science is fulfilling its mission is illustrated by the thousands congregated on Sunday in every part of the world to listen to the healing gospel of Love, whose only preachers are the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; also by the numberless cases of healing which follow the spiritual understanding of the Scrip-

tures gained through study of the text-book. Mankind is surely though gradually awakening to the just recognition of its indebtedness for this glorious heritage, and it is conceding to Mrs. Eddy her rightful place as the inspired interpreter of prophecy and revelation to this age.

From divine metaphysics as taught in Christian Science we are learning that the Bible is the history of advancing human thought, having for its central point the demonstration of the supremacy of spiritual power over material resistance and so-called physical force. When understood as such, the Bible becomes to us not only a very interesting and absorbing study but also a most wonderful mental illuminator. When the spiritual import of the Word of Truth is attained, and its inspired sense imbibed, it becomes the impartation of a wonderful healing power which makes demonstration logical and natural.

Through this inspired revelation man is no more believed to be a mortal, physical being, a phenomenon of matter, but is revealed as the highest expression of divine intelligence, the offspring of Spirit, the child of everlasting Love. Physical personalities, objects, and places give place to tangible ideas; and instead of being merely men and women, places of interest, or historical events, Christian Science interprets them as symbols of spiritual facts which can be comprehended and understood by the receptive thought, revealing an operative divine Principle to be demonstrated in the activities of daily life,

in healing all discords of the human mind, whether physical, mental, commercial, financial, or domestic.

In the physical as well as in the mental realm, mountains are but the aggregation of the same elements as those which compose the plain, the result of some invisible active force. The mental altitudes reached by those known as patriarchs and prophets, from Abraham to Jesus, become to us so many mental mountain peaks, standing out as witnesses against materialism and declaring for the supremacy and omnipotence of Spirit. They were the embodiments of a higher quality of thought, exalted by experience, revelation, and a nearer approximation to the firmament of spiritual understanding, and reaching its culmination in Christ Jesus, who, as Mrs. Eddy says, "threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow" (*Science and Health*, p. 259).

In recent times we have the Discoverer of Christian Science, whose discovery stands, like Mont Blanc, clothed in its native spiritual purity, rearing itself high above human philosophies into the infinitude of spiritual understanding. On page 98 of *Science and Health* our beloved Leader writes: "Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science. It is imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to practise."

Among the many metaphors or

symbols in the Bible, none perhaps are more full of interest, richer in memories, or indicate more clearly the upward trend of human thought, than mountains. We can make it a happy and helpful experience in our progress to study what have frequently been described as "sacred" mountains,—sacred simply on account of their association with some special event, or hallowed to the human mind with an experience of exceptional spiritual significance. While they only stand as symbols, they are intensely interesting to all Bible students. There is something very beautiful and elevating in the lessons they bring to us; yet without the understanding of their spiritually scientific significance the lessons they would teach us are lost.

Ararat was the point on which the ark rested after the flood; Moriah was where Abraham offered up Isaac; Sinai, where Moses received the commandments; Hor witnessed the passing of Aaron the high priest; Pisgah was where Moses climbed and beheld the land of Canaan; Horeb, where Elijah ascended, and after the storm of wind, the earthquake, and the fire, heard "a still small voice;" Carmel, where Elijah met the prophets of Baal, for sacrifice; Lebanon, which signifies purity because of its snow cap, where the wood for the temple was obtained; Zion symbolized the stronghold and home center of the Jews; Hermon was where Jesus was transfigured; Olivet, where the Master was betrayed; Calvary, where the Son of man was crucified.

Just as the earth has its mountains and the aggregation of the human consciousness has its mental

peaks, so each individual has his elevated mental experience. As students of divine metaphysics do we not find our "Ararat" to be the point of demonstration on which our ark of safety finds repose when the deluge of mortal beliefs have subsided? Have we not demonstrated our "Moriah" to be the spiritual altitude reached when, after our fidelity to Truth has been tested, the clarified vision has beheld the "sacrifice" or provision Love has provided, and we become at-one with all good? Is not our "Sinai" the point of progress in spiritual understanding where we recognize and obey the demands of Spirit? Is not our "Hor" the attainment to the spiritual altitude of worship, where the material forms, creeds, and rituals yield to the purely spiritual and mental?

What is our "Pisgah" but the high point of inspiration and revelation which enables us to behold what Christian Science has made divinely possible for us and all mankind? As Canaan to the Jews represented the culmination of all their aspirations and hopes, so the "Pisgah" of Christian Science reveals the "promised land" as spiritual understanding, which provides the possibility of all good, and where the claim of evil in all its forms is forever silenced and obliterated, and consciousness is cognizant only of what really is—namely, infinite good.

In striving to climb the mount of holiness, have we not realized our "Horeb" to be the point where, after spiritual baptism and mental cleansing, the Love-principle has been revealed to us? What is "Carmel" to us but the point of demarcation when,

confronted with error's subtle arguments, we demonstrate the supremacy of Truth? Is not our "Lebanon" the altitude of spiritual understanding and scientific demonstration that provides substance for the temple built without hands? Do we not realize our "Zion" to be the uplifted consciousness of the ever-presence and omnipotence of Love?

Have we not attained our "Hermon" when we reach the "third degree" of the "scientific translation of mortal mind," as presented on page 116 of Science and Health, where matter yields to spiritual reality, death is proved a misnomer and powerless, and the embodiment of law and prophecy is realized and proved to be ever present with the Christ-idea or spiritual understanding of real being? Have we not experienced our "Olivet" to be the point where, mentally betrayed, forsaken, the human self, abnegated, turns to divine Love alone for comfort and support? Is not our "Calvary" the climax of demonstration over all physical claims, when the human sense gives consent to the crucifixion of all human desires, and surrenders everything, that Love and its manifestation may be our All-in-all?

Mountain climbing in the mental as in the physical realm demands self-sacrifice, patience, and perseverance, with honesty of purpose and determination; our spiritual thought forces being developed in the effort to overcome the earthward influences of mortal belief. An old hymn here comes naturally to thought:—

Could we but climb where Moses stood,

And view the landscape o'er;

Not Jordan's stream nor death's cold flood

Could fright us from the shore.

THE DAWN OF IDEAS

JOAN E. METELERKAMP

MRS. EDDY writes: "The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress" (Science and Health, p. 506).

When first the Christ-idea dawns in human consciousness, the wonder and beauty of the new awakening seem often to overshadow the fact that however beautiful and inspiring is this first revelation of the light divine, it is nevertheless but a promise of the full orb realization, which will unfold daily and hourly to the understanding in proportion as the student honestly and persistently strives to reflect on his daily path the light of Truth, in so far as he apprehends it. Failure to recognize the necessity for steady, painstaking progress oftentimes results in discouragement and despondency.

On page 485 of Science and Health our Leader, with that surpassing wisdom so characteristic of all her teaching, counsels gentle emergence "from matter into Spirit." This in no wise indicates stagnation; rather does it mean calm, continuous effort, buoyant with hope yet content to wait patiently upon divine Love. There should be on the part of every student of Christian Science that confident holding fast and pressing forward which is possible only when we trust wholly to infinite Love and wisdom, knowing that although we have our part in the working out of our own salvation, nevertheless it is God that worketh in us "both to will and to do of his good pleasure."

When we see the first faint streaks of dawn in the eastern sky, we do not immediately look for the radiance of the noonday sun. The transformation from darkness to light is a very gradual one. It is evolutionary rather than revolutionary in nature, and is effected without violence or haste, maintaining harmony in all its details. The various stages of progress follow naturally and beautifully; and despite the dim haziness of the early twilight hours, the ultimate banishment of all darkness in the full effulgence of the risen day is throughout a foregone conclusion. At no stage is there either doubt or fear as to the outcome. The watcher does not anticipate a setback, or even a cessation of the orderly progression. To his sense the phenomenon is governed by law, and because of his confidence in the immutability of this so-called law he is able with calm faith to await the expected result of its operation.

Surely if so much dependence can be placed upon that which we see through mortal sense, how immeasurably greater should be our reliance upon the real, as discerned by spiritual sense! If a law of matter, which claims to be a lawgiver but in reality has no authority, appears so infallible, what must be said of the inviolable law of God, "with whom is no variableness, neither shadow of turning"? And we know that the dawning of "the Sun of righteousness" is governed by this eternal law, which moves with stately, unlabored, and certain action to its appointed

end,—the outshining of all error and the enthronement of Truth, Life, and Love.

Let the student who is assailed by a sense of disappointment that his progress is not more rapid, that the light which is in him appears so dim, realize that when once the first gleam of truth awakens in his consciousness, he is under the operation of that great law of Love which is omniam, omnipotence, and omnipresence,—the creative and governing Principle of the universe. He is governed, not partially but wholly, by the only law there is,—a law perfect, immutable, irresistible, which knows no let or hindrance, no antagonistic action, no retrogression or cessation, but which is eternally operative in the production of perfection by reason of its perfect source. To live under this law, to enjoy its protection and liberty, is the birthright of every child of God, and obedience to its government brings to light God's perfect day.

Yet it must be borne in mind that although to human sense there is evening and morning, darkness and dawn, the sun takes no cognizance of these changes, nor is it in any way affected by them. The sun and its shining remain steadfast and unchanging through all the apparent

gradations of light and darkness. So God and His reflection, man, are forever perfect and complete. It is only the human concept which stands in need of correction and improvement. The divine idea is and always has been faultless. No lengthy processes are necessary to the divine Mind: God "spake, and it was done," and the result was pronounced by His wisdom "good."

While recognizing the present necessity for progress, it is encouraging to know that all progress really consists in the unfoldment to individual understanding of the already perfection of man and the universe. In *Science and Health* we read: "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (p. 470). As we hold to this great truth and strive to prove it in daily experience, it will lead to where the shadows of material belief are swallowed up in the illumination of spiritual understanding, and "there shall be no night there," the revelator tells us, "for the Lord God giveth them light."



Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure, . . .
Such is the law which moves to righteousness
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet, Obey!

Sir Edwin Arnold, "The Light of Asia."

CONSTRUCTIVE THINKING

DR. LOUIS LE BARON GARRIGUES

ON page 186 of *Science and Health* Mrs. Eddy says: "If mortal mind knew how to be better, it would be better. Since it must believe in something besides itself, it enthrones matter as deity." The medical profession is slowly admitting the fact that more and more of the dogma which had been handed down by our forbears in the therapeutic world as something substantial and dependable, has been proved valueless; and year after year physicians are striving to learn of new remedial agencies, in the hope that they will be better able to combat disease as manifested on the body. More and more, however, are they growing away from drugs and trying to approach and cure disease through the human mind.

In current medical literature we occasionally read about a psychotherapeutic subject being added to the curriculum of some college, or that a college is going to be opened to teach the cure of disease through the activities of the mind, thus showing that the medical profession recognizes and admits that at least some diseases and some cases must be approached through mental processes. Year after year their knowledge along the lines of sickness and disease, resulting from a wrong mental attitude on the part of both patient and physician, is growing and broadening, and today the doctors admit that not a few diseases are imaginary on the part of the patient. They also admit that many of the so-called nervous and mental disorders, as well

as some other diseases, are but different phases of thought manifested upon the body, in which the patient presents a symptom complex peculiar to a designated disease. Cases presenting a complex differing from the symptomatology of so-called known diseases are classed as new diseases or as variations of those already classified.

The medical profession now freely admits that certain mental processes present abnormal phenomena upon the body, and that some of the common manifestations which are said to be induced by things tasted, touched, seen, smelled, or thought about, or by some mental disturbance, are palpitation of the heart, changes in temperature of the body, temporary inability to move, fainting, imperfect speech, hair falling out, different forms of paralysis and nervousness, stomach, intestinal, and kidney disorders, and some skin diseases. Belief in the mental origin of these discords, and many other recognized conditions which are given distinctive names as disease or as symptoms of disease, is supported in books written by some of the best medical authorities in the world.

It is generally believed that there are two kinds of thoughts,—constructive and destructive, or good and evil. The constructive are beneficial, uplifting, harmonious; the destructive tend to tear down, to disorganize, and are discordant. Every now and then we hear of a monomaniac, a hypochondriac, one with neurasthenia, or some other form of so-called weak

mind, most of which phases of mental disorder are supposed to be recognizable only by those who are termed specialists. There are many people with a certain form of insanity, or weak-mindedness, with whom we come in contact and observe nothing unusual about them, though the medical profession claims to recognize the abnormal condition. There are also many other people who look and seem to be quite well, but who are chronic complainers as to their physical condition; still others whom people speak of as not strong, as sickly or frail, yet who are able to do the hardest kind of mental and physical work with no apparent inconvenience or harmful results attending, thus showing how mortal mind will believe in an unreality—in other words, a destructive thought.

Mortals greet their babes on this plane of existence with laws of the flesh, heredity, averages, and fill their every day of existence with thoughts of fear, instead of surrounding these children with thoughts of peace, joy, and sufficiency. The child begins its mortal existence upon this warped plane: the mother fears to eat some one thing lest it make the babe sick; she fears that its sleep will be disturbed; she worries about its teeth and eyes and innumerable things which might happen, and when it is old enough to think and talk, it is taught to fear nearly everything it sees, or does, or with which it comes in contact.

The public is schooled to believe in sin, sickness, death, accidents, circumstances, man-made laws, vital statistics, fears, and the like. As a consequence it is usually looking

for something unpleasant to happen, looking for the poorest result; in other words, it is thinking destructive thoughts, and thus opening the way for something which does not benefit or construct.

Many cases considered incurable, and some which have been pronounced fatal, are sometimes seemingly cured or benefited at the hands of the medical profession by no other means than the application of the system styled suggestive therapeutics. Others are led to believe they are rid of their complaint through the use of what is termed hypnosis and mesmerism. All these are, however, but other forms of illusion—an exchange of one evil for another kind of destructive thought.

As a rule, the public has confidence in the medical profession; patients believe unquestionably in whatever the physician tells them about a given case, for he is supposed to know. Usually if a physician tells a patient he is not sick, the patient feels better; if he tells him that the situation is serious, he begins to believe that he is worse, and he feels worse from that time unless his thought is corrected. Many of the variations of suffering, disease, and perverted function are admitted to-day by all schools of therapeutics to be the offspring of wrong thinking; that there is no material means which will benefit them, and that all that is necessary is to change the patient's thought,—but how this is to be accomplished the advisers apparently do not know.

Mrs. Eddy tells us, however, that “the sharp experiences of belief in the supposititious life of matter, as well

as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love" (Science and Health, p. 322).

The carnal mind is prone to see and do evil. Schooled in evil, it believes evil to be the truth, which is the same as arguing that five and five are twelve and believing it to be so. This is akin to the mortal mind believing in life in matter and accepting the evidences of the five corporeal senses, whereas the mathematical truth is that five and five are ten; and in knowing that man's life and intelligence are of God, hence spiritual, changeless, indestructible, one's thinking is constructive.

In a great many instances relatives, friends, or acquaintances tear down through overanxiety what might be termed the recuperative ability in the one considered sick. By continually reminding this one of his so-called malady, and always prompting themselves and the patient with the thought that he is sick and cannot or should not perform certain acts in his daily life, in not a few cases suggesting to him that he is not normal, cannot be normal, and oftentimes making what seems a reality out of nothing but a wrong opinion,—such mistaken methods of procedure tend to keep certain individuals in what is termed a chronic condition of sickness.

On page 409 of Science and Health we read: "The belief, that the unconscious substratum of mortal mind, termed the body, suffers and reports disease independently of this so-called conscious mind, is the error which prevents mortals from knowing how to govern their bodies." By keeping

our consciousness clear of destructive thoughts, and endeavoring to help our fellow man find the harmonies of life on this plane of existence, we shall not fail to observe a markedly improved atmosphere wherever we plant a constructive thought,—a thought based upon divine Truth,—be it in an unhappy home or spoken to the crestfallen or the sinner; in fact, all mankind will take on a new appearance and life will seem more worth while to all concerned.

A child who is taught scientific right thinking comes to look for good only; to look for happiness, health, and all those things which are his rightful heritage—only those things which benefit. It is not necessary to teach a child evil in order for him to know good. A child who knows only good cannot do evil; likewise the man. "To whom ye yield yourselves servants to obey, his servants ye are," St. Paul writes.

The divine Principle of Christian Science has been put to the test by all manner of people as a remedy for every kind of human condition, every kind of inharmonious or destructive thought, and the truth when intelligently applied has been proven to be correct. Christian Science has been applied to the healing of all manner of diseases, and it has been demonstrated that through the application of the truth of constructive thought not only is every variety of physical disability corrected, but that the truth applies as well to every problem which may arise in human experience, whether it be mental, moral, domestic, social, financial, economic, or religious.

The Christian Science Journal

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WILLIAM P. MCKENZIE

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EDITORIAL

DOING GOOD BY GAINING GOOD

THERE once was a time when strange things were taught, and the lives of men were made unhappy in proportion to the earnestness with which they believed these teachings. One of the things taught in those days was the duty of every man to do good, on the condition that doing good involved his own losing of good. It is true there was promised compensation for the losing of good, namely, that in a far future state, to be reached only by suffering the greatest possible loss, the loss of life, a reward would be found laid up, then to be enjoyed. What this reward would be was vaguely stated, but the portal thereto was dreaded and speech about it avoided.

Nevertheless the duty was undertaken by many who honestly tried to do good, and their accomplishment was measured by the amount of personal loss of good involved. Giving was not considered true charity if it did not involve deprivation in some way. Work for others was not considered virtue if it did not cause weariness. The exhausted missionary who failed to live out half his days was viewed as a type of true devotion. The nurse who carried a patient through a siege of illness was ex-

pected to be a candidate for nursing thereafter. The rich man's giving was depreciated because it was not supposed to make him feel any loss or diminishment. The man of uninvaded happiness was not valued as a good man, on the theory that unless the giver of good felt privation because of giving, and had his happiness lessened, he might be sure it was not real good that he was giving.

To what shall we liken this theory? If we think of places where no rivers flow, and no springs break forth, and the heat glows as a furnace, where the blessing of water is only what each one can catch and store in his cistern when the rains fall, we may reckon that each drop from the cistern imparted would lessen the visible supply. For the too reckless giver thirst would impend. Hence giving would always imply loss, and might lead to deprivation. Having these conditions, it would be commendable to give, according to the theory spoken of; but the defect of the theory is its limitation. Should a man in that community dig a well and find a spring of water, and send a rivulet clear-flowing through the street of the city that all might drink therefrom, he would not be a benefactor,

because his giving caused him no loss, no deprivation. The citizen who reluctantly gave in cupfuls from his cistern, anxiously viewing the waning supply, would have merit though his service was to very few. But the man who in discovering supply for himself brought the overflow of good to many, would have no merit, according to the theory, which thereby is shown to be fallacious. And consequently the opposite method of doing good by gaining good must be the correct method.

There is a law formulated by Christ Jesus to be considered in this connection. "Whosoever hath, to him shall be given," he said; "and whosoever hath not, from him shall be taken even that which he seemeth to have." If the giving of good causes a man to have less and less good, he will eventually lose even the semblance of good; and how can he be called a good man who has no good? But if it be right to have good, and to increase it according to the law that to him that hath shall be given till he have good more abundantly, then giving cannot impoverish, nor can withholding enrich. It is like the spring of unfailing water; there is "enough and to spare."

Christian Science is teaching the world the truth of being, and saving from themselves the victims of false theories of personal righteousness. It reveals God as the only source of good, and man as the receiver,—not having his own righteousness, but the righteousness which is due to his faith that man is the son of God and expresses the likeness and image of God. He receives and expresses good. He does not form or make it, and so cannot lose it or be deprived of it. How

could he really help another if giving the help meant a loss of good to him, leaving himself helpless? The one who is helpful must be goodful, if we may coin that word. And true help is to make the empty heart know its own good, derived from God,—causing the wilderness to bloom and the desert to rejoice, as when streams of water come to a thirsty land.

These things are better understood by a case in point. I once knew a man (and more than one) who had a zeal according to the knowledge of his time, who was among his contemporaries in labors more abundant, preaching the gospel to the poor in city slums, and seeking the lost in the purlieus where the sorrows of drunkenness make the benevolent visitor stand aghast. The sufferings of the innocent because of the guilty, the weight of sorrows for which there seemed to be no alleviation, his failure to find the hearing ear or the understanding heart, combined to make a burden too heavy, under which came that loss of resilience, of hope, and of health, described as a breakdown. Years after I saw this man (and many another), and the understanding of Christian Science had made all things new. There had come an understanding of the laws of the kingdom of heaven, so that with the glow of health, with hope clarified and joy established, had come certainty as to the way in which men can be helped. The words of the text-book had been proved: "The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being

develops the latent abilities and possibilities of man" (Science and Health, p. 128).

Here are men, let us say, from the human standpoint ruined and cast-away, health broken, courage gone, faith wavering; then the picture changes, and we behold successful workers, deliverers of the sorrowful, healers of the sick, themselves healed, delivered, saved with a great salvation. This is a wonder in the world, but it is perpetually appearing, and this characteristic must not be overlooked, that in every case these earnest humanitarians regained their power to engage in good work by first finding good for themselves. The proverb is surely true, "He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good." Is it not necessarily true that they who reflect God's light of love must first be receivers of the light themselves, and rejoice therein? Jeremiah declares: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be

like the heath in the desert, and shall not see when good cometh."

But far indeed from being like the heath in the desert, in the parched and salt wilderness, the uninhabited land, is the man who derives his good from God only,—"whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." The tree first has its fruit before it gives it, and the man who would glorify the Father in bearing much fruit must be a receiver ere being a giver; thus only can he be a revealer of the source of good, "the Father of lights, with whom is no variableness, neither shadow of turning." Thus the words of Mrs. Eddy (Unity of Good, p. 7) are demonstrated, and it is proven "that an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can."

WILLIAM P. MCKENZIE.

MYSTERY ENDED

IN Paul's first epistle to Timothy we find this statement: "Without controversy great is the mystery of godliness." The scholars of course tell us that the word mystery as used in the New Testament had a different meaning to that which is now attached to it, but in spite of this we find the spiritual significance of this passage and similar statements brought to light in Christian Science. Christian people in general have felt compelled to accept much of the Bible teaching, because it was evident that

if they began by rejecting one part of the Bible they were opening the door to adverse criticism of every sort; and so they chose what seemed the lesser evil, and professed belief in many things which they yet held to be mysterious. This, however, is not the case in Christian Science. While it is true that its students have gone but a little way along the path of spiritual understanding, and have gathered but a few of the treasures which are awaiting them with a higher understanding of the truth,

no one of them would deny that all things are possible to God, and that all which seems mysterious to material sense can be clearly explained by the understanding of spiritual law.

A good many people who are regarded as advanced thinkers unhesitatingly speak of the gospel records of the birth and mighty works of Christ Jesus, also his resurrection and ascension, as largely mythical, but they yet say that his pure ethical teachings are of such value that we cannot afford to give up the gospels. Not so, however, the student of Christian Science. With reverence and almost with awe he reads in the gospels of Matthew and Luke the marvelous and thrilling story of the appearing to human consciousness of the divine idea conceived and born of the pure virgin mother, accepting the same because he understands it to be essential truth.

On page 589 of *Science and Health* Mrs. Eddy presents the thought of Jesus as "the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." If we take this statement with us as a light to dispel the darkness of mortal and material belief, we shall begin to understand that the manifestation of God's idea to humanity through the birth of Christ Jesus was in vindication of the spiritual law which was afterward demonstrated by the Master in the overcoming of sickness, sin, and death for those who sought his aid and were ready to accept the truth which he said would make men free from everything unlike God.

To the extent that one fails to understand and accept the truth about Christ Jesus as prophetically presented in the Old Testament, especially in Isaiah, and to be found throughout the whole of the New Testament, such a one will limit his own understanding of the power of spiritual law, and will to that extent fail to bring its healing, life-giving influence to those who seek his aid. It goes without saying that while we in any wise hold to our old belief in material law, which may be said to govern the birth and death of the whole human race, the spiritual law which bases man's immortality will not be recognized or demonstrated, and so the appearing of the divine idea on the human plane will remain a mystery to those who would be glad to accept it did they understand the truth.

It is well to follow Paul's advice and lift the Christ-appearing out of the realm of controversy to the plane where it rightfully belongs,—that of demonstrable truth. It should not be forgotten that "the corner-stone of all spiritual building is purity" (*Science and Health*, p. 241), and we cannot even begin to apprehend the truth of being except through the purification and spiritualization of our thought. Paul once asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" This question may well be asked of all professing Christians today, with the added question, Why should it be thought incredible that God's idea should appear to humanity in the manner recorded in the Scriptures, and that this divine idea,

as expressed by Christ Jesus, because of his absolute purity and spirituality, should overcome sickness, sin, and death for others and then meet the supreme test in his own resurrection.

Christian Scientists sometimes find it difficult to heal the sick, although the sufferer greatly desires to be healed and has some faith that God can meet his need; but where the surrounding thought—oftentimes that of relatives—is bitterly opposed to what it believes Christian Science to be, and denies the operation of divine law, the practitioner seems, as it were, to have the whole world against him. Here it is well to remember that in making his supreme demonstration Christ Jesus had practically the thought of the whole world against him. Even his disciples, who loved him, had apparently become overwhelmed by sense evidence and the dark clouds of human malice which temporarily shut out from them the light of Truth and Love. In spite of this, however, Christian Scientists accept unquestioningly St. Paul's statement that Jesus "rose again the third day according to the scriptures," and that for some time he continued to teach his disciples the infinite power of spiritual law when understood and lived in the Christ-way.

When we come to the ascension, we pause in the presence of the record, remembering the Master's parting words to his followers, "Lo, I am with you alway;" which mean to us that while the Christ is, like the divine Principle of man's being, ever present, the human sense had not sufficiently put off mortality to rec-

ognize the divine idea, and so the disappearing to material sense of the great Teacher is called the ascension. To students of Christian Science this is no matter for controversy, but it is the very foundation of all their building. As it grows upon them mystery vanishes, for "the deep things of God" are found to be closely and divinely related to the problems of each hour. So, like Paul, we press on, "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God."

In the tenth chapter of Revelation we have a deeply significant statement respecting the clearing up of all mystery concerning God and man. There we read that when the voice of the seventh angel began to sound "the mystery of God should be finished." Following this we read that the voice from heaven told John of "the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." To Christian Scientists this undoubtedly means the revelation of divine Truth given to humanity through "Science and Health with Key to the Scriptures," for the truth contained therein explains the whole problem of being. In doing so it opens up "the mystery of godliness," and explains everything which without the truth seems dark and mysterious. Even death and hell disappear before the enthroned Truth which governs men and nations; and for those who experience its mighty power, mystery is ended and God is understood as divine Love and Life.

ANNIE M. KNOTT.

PROPHETS

CHRISTIAN SCIENTISTS should be prophets. They should be such close students of immortal Mind that that Mind "which was also in Christ Jesus" will reveal to them the past and the future as well as the significance of the present. They should have spiritual eyes, and ears so alert to the "still small voice" that God can intrust His deepest secrets to their safe-keeping.

On page 98 of *Science and Health* Mrs. Eddy writes, "The prophet of today beholds in the mental horizon the signs of these times, the reappearance of the Christianity which heals the sick and destroys error, and no other sign shall be given." On page 333 she also declares, "Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love." These worthies entered so readily into the understanding of the true nature of God, that they walked and talked with Him as man walks and talks with man. The existence of a perfect man presented itself to them as a spiritual reality. They foresaw the coming of the divine ideal to human consciousness, and recognized that this ideal would displace mortal thoughts and the beliefs of the flesh, and so be a savior.

Christian Science opens up a future of good things, rich with God's blessings, abundant and overflowing. This Science can only portray heavenly riches, health, harmony, and happiness. The real prophet sees good and knows God, thus wip-

ing out fears, dark forebodings, and the habit of dreading the future. He rightly expects every honest, spiritual effort to bring its reward. The Scriptural promise is, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Some of the prophets read mortal mind so clearly in the hour of their visions that there were disclosed to them the very steps and periods required by humanity in emerging from matter into Mind. Isaiah at least felt that the masculine ideal must be conceived by woman recognizing God as the Father of man, and so he could declare, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."

The organization of the Christian Science movement calls for metaphysicians. The work of all its officers and members is mental at the source. Every one of its various activities is made effective in proportion as it is understood spiritually and not materially. Its churches are built of the things which are not seen, and are clothed with invisible qualities. Its services and meetings are made effective in the same measure as the Christian Science treatment is effective. They are crowned with the prayer of spiritual understanding. What are commonly known as business methods cannot suffice to carry this movement around the world. The man in power is apt to act arbitrarily, instead of prophetically, and so governments frequently deteriorate through the ways of tyranny into intolerable nuisances; whereas

they might remain to bless and be loved in turn. There must be the impulsion of Spirit, the power of understanding, the perseverance of demonstration, and always, in some degree, there must be prophetic foresight. The practitioner setting free the patient prophecies and proves the truth about man; the director, the trustee, the usher, the reader, the librarian, the committee on publication, the teacher, the editor,—each in his appointed place prophecies as did the ancient worthies, and sets forth the Word which was with God, the Word which was God.

This aspect of Christian Science makes kings and princes of its followers. It enables them to set the seal of Truth upon men and nations, reclaiming the desert, dissipating its mirages, saving the victims of animal magnetism, instructing the deluded, excavating those mentally buried, resurrecting the dead. As one having authority the Christian Scientist rouses the human who desires nothing more than to be left alone in the stagnation which means death, who wishes to give first place to laws of sickness and limitation. Error wants to be left alone so that, serpent-like, it can coil itself about the unresisting human. Spiritual graces, coming from God, deliver man from evil's crushing embrace and set him free from mental manipulations. No such freedom has ever been known before in the history of the world's experience as is now being divinely authorized by Christian Science.

Whereas the world's appraisal would set value upon physical force, Christian Science shows matter to be

false and evil to be self-destructive; therefore the very efficiency of mortal mind finds destruction in its own construction. True history does not record merely the outward trappings of events, but rather the unseen activities of the prophets redeeming the world. Today Christian Science fulfills the law of prophecy and Christian Scientists demonstrate the power of God. A multitude of seers pierce the mask of scholasticism which tries to hide behind a pretense of good, and they prove by their healing work that the laws of mortal mind and the threats of the world's opinion are powerless to resist the spiritual army of the Lord.

A world aroused is battling for its ideals, and the line of cleavage between the contestants grows daily more distinct, dividing the soldiers of Christ from the servants of anti-Christ. The issue is definite in metaphysics and is appearing even in physical results. Before the final decision arrives many changes in public opinion will be recorded. Questions which have been asked since humanity began to recognize itself as having power to think, will be settled for all time and the answers to others will be brought much nearer. The prophecies in the Old and the New Testaments will be recognized as operative in modern history. The new will displace the old, the true the false, and freedom the slavery of the senses. In the words of the hymn (Hymnal, p. 176),—

A glorious day is dawning
And o'er the waking earth
The heralds of the morning
Are springing into birth.

WILLIAM D. MCCrackan.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, OSKALOOSA, IOWA

IT was in 1886 that the first seed of Christian Science was planted in Oskaloosa by the healing of a hopeless and helpless cripple—by that same power which restored the lame man at the temple gate, centuries ago. Soon afterward a sufferer who had been bedridden nine years was raised to health and strength. Still others were freed from their diseases, and these followers of the truth gathered together in the spirit of the promise, "Where two or three are gathered together in my name, there am I in the midst of them."

For several years meetings were held at the residences of the different ones on Sunday afternoons with an attendance of twelve to fourteen. Then came a change, when all of this number with a single exception removed from the city to other localities, leaving one lone adherent to the teachings of Christian Science. After many months the number increased to three, and when on Oct. 20, 1897, First Church of Christ, Scientist, was organized and incorporated under the laws of the state, it was with a membership of five.

Public services were held in rooms in the Wightman Building, and although for a time the demands financially seemed greater than the supply, even as the children of Israel overcame doubt and distrust of God's

willingness and ability to care for His own, and manna fell from the skies, so this little band's faith in God was tested, and they too gained in courage and strength and in assurance of God's loving care for His flock—in the supply of their every need. Two years later the organization moved to larger quarters, built for its special use, in the extension to the Wightman Building, where it remained for over twelve years.

In 1912 the present church building at 406 East High Avenue was erected at an expense of twelve thousand dollars, including the cost of the ground upon which it stands. It was occupied on Feb. 23, 1913, and the dedication, Nov. 19, 1916, was a time of great rejoicing to those who had been the means of bringing about the building of the material structure, which stands as a monument to a religion that has brought health and happiness to many in the community, and is an outward manifestation of their sincere gratitude to the giver of all good.

Loving gratitude was also expressed for the life of devotion to God's cause of our Leader, Mary Baker Eddy, whose labor of love has made the church demonstration possible—and is ever making the way plainer for the pilgrimage out of materiality into spirituality.

FIRST CHURCH OF CHRIST, SCIENTIST, TOMAH, WIS.

CHRISTIAN SCIENCE services were first held in Tomah in 1905 at a private residence by a few seekers after the truth. Gradually others became

interested, and in 1908 the Christian Science Society of Tomah, Wis., was duly organized with nine charter members. Suitable quarters for

church and reading rooms were then procured, and services were continued in the Warren Building.

In 1913 the Christian Science Society became a regularly organized church—a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Soon afterward the members, recognizing the need of a permanent church home, purchased the present site at the corner of Oak and Milwaukee Streets, and proceeded with the erection of a church edifice. The building complete, with the grounds, represents a cost of nearly sixteen thousand dollars. The outside dimensions are 46 by 56 feet and the seating capacity of the auditorium is about two hundred and twenty-five.

The formal dedicatory services of the new house of worship were held on Sunday, Dec. 31, 1916. The

building, the outward manifestation of the church, "eternal in the heavens," stands as an expression of gratitude to God for the blessings received through the healing and saving Christ.

For the completion of the church and the wiping out of the indebtedness the members give thanks in the words of David's thanksgiving for the willing offerings of the people at the building of the temple: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; in thine hand it is to make great, and to give strength unto all."

FIRST CHURCH OF CHRIST, SCIENTIST, WEEPING WATER, NEB.

FIRST fruits of the truth, as discovered and taught by Mrs. Eddy, were seen in this city in 1886, when several residents were healed of long and serious illness through the help of a practitioner from a near-by city. Several others, learning of the healing work that was being done, became interested and were also healed of various ills, a number of which had been pronounced incurable. Later one of the number who had been benefited took up the work of a practitioner. Many sufferers were healed and the teachings of Christian Science became firmly established in Weeping Water.

In 1889 this little band of earnest workers began meeting each week at the home of one of their number for

the study of Christian Science, and the following year a Sunday school was organized. One of Mrs. Eddy's students was called to preach once in every three months, and as the growth of the society soon called for larger quarters, the G. A. R. hall was secured and the services were well attended by the public.

At a meeting called July 31, 1891, First Church of Christ, Scientist, Weeping Water, Neb., was organized with a charter membership of forty-two. It was decided at that time that a permanent church home was needed, and steps were taken to this end by purchasing a location and beginning the work of construction. In 1892 the church was dedicated free from debt. The building, which

is a frame structure, has a seating capacity of about one hundred, and cost approximately sixteen hundred dollars, making with the lots on which it stands a property valued at about two thousand dollars. It is equipped with an organ, a furnace, and electric lights, and was the first Christian Science church erected in the state of Nebraska.

In 1895 free public reading rooms were opened in the Sheldon Building, but later a change was made to rooms which had been fitted up for the purpose in the church. The distribution of literature has steadily increased. For a number of years the *Journal*, *Sentinel*, and *Monitor* have been placed in the depot, and the Public School Library and the Chrysalis Club Library contain copies of *Science and Health* and of "The Life of Mary Baker Eddy."

FIRST CHURCH OF CHRIST, SCIENTIST, GLENDALE, CAL.

ON March 31, 1912, eighteen members of Third Church of Christ, Scientist, of Los Angeles, withdrew to form a new church at Glendale. The necessary steps for organization were taken, and on April 17 First Church of Christ, Scientist, of Glendale was duly incorporated under the laws of the state.

Masonic hall, with a seating capacity of about one hundred and fifty, was rented, and the first church service was held there Sunday, May 19, 1912, the large attendance and active interest manifested affording immediate proof of the need for the new organization. All church activities were at once established, the Sunday school supplying an especial need; a reading room, opened to the public in

This little church has made contributions to the building fund of The Mother Church extension and the Publishing House, also to the flood sufferers in Ohio, the war sufferers in Europe, and to the fund for the memorial to Mrs. Eddy. One public lecture annually has been given for the past seventeen years.

Although this church has not grown rapidly in numbers, because of the removal of many of its members to other fields of labor, it is recognized that the granting of letters to other Christian Science churches means the carrying of the truth to other fields of endeavor and spreading the good news of the Christ-healing. The members are profoundly grateful that as a little twig of the great tree of Christian Science, this church can send forth blossoms of love and good will.

Rudy Block, was also welcomed. The following September it was moved to its present location in the Parker and Sternberg Building, where more spacious and desirable quarters were obtained. From the start the new church proved to be self-supporting, and it was not necessary to accept the financial assistance generously offered by Third Church of Christ, Scientist, of Los Angeles.

A building fund was maintained by the church from the beginning, and on April 18, 1913, the first payment was made on a building site, which comprised two lots at the southeast corner of Maryland Avenue and Second Street, having a frontage of 102 feet on Maryland Avenue, with a depth of 142½ feet.

The purchase price was twenty-five hundred dollars. This location is well situated as to car lines and is but two blocks from the business center.

Attendance at church services outgrew the seating capacity of Masonic hall in the spring of 1914, and a lease was taken of the auditorium of the new Masonic Temple, this hall being centrally located and with a seating capacity of about three hundred. In this new location the attendance increased more rapidly than ever, and early in 1916 the construction of some sort of church building became a necessity. In the mean time the lots had been paid for, and several hundred dollars was in the treasury, and at a business meeting held Jan. 28, 1916, the board of directors had been empowered to take all necessary steps for the construction of a building. At first it was thought wiser to erect a temporary bungalow, as the funds at hand seemed limited; but as the material sense of supply was set aside for the spiritual, the decision was taken to proceed with the construction of a permanent edifice.

The work of building the church was taken up with such activity and vigor that within fifty-two working days after entering into the building contract the edifice was completed and ready for use. On Sunday, June

11, 1916, three well attended services were held in the new structure. The contributions at these services were very liberal, and with the sums so unselfishly given during the period of building, the church was enabled to meet the necessary requirements permitting an application for assistance to the Trustees under the Will of Mary Baker Eddy. On Nov. 3, 1916, a sum sufficient to discharge all outstanding indebtedness against the church property was received, and thus it was that this branch church became a direct recipient of assistance derived from the personal efforts of the Founder of Christian Science. The edifice has a normal seating capacity of five hundred and twenty-five, and by opening up the Sunday school and distribution rooms an additional seating capacity of one hundred and twenty-five is afforded, thus more than meeting all present needs.

The foregoing recital states briefly the history of this church, yet it cannot tell of the obstacles which were overcome and the problems which were solved in establishing a Christian Science church in a new field. Day by day, however, the regenerating and purifying influence of Truth, manifested in a constantly increasing interest in the subject of Christian Science, is being felt in the community.

FIRST CHURCH OF CHRIST, SCIENTIST, COLUMBIA CITY, IND.

It was in 1889 that Christian Science was first brought to Columbia City, but so far as is known there is no further record of it until 1896, when a small company of seekers for the truth began to meet together on

Wednesday evenings, and to read from *The Christian Science Journal*. Later, *The Christian Science Quarterly* found its way among them, and in the little G. A. R. hall could be found on Sunday mornings this same

band, with one or two new ones added, reading the Lesson-Sermon and singing the Christian Science hymns.

Beginning Dec. 12, 1900, the services were held in Ben Hur hall. In 1902 the first student had class instruction, and five years later another student followed this good example. A Christian Science Society was organized in January, 1908, with a membership of ten, and in October, 1910, the first public lecture was given. With so few active members, the giving of this lecture seemed nearly impossible from the viewpoint of material sense, but the occasion found not only the necessary amount in the treasury, but also a small surplus.

Awaking about this time to further possibilities of freedom, the society moved its quarters to a small church on West Market Street, which had been abandoned some time before, and for which a rental of twelve dollars was paid. In November of the same year a reading room was established and kept open one afternoon of each week, a corner of the church being utilized for this purpose. July 30, 1911, the first session of the Sunday school was held, with an enrollment of one pupil.

It became necessary to move again, but the new rooms proved to be the last rented quarters to be occupied by the society, for on Easter Sunday, 1915, the first service was held in the new church, located at 209 North Chauncey Street. A few weeks before this the Christian Science Society had reorganized as First Church of Christ, Scientist, of Columbia City, Indiana, a branch of The Mother Church in Boston. Articles of in-

corporation were signed by twenty-two members, and on March 16, 1915, the church received its charter.

The original cost of the church property which was purchased in 1915 was twenty-seven hundred dollars, but repairs, furnishings, and a small brick addition, brought the total cost of the property to approximately five thousand dollars. Contributions to meet the expense were received from those grateful for the blessings found in Christian Science, and the Trustees under the Will of Mrs. Eddy sent a draft for 63 per cent of the total cost of the property and furnishings, so that there was more than enough to pay all indebtedness.

To the Trustees under the Will of Mrs. Eddy the church is indebted for a circulating library in connection with the reading room, and for Christian Science books sent to the Columbia City Public Library; also for some assistance in lecture work, although the members give one lecture each year at their own expense. Sincere gratitude is expressed for our Leader's loving thought for the field, and especially for the wisdom she manifested in her plan for the church. Because she was pure enough to receive the revelation of Christian Science and give it to the world, no matter what the cost, the world must ever be her debtor.

The little seed which took root in 1896 was long only a tiny shoot; but the sunlight of Truth never ceased to shine upon it, and protected and pruned and watered by divine Love, it has grown into a tree whose leaves are healing all that come beneath their protecting shade.

TESTIMONIES FROM THE FIELD

IN May, 1906, when I had reached the end of my physical and mental endurance, and after all known resources had been exhausted in an effort to find the true God, Christian Science was presented to me by one whom I had known only a few days, and a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was loaned to me. I began to read the book with such a satisfied feeling, and from the first knew I had found that for which my heart had so yearned, though I did not know that it contained any healing virtue. After reading most of the time for the next three days, however, I was completely healed. This experience was a wonderful revelation of the truth to me, as I had not known anything about Christian Science, and it filled me with a joy and peace such as I had never experienced until this time.

I had been reared in a Christian home and identified with a church for many years, and had talked much of God's goodness to me, but had never before really known Him. Instead of a desire to talk of my great joy, there was a quietness which was new to me. My heart rejoiced constantly, and I praised God for His goodness, for I was free. From a human standpoint my case had been considered hopeless. I had grown up in the belief that I could not escape the law of heredity and must succumb to tubercular disease of the lungs, as all of my family had passed on with that disease. At an early age the looked for condition appeared, accompanied by

many complications, including facial paralysis and heart trouble. There were also many unhappy conditions in the home, but one by one these have all yielded to the power of Truth.

With the physical healing there was no convalescent stage; the healing was accomplished by the first touch of Truth, and even the remembrance of the day-dream of suffering and sorrow vanished. It seems to me that no one has greater reason to be grateful for Christian Science than I have. It furnished me with absolute proof of the Science of Christianity with its "signs following," for the healing came entirely through the reading of Science and Health. For this indisputable evidence of the healing efficacy of Christian Science I owe an everlasting debt of gratitude to our revered Leader, Mrs. Eddy, the one who was ready to receive the message of "on earth peace, good will toward men," and to give it to the world in such a way that all may know for a certainty that the Christ, Truth, is in the earth today, and all may find who will. — *Almeda Drake, New York, N. Y.*

I did not take up the study of Christian Science for physical healing, although I had been afflicted with headaches since childhood and had suffered from throat troubles so long that they seemed a part of me and I never expected to be healed. The tonsils had been removed, but still the throat trouble continued. I felt that friends who were studying

Christian Science were enjoying life so much and doing so much good that I was led to look into it. I therefore purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also ordered the *Journal*, *Sentinel*, and *Quarterly*, and began the study in earnest.

At that time life seemed to me like "chaos and old night;" I was almost overwhelmed with physical and mental trials. With the study of Christian Science came the resolve to stand fearlessly for the right; try to live the golden rule and "overcome evil with good." I have been healed of the diseases mentioned, also of sciatic rheumatism, as well as of hatred and resentment, and for this healing I am most grateful. For over five years I have depended wholly on the great Physician who heals all our diseases and forgives all our iniquities, and every need has been met; therefore I have a reason for the faith that is in me.

I am indeed grateful for the physical healing, but the spiritual understanding of God as all powerful, ever present Life, Truth, Love, Spirit; the understanding of Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583), has enabled me to demonstrate the word of God and is the most beautiful thing which ever came into my life. It has made the study of the Bible a pleasure instead of a duty. I am very grateful for our wonderful "Key to the Scriptures," and am thankful for the privilege of class instruction. I deeply appreciate the work performed by our beloved Leader, Mrs. Eddy, and am

trying to prove my gratitude by my daily living.—*Helen L. Spangler, Mesa, Ariz.*

I HAVE been a student of Christian Science for about four and a half years, and have been richly rewarded for every effort. The knowledge gained of this beautiful truth, so lovingly presented to us in "Science and Health with Key to the Scriptures" by our revered Leader, Mrs. Eddy, has enabled me to draw the line of demarcation between the real and the unreal, between good and evil. I am learning to love my neighbor as myself and to do unto others as I would have them do unto me. Before turning to Science I was like a ship at the mercy of the storm tossed waves and without a pilot to guide it safely into port.

Christian Science has indeed proved a haven of rest to me. Through the study of Science and Health in connection with the Bible, and the reading of the authorized Christian Science literature, I have come to enjoy in a measure that peace which passes all human understanding. I have been able to overcome several discordant conditions, among them lumbago of five years' standing, which had made me a great sufferer. I was also healed of stomach trouble; but the healing for which I am most grateful is the overcoming of the fear of death. In my four and one half years in Christian Science I have had one week's treatment from a practitioner for a throat trouble, which was entirely overcome, and today am enjoying the blessing of good health.

For the many blessings that have

come to me through the understanding of His holy Word my heart is overflowing with thankfulness to God and with gratitude to Mrs. Eddy for her untiring efforts in working out every truth she has presented to the world in Science and Health and her other writings. I am grateful for the Christian Science church, for its officers and members; and I recognize in all a channel through which divine Love works for the good of all mankind.—*William Woodward, Indianapolis, Ind.*

IN deep gratitude for all the blessings received through Christian Science I wish to tell of some of them. From childhood I suffered with headache and was never strong, although many kinds of medicine were taken. After marriage I was always nervous and often felt more inclined to die than to live. In 1904, after the birth of my fourth child, I broke down completely and was in bed for more than two months. Half a year later I was not able to rise from a chair or to walk without help. In this condition I felt myself to be a worry for my husband and of no use to my children or in my home.

This went on until 1906, when a friend lent me a copy of a Christian Science lecture which had been translated into Norwegian. I had never heard of this teaching before and read the lecture eagerly, hoping to find therein the truth about God. I could understand very little of it, but my desire to know more led me to visit the reading room in Christiania. The librarian there kindly answered my questions, and advised me to buy the Christian Science text-book, "Sci-

ence and Health with Key to the Scriptures" by Mrs. Eddy. At first I refused to do this, because I could not understand the English language, but the librarian told me the truth about God and man; and that man in God's likeness, reflecting the perfectness, intelligence, and power of God, is never too old to learn. I began the study of Science and Health with the aid of a dictionary, but now I understand that God is our only helper.

During my study of the textbook, which opened up the meaning of the Bible, I gradually became stronger, and within four months was completely healed. Since this first joy of feeling as a new woman, I have had many proofs of the healing power of the truth which Christian Science teaches. My little daughter was taken ill with a throat trouble, supposedly caused by infected milk. I communicated with a Christian Science practitioner and absent treatment was at once taken up, with the result that the child arose from her feverish sleep and asked for food, which she had not wanted for two days. The next day she was out of bed playing, and after that rapidly recovered. Later on this little girl was healed of whooping-cough in three weeks. Measles was overcome after a few days, the fever leaving the first day.

Once in falling from a tramcar I sprained my ankle and suffered severe pain. I was about to meet a Christian Science friend to take a long trip in the country with her. She gave me a treatment and I was instantly healed, so that I walked about the rest of the day as if noth-

ing had happened. I am now a strong, happy woman, able to attend to my household duties and to do some work for the Christian Science Society here besides. My arms and fingers used to be stiff with rheumatism, but now I can use them without any inconvenience.

I am very thankful to know of God as ever-present Love, the only cause, who governs man through the only law which exists. I am grateful for the Christian Science literature, which is always bringing just what may be needed for daily strength. I rejoice each day in comprehending more of the life-giving truth brought to the world through Christian Science, and am trying to live according to the rules of life set forth by our Leader, Mrs. Eddy.—*Gudrun G. Jensen, Christiania, Norway.*

THREE years ago I turned to Christian Science for help, and received it immediately. For seven years previous to that time I had suffered from a most distressing form of intestinal trouble. The last physician consulted said that there was a most serious condition present and that I could never be well again; the most that could be done was to give me temporary help. I was unable to eat anything without suffering, although I had tried all sorts of diets.

As a last resort I turned to Christian Science. I had tried to read *Science and Health*, but it seemed to aggravate every condition, and not understanding what this upheaval was I decided to ask a practitioner for help; so I visited one whose name

had been given to me. After giving me a treatment, she told me to go home and eat what I wanted; that food had no power to hurt me, for God, good, is the only power. This was to me the "good tidings of great joy," for I saw I had never really believed that God is the only power, as I had always believed food had power to harm me. I went home and ate heartily, clinging steadfastly to what the practitioner had just told me and trying to trust with all my heart in God. I felt no ill effects from so doing, and since that time have been able to eat whatever I wanted. Every trace of the disease has left me, and I am entirely well.

After my healing I began an earnest study of Christian Science to try to understand what had healed me, and I have found to my joy that in proportion as I have understood the Principle I have been able to demonstrate it. I am grateful for the physical healing, but far more so for a religion which teaches and demonstrates that God is the only power.—*Susie C. McBride, Washington, D. C.*

ONE Sunday morning I found upon awaking that I could not speak aloud. As I was first reader in a branch church and my duties began in a few hours, fear and anxiety came over me. I turned to my Christian Science books, and opening Mrs. Eddy's Message for 1901 read, "Rest assured you can never lack God's outstretched arm so long as you are in His service" (p. 1). I cannot tell in words what this declaration meant to me. I went right along with my morning duties, not with trembling

and doubt, but with courage and trust. After nine o'clock, as there was no outward sign of my being able to speak aloud, and the fear in my home was loudly voiced, I asked for treatment. The help was so lovingly given and so humbly accepted that at eleven o'clock I stood in my place with a voice as clear and strong as usual.

Words fail to express my deep thankfulness to God for Christian Science, the provable truth of God's omnipotence, and my love to the author of our text-book, "Science and Health with Key to the Scriptures." I received at that morning service just a glimpse of the privilege and blessing it is to be in God's service, a servant to voice His word.—*Clara A. Orrill, Manchester, N. H.*

LAST summer I was healed through Christian Science of what one physician termed a nervous breakdown and what another could not or did not name; but both recommended a change of climate, so I went to the home of relatives in Maine. Soon after reaching there, however, I felt just as bad as when I was in the West,—could not sleep, had pains in the head, and all the old troubles that had caused me to go East.

When my sister-in-law, who is a Scientist, asked me whether I wished to send for a physician or to try Christian Science, I decided on the latter. A practitioner was asked to treat me, and I began conscientiously to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. As a result, twice during the summer I went to Boston in an automobile,—a distance of over one hun-

dred and fifty miles,—quite a strenuous trip for a person who at the middle of June was unable to walk a block alone. I attended services at The Mother Church many times, also at the branch church in Maine where I was visiting, and was inspired and helped with each service. In October I returned to the West, and the first of the following months resumed my work in a busy law office.

Another opportunity to demonstrate what even the meager knowledge gained from four months' reading and study could do, was given me on my way from Maine to Oklahoma,—a three days journey. I had never before traveled any great distance without being train sick and without carrying some material remedy in case of emergency. This time instead of the usual medicine I had Science and Health and other Christian Science literature with me. I was not sick for a moment, though I ate just the same as if I were not traveling. I can truly say this summer was the happiest of my life, instead of being the most miserable. The spiritual uplift is of far greater benefit to me than the physical healing, for with the former comes the peace which makes the latter possible.

I gave this testimony in church before leaving Maine, also in one of the Chicago churches on my return journey, and after each experience I felt so much stronger spiritually that I was glad I had not listened to the voice of error telling me to wait and give it later. With the thousands who have heretofore testified, I too am deeply grateful to Mrs. Eddy for her devoted study of the Principle

that makes possible today, even in the rush of modern business life, a knowledge of true being, and enables us to remember that by taking God with us in our daily life and work we can do all that He would have us do.—*Florence B. Cash, Nowata, Okla.*

I WAS led to study Christian Science through the healing of my husband. Ever since I can remember I had suffered from severe headache; in fact I did not know what it was to be free from this condition except at night, until I was healed in Christian Science. Chronic female trouble and severe attacks of toothache have also been overcome, and I have been healed of the belief that heart trouble is hereditary. No material means have been employed for our little girl, now six years old, during the past four years, although she has been attacked quite suddenly with sick spells and once with chicken-pox and a high fever. Discordant conditions have always been overcome inside of half an hour through the understanding of the truth which Jesus said would make us free, as revealed by our dear Leader.

Last, but not least, is the spiritual understanding I have gained, which is far above physical healing. For all these blessings I am thankful to God, and likewise grateful to Mrs. Eddy, who has labored so lovingly and patiently for mankind that all may enter into the kingdom of heaven here and now. My healing was accomplished through the reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and has been permanent.—*Ura Hicks, Topeka, Kan.*

Before coming into Christian Science I had been treated by not less than twenty medical doctors of different schools for the relief of what was called at that time catarrh of the whole nervous system, also stomach, heart, and kidney trouble, neuralgia, and a few other ailments, besides what is known to medical science as neurasthenia. One of my physicians, an old friend, finally advised me to try Christian Science, saying it was doing lots of good. I soon located a Christian Science reading room, and after receiving some literature and reading it, borrowed Science and Health from the public library and started in earnest to read it. I was using glasses, also a magnifying glass, but after a week and a half discovered one evening that my glasses had disappeared, and upon investigating found that I had been reading three days without either glasses or a magnifying glass.

This was my first healing in Christian Science. Stomach trouble disappeared four days later in about the same way. At that time I was living on a very strict diet, and had been in this condition more or less of the time for the past twenty years, so that I seldom knew what a well day was. For the other so-called diseased conditions I received some help from Christian Science practitioners; and while the nerve trouble was slow in yielding, I thereby gained a better understanding of this wonderful truth. We have had no other physician in our home for the past four years than the Bible and Science and Health, and have proven that divine Love does meet our every need. (See Science and Health,

p. 494.) While I am indeed thankful to God, also grateful to our Leader, for this healing, it is not to be compared to the spiritual understanding of Life eternal which I have gained.—*Elson H. Hicks.*

AMONG other things Christian Science has cured me of tubercular disease after every known remedy had been applied and failed. After I had been ill with throat and lung trouble for several years, one of the best physicians in southern Minnesota told my sister I could not live six months and advised my seeing a well known specialist at once. When I went he ordered me to the Southwest, saying, "You have come to me too late; but if you will go to the dry climate of the Southwest at once, it will probably prolong your life two years." I gave the dry climate of Arizona every opportunity to cure me, and remained under this specialist's care some two years, but gradually became weaker and worse in every way, and finally went under the care of a specialist here in El Paso with no benefit.

I had given away my keepsakes and was simply awaiting the end, when I was prevailed upon to try Christian Science, one of Mrs. Eddy's loyal students passing through here at that time. After reading that wonderful book "Science and Health with Key to the Scriptures" by Mrs. Eddy, I found that God is the great Physician, and that He needs no help from man or drugs. When I turned to Him and sought the healing and regenerating power of Truth through Christian Science, I began to be healed. From the day I decided to

try Christian Science to the present time, I have never taken a drop of medicine or applied a single material remedy.

My healing was very slow, but I was healed not only of the tubercular trouble but also of serious stomach disorder, heart disease, skin trouble, and a general complication of diseases. I have gained in flesh, and each year my health is better. I feel that as I increase or grow in the understanding of God and His Christ, I am still being healed of self, and am rising day by day to that knowledge which is the fruit of dwelling "in the secret place of the most High." My healing has stood the test of nearly twenty-five years, and during that time I have certainly proved that God is the only power.—*Minnie E. von Rhein, El Paso, Texas.*

[Translated from the German]

I AM greatly pleased to be able to testify to the good received through Christian Science. When my youngest child was born there was a small red spot on his face, and it spread all over the body. For two weeks the child had neither rest nor sleep, so I then decided to go to a Christian Science practitioner. She took up treatment in the most loving way, with the result that the child was completely healed in four weeks. He is now nearly three years old and is strong and healthy. The eldest boy, who had whooping-cough, was healed of this trouble in one treatment.

About three years ago my husband was parted from me through death, but that deep sorrow too was soon overcome through the realization of divine Love, and I gratefully testify

to the fact that it has sustained me wonderfully with my three children. I am looking forward into the future with firm trust, knowing that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). My gratitude to God is unbounded, and I am most truly thankful to our revered Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science, for the wonderful healings which we have experienced through its agency.—*Mary Mahalek, Chicago, Ill.*

It is with a joyful heart that I tell of the wonderful benefit received some years ago through Christian Science. While working I must have injured my arm, for one day it became very much swollen and there were all the symptoms of blood-poisoning. I consulted a Christian Science practitioner, who very lovingly took up treatment; whereupon the pain quickly subsided, and inside of a few days the arm was completely restored.

When last year I was taken ill with appendicitis I again had treatment in Christian Science, and was freed from the trouble through the power of divine Love. Stomach disorder and cramps, as well as influenza, have been quickly overcome on several occasions through this teaching. Thus to Christian Science I owe my health, with a new, right sense of life, and what is more, the understanding of the infinite, all encompassing love of the Father, who always cares for His own, and who is ever ready to bless us if we but put ourselves in a position to receive His benefits by keeping the right mental

attitude and allowing our acts to be governed thereby.

We have received a great many blessings through Christian Science, and cannot be too grateful to our revered Leader, Mrs. Eddy, who has shown us the way to health and holiness.—*Amalie Mahalek.*

SOME years ago I took up the study of Christian Science when all material remedies had failed me. I had been given up by many doctors and specialists, who had told me they could do nothing more for me as I was in the last stages of tubercular disease and also had an incurable trouble which an operation might relieve if my condition would permit one. I was a cripple from rheumatism, and the doctor told me he had given the last drug known for the disease, but without avail.

From a child my eyes had been weak. The oculist at home said he could not help me, and I was taken to a specialist in Paris, France, where I had three weeks' treatment, which left them in a serious condition. I then went to London, England, to meet another specialist, who after treating me for four weeks used the X-ray, and then told me that I was born with weak eyes; that he would give me a prescription for glasses, but I must avoid the sunlight and not do any reading. He said the glasses might make my sight hold out for two years, but that then I would be blind. Without the glasses I was in darkness, and could not even find my way around. I was very unhappy, for I had given up all drugs and was waiting for the end.

Then Christian Science was brought

to my attention by a friend, who directed me to a practitioner. In a few days treatment was asked for, but I had no faith in it until the night of the second treatment, when the pillows were all put in their places and I lay straight in bed for the first time in years. After the next treatment the so-called incurable trouble left me never to return, and soon I was in good health. The healing of my eyes was slow, but there was improvement from the first. My healing was complete before I had read the book "Science and Health with Key to the Scriptures," for I could not hold it or even see to read it for some days. After I was able to read, it became very dear to me.

To say I am grateful for my healing and all the good that has come to me through Christian Science but feebly expresses my gratitude. The spiritual uplift is more than the healing—the understanding of ever present God, good, who heals all our diseases. I am truly thankful to God for this healing truth, and grateful to our beloved Leader, Mrs. Eddy, for showing us how to apply it.—*Rachel M. Jackson, Oakland, Cal.*

I AM a willing witness to the healing power of Christian Science, having had a serious struggle with disease, namely, appendicitis. I had great confidence in my physician, but all he could do for me was to give a hypodermic until I could make up my mind for an operation, which he insisted was very necessary. While I was considering this question the thought came to me to try Christian Science. I asked for help, and imme-

diately got relief. A slight attack about a year and a half ago was quickly overcome with treatment from a practitioner.

It has been three years now since I first took up Christian Science, and I can truthfully say my physical condition is better than it has been in ten years, and I am receiving more blessings every day. As wonderful as the physical healing has been, it seems to me the spiritual uplift has been more wonderful. I cannot begin to express my gratitude to Christian Science, and to our Leader, Mrs. Eddy, who has given this great truth to all mankind.—*Marjorie Parker, Prince Rupert, B. C., Canada.*

IN 1908, while daily praying that my husband might be healed of the liquor habit, I was handed a paper containing the testimony of a man who had been healed of this same discordant condition. Deciding at once that what would heal one would heal others, I started out to investigate Christian Science. We went to the testimony meeting that evening, and also borrowed some literature. We both began to read it, and I may say with gratitude that my husband has never tasted liquor or had any desire for it from that day to this.

I was so overjoyed with his healing that I devoted most of my time to the reading of the literature, and in a short time found that I too was healed of a condition from which I had suffered since the age of sixteen. Before taking up this study I had been under the care of seven physicians, and had been in the hospital for an operation, but without

receiving any benefit. My husband had taken a well known so-called "cure," but it did not remove the false appetite. He was never free from the desire for liquor until he began the study of Christian Science. Both these healings came about entirely through the reading of the Bible, together with Science and Health and other authorized Christian Science literature. Besides these we have had numerous other healings.

We are members of The Mother Church and have had the privilege of class instruction. I am grateful for the privilege of helping others, as well as teaching in the Sunday school. I am also grateful to Mrs. Eddy for showing us the way to learn the truth about God and man.—*Mrs. J. Milton Small, Dayton, Ohio.*

I HAVE had many proofs of the healing power of divine Love, both in sorrow and in physical sufferings. I was supposed to be a rather delicate child. Then I grew too quickly, and for years was not allowed to study anything seriously, as my eyes often troubled me so much that hours together had to be spent in a dark room. At the age of twenty-one I was accidentally poisoned. The agony was beyond words, and the pain and attacks of sickness seriously affected my heart. For many months I was on my back, and for years was subject to attacks of pain round the heart that made me utterly helpless and weak for days. Doctors always warned me never to become overtired or to take violent exercise.

It was possibly a year after first hearing of Christian Science that I

was very far from well and was staying at the seaside with some Scientist friends. I tried to hide my suffering, but when climbing a steep bank, suddenly the old pain and weakness were felt. After a sleepless night I asked one of my friends to help me, and almost at once it seemed as if a piece of machinery had clicked back into place. I went to sleep, and had a good breakfast when I awoke. That afternoon we went for a picnic, walking perhaps two miles, and two days later I had a long climb and walk of quite ten miles. I have not had a return of that trouble in five years.

Since the age of eleven perhaps my greatest suffering had been intense pain in the head and eyes, which continued from twenty-four to thirty hours without cessation. I speak gratefully of the kindness and attention of many doctors in different parts of Australia and Tasmania, but the relief was only temporary and the drugs given me weakened the heart action. About six years ago I went to Melbourne, where I met a Christian Scientist who, hearing how much I suffered, offered me some literature to read.

I then went to a practitioner for a week's treatment, and shall never forget my first realization that God's presence filled all space. Soon afterward one of my severe headaches came on and I telephoned the practitioner for help, which was given at once. Before I got upstairs the relief was great, and in half an hour I was free from pain and able to take my share of household and social duties. My thankfulness to God was so deep that I just knelt in unspeak-

able gratitude. All my life I had clung to the promise, "All things work together for good to them that love God," and I felt that the way He was showing me was the great truth of Christian Science.

Eighteen months ago in Sydney, after an unusually busy time preparing to leave a house my sister and family had lived in for six years, through carrying heavy bags my back became very painful, evidently badly strained. By morning I could not move a foot, or even my hand up to my pillow. At seven o'clock the practitioner was telephoned to, and before eleven the intense pain had lessened, so that I could read the Bible, and Science and Health as well as other Christian Science literature. The following morning I was up soon after six, with a busy day before me, and alone in the house all day. A most wonderful realization of God's presence came to me that morning when having a little rest with my books, after which I was much stronger. I went on packing until late in the evening and slept well all night. I got up very early the next morning, as that day we were to move into another house some miles away, and was able most happily to take my share in all the work, and have had no recurrence or any bad effects of the injury since.

My eyes are stronger than they have ever been before; in fact for some years I have never had to consider them at all. I have been healed of many other ailments in Christian Science, and it is such joy to be well and strong and to be of use in the world. This I owe to Christian Science, so my thankfulness to God and

my gratitude to our Leader, Mrs. Eddy, are greater than I can express in words. My understanding of God as a God of love is of the greatest comfort and happiness to me.—
Emma B. Warren, Sydney, Australia.

I too would join in that grand chorus of praise and gratitude which is being sent forth through our periodicals, in the hope that others who hear it may likewise come into the freedom revealed in Christian Science. Although pronounced a hopeless invalid by physicians and friends, I still had an inner conviction that there was a way out of my suffering if I could only find it.

While searching earnestly for light, I decided to investigate Christian Science. At first, in my blindness, it appeared to me ridiculous, and then I began to see its beauty and to pray that if it were true I might know it to be so. I asked for treatment from a practitioner, and after five weeks my physical condition was improved more than the physicians had thought possible, and I had come to believe that Christian Science is really the "pearl of great price;" but many clouds were over me, and it seemed to me then that I must slowly grope my own way toward the light. I felt that divine Love was leading me, and came to care less about the physical healing, though that was still a need, than for enlightenment.

Needless to say the healing came in proportion as my understanding increased, and I awoke to realize that Christian Science had given me not only health but an object in life, the means of helping others, and the consciousness that all our troubles are

but shadows and that we have a rule by which we can dispel them. I am profoundly grateful to our Leader, Mrs. Eddy. We cannot fail to recognize that although she might have been satisfied to reap the great blessing of her discovery for herself alone, her great love for suffering humanity led her, through much toil and sacrifice and in spite of ingratitude and ridicule, to present her gospel of healing to the world.—*Mary P. Kilbourne, Coconut Grove, Fla.*

LIKE many others who know little or nothing about Christian Science, I condemned it publicly and privately. When a sister living in a distant state wrote that she was interested in Christian Science I was greatly displeased. She had always seemed to be chiefly interested in the accumulation of material gain, but from that time on I noticed a great change in her letters. Her interest in things spiritual caused me to wonder and inquire. Having always been active in the work of my church, I was glad to note her awakening to the things of Spirit, but would rather have seen it come through some other avenue than Christian Science.

About this time my spine was injured in a fall. Although under the care of several physicians, I suffered for months, and to the physical pain was added the fear that for the remaining years of my life I would be an invalid. I went to the home of my sister to rest for the summer, hoping to recover sufficiently by autumn to return to my work in the East. The summer passed and I was far from being able to return to my work, going instead to California, thinking

that perhaps continued rest and quiet, together with change of climate, would benefit me; but soon after my arrival my condition became more serious, and again I was under the care of physicians.

When the time came for my return to my sister's home, nine months later, I was not able to stand the journey. A friend then asked why I did not try Christian Science, and mentioned the name of a practitioner just a couple of blocks down the street. After she left I prayed for guidance and strength, and my prayer was answered. I walked the couple of blocks with difficulty, but the practitioner's kindness and patience with me as I plied her with questions (for I still thought mental suggestion was the Christian Science mode of treatment) seemed to cast out all fear. After the treatment I dragged myself back to my rooms, somewhat disappointed, but in a few hours my healing was complete.

After some time I returned to a position in the publishing house of the church to which I belonged. An old trouble from which I had suffered, and for which I had doctored with many physicians, returned. I no longer had faith in material remedies, and knew that Christ, Truth, had healed the injured spine. It did not seem that I could hold my position at the church headquarters and at the same time be taking Christian Science treatment, but after three days of untold suffering, mental and physical, I again sought a practitioner, and my second healing was a repetition of the first. Just three hours after treatment I again felt the healing power of the truth that makes

free. For several days I was greatly disturbed and thought I should resign my position at once, but the faithful practitioner advised my staying with the work until God directed my course, as He surely would.

The healings have been permanent, my back being stronger than before the injury to my spine six years ago. I am also thankful for the spiritual light the study of Christian Science has given me. One by one the old man made doctrines and creeds drop off like worn out garments, and we search God's Word for the deep spiritual truths that can be uncovered only by close application, deep consecration, and a willingness to leave all for Christ, Truth.—*Ada M. Slusser, Gypsum, Col.*

For ten years I was a great sufferer from an abnormal growth of a fibrous nature, also from stomach and bowel trouble. I was able to eat only certain kinds of foods, and at times could have nothing but milk. My eyes were in a dreadful condition. Glasses had been worn for several years, but still I suffered from frequent headaches.

Different doctors who attended me said nothing but an operation could help me, and my heart was too weak to stand the shock of that. They did all they could to ease my suffering, but it seemed as though I had not much longer to live, when I was advised to try Christian Science. I did not believe it would help me, but was willing to give it a trial. The practitioner was very patient with all my fear, and through her understanding in five weeks I was entirely healed. My glasses were laid aside, and I was

able to eat anything and do my own work. Now for over six years I have had perfect health.

I thank God for our Leader, Mrs. Eddy, who gave us "Science and Health with Key to the Scriptures," which is such a help in the study of the Bible. May we as Scientists so live that we may help some weary mortal to exchange the fetters which bind him for the peace that passes understanding. — *Dotha Wilkinson, Ashtabula, Ohio.*

I HAVE been studying Christian Science for almost three years, and it is impossible to tell what a blessing it has been to me. Several chronic complaints have been overcome, among them being bowel trouble. I am thankful to God, and feel deep gratitude to Mrs. Eddy, as well as to other Christian Scientists, for the help received.—*Isabella Merrick Earle, Salisbury, N. C.*

CHRISTIAN SCIENCE is teaching me to be grateful for good and is putting out of my thought the fear of evil. A quite remarkable healing came to me three years ago, and it may be helpful to mention it to others, as it has helped me and made me stronger in faith.

My work is the operation of a large excavating machine, and in July, 1913, I received a severe injury to my right eye, which was burned by hot oil thrown into it from a bearing. The physician who made an examination said the outer membrane of the eyeball was gone, and that the injury to the delicate parts of the eye made it seem impossible to save the sight. He was not employed to

treat the eye, but I had treatment from a Christian Science practitioner. The physician was passing our works a few days later and expressed surprise that I should be at work as usual. He looked at my eye and said it seemed to be all right. He thought it was wonderful that the eye was well and that I had been able to work all the time. There was no after trouble, and the sight of the eye is normal. There is no scar or other sign of the injury.

I am grateful for Christian Science; even a slight understanding of the teachings given us in our textbook has brought me out of bondage to old beliefs in creed and in material remedies, and this freedom is the great demonstration of the healing power of Truth in my life. I have had many experiences of healing besides the one related above, but my release from the old forms of bondage is valued most.—*P. H. Fenlon, Kansas City, Mo.*

I WISH to express my gratitude for the knowledge I have gained of Christian Science. Nearly three years ago I was healed of a very bad stomach trouble just by reading Science and Health. I had been under the care of doctors for years, but with no success. I was never free from severe headaches, but have been healed of these through the knowledge of the truth, shown us through Mrs. Eddy's teachings. We have had many demonstrations in our family. Cancer has been healed, also a very bad case of heart trouble. I am most grateful, however, for the spiritual uplift which the truth has brought to me. I get so much good

from our Christian Science Society of which I am a member, and feel very grateful for the literature, which brings so many beautiful messages of love to us.—*Maud McCormick, Vancouver, B. C., Canada.*

SOME years ago I became interested in Christian Science, not because of the physical healing, but because I was dissatisfied with the teachings of the church to which I belonged. When I heard of Christian Science it at once appealed to me as the truth I had been seeking, and to the extent that I have faithfully applied its teachings Principle has never failed me. I am indeed grateful for the many blessings which have come into my life through the understanding in a small measure of this Christ-teaching.

Just before Christmas, 1915, I fell in the snow, breaking my leg and twisting my ankle. I lay still, realizing God's love and protection, and felt quite calm. I was able to step into the cab which took me home, and when the doctor came to set the leg, he found the bone was already in position. I suffered no pain, nor did I lose a night's rest. Absent treatment was given me by a Christian Science practitioner and the splint was removed within four weeks. In a little over four weeks I was able to walk across the room without the aid of a stick, and in about seven weeks I walked five miles.

My healing was complete and permanent, and I have never felt any ill effects from the accident. Early in 1916 I started canteen work, and as this means working hard and being on my feet from half past ten at

night till seven in the morning, it is a strong proof to me of the completeness of my healing, for I never feel fatigue on these occasions.

During the time I was resting I read and studied a great deal, and it was then that I realized I had entirely given up the use of glasses, which had been worn for many years when reading and sewing and which I had been told I could never do without on account of headaches. I have also been freed from train sickness.

These are only a few of the many blessings which have come to me through Christian Science. For class instruction I cannot be too grateful, as it has enabled me to do better work for others. When I think of Mrs. Eddy and her loving, faithful work for mankind, I do rejoice that there was one pure enough to discover in this age the Christ, Truth, and to make practical the teachings of our Master.—*Gertrude Urquhart, Helensburgh, Scotland.*



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 2, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 10, 1917.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 1, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to JOHN V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about forty letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME XXXV

NOVEMBER, 1917

NUMBER 8

REQUISITES FOR INSTANTANEOUS HEALING

IRVING C. TOMLINSON, A.M.

IT is certain beyond a doubt that the wisest man who ever lived was Christ Jesus. It is likewise undeniable that his prayer and his practice constitute a model for all men, in all lands, throughout all time. So perfect was the character and conduct of Jesus of Nazareth, that it may be truly said that his daily living was unceasing prayer. The thoughtful student will recall that in the Sermon on the Mount, recorded in Matthew's gospel, the master Metaphysician presents a clear and concise, yet comprehensive statement of the essentials pertaining to all true prayer and practice. In this marvelous digest of true thinking and right living are unfolded the rules and by-laws of his church, obedience to which insures to every faithful member of it health, peace, joy, and spiritual growth.

If Jesus' followers do not heal themselves and others, if they do not have abiding peace, if they lack real joy, and fail to grow in spiritual understanding and in their ability to heal quickly themselves and others,

it is through ignorance of or disobedience to the teachings contained in this sublime sermon. "Whosoever heareth these sayings of mine," said Jesus in the concluding words of this discourse, "and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

Faithful adherents of Mrs. Eddy know in what profound regard she held the words of Christ Jesus. She ordained that the Beatitudes, and the Lord's Prayer with its spiritual interpretation as given on page 16 of Science and Health, together with the Ten Commandments, should form the basis of teaching in every Christian Science Sunday school, and that the Lord's Prayer should be a part of every religious service. She writes in Science and Health, (p. 271), "The Sermon on the Mount is the essence of this Science."

All Christian Scientists are at-one with their revered Leader in their

acceptance of the words of the Master, for they realize that with the illumination which her teachings throw upon the Sermon on the Mount they can understandingly build their spiritual house upon a rock, against which the winds and waves of error will beat in vain. They thus learn that the end and aim of prayer is to attain, maintain, and retain a state of consciousness so firmly established in Truth that the whirlwinds and whirlpools of mortal mind cannot move its foundation. They know that the right concept and correct application of the teachings of the greatest sermon ever preached will render human will power, malicious desires, hate, fear, malpractice of whatsoever name or nature, wholly null and void. Certain it is that multitudes are ready to testify that as a result of their spiritual understanding of the Lord's Prayer, through the interpretation joined thereto in Science and Health, they have proven and can continue to prove that "whatsoever ye shall ask in prayer, believing, ye shall receive."

The earnest desire and aim of every sincere practitioner of divine Science is to demonstrate quick and permanent healing. Nearly all of the cures of the great Master were instantaneous, and there is not a single case recorded which was not an example of quick healing. The purpose and motive of the Lord's Prayer, as well as of all the admonitions that immediately precede and follow it, is the attainment and possession of a spiritual sense which thoroughly and quickly heals sickness and sin. It therefore behooves the alert Christian Scientist to be persistent and

consistent in his study and application of the Sermon on the Mount, including the Lord's Prayer with its spiritual interpretation, in order that he may thereby heal speedily and permanently.

A discriminating student of this longest discourse of Jesus, aided by the inspirational teachings of Christian Science, finds that what has been called the Lord's Prayer contains the essentials of effectual asking and seeking, while the Beatitudes and the requirements of Christ's new law of love in contrast with the old, constitute right practice as provision for the fervent prayer that cures rapidly and wholly. The Founder of Christianity concluded his God-given instructions on demonstrable prayer and practice by clearly showing how so to abide in spiritual understanding as to receive perpetually rich blessings. He realized not only how needful it is to know how to do well, but comprehended also the importance of knowing how to keep on doing well. Those who practice aright his teachings, as given in the sixth and seventh chapters of Matthew immediately following the Lord's Prayer, will never become backsliders, since they have found an established rule for true growth and its continuance.

As a fundamental preparation for scientific prayer and practice the wise man's attention is called to certain mental qualities set forth in the moral precepts which have been designated the Beatitudes, and it is undeniable that spiritual blessings come only to those who in a measure possess somewhat of these beatific states of consciousness. God's bounty does not

rest upon mere pleasure seekers, upon the proud, the unmerciful, the impure, the peace breakers or their kind, but solely upon those who agree with Jesus that "the flesh profiteth nothing." He who would heal instantaneously, and gather abundant material for a house which shall be built firmly upon a rock, must obviously manifest in some degree meekness, mercy, purity, peace, and their spiritual kindred.

Poverty of spirit comes first in the list of those qualities which form the basis of true prayer, and none can deny that worldly satisfaction in material possessions is a closed door to spiritual healing. When one awakens to the vastness of these spiritual riches of which he has as yet such slight ownership, when he knows how poor are the kingdoms of earth, then God is able to bless him with a consciousness of the kingdom of heaven within. The enlightened follower of Christ, knowing his Master's richness of spirit, understands how lacking he himself is by comparison, and this humble confession of his own spiritual poverty opens wide the door into abundance of holiness. Thus he is at-one with his Master because "blessed are the poor in spirit: for their's is the kingdom of heaven." Eager disciples mourn that they have so little spiritual substance, but Christ teaches that those who mourn because of their poverty of spirit shall be solaced with the riches of Truth and Love, since the presence of divine Love in the heart helps to establish a sure foundation. The poor in spirit, those who mourn over a seeming lack of spiritual qualities, are also enriched by this very spirit

of humility. Pride and self-exaltation build upon shifting sands. Humility and self-effacement erect a habitation unmoved by the winds and waves of mortal mind.

The Master says that next in order to the poor in spirit, they that mourn, and the meek, are they who hunger and thirst for the right, and he declares that those having this yearning for good shall be filled. Our heavenly Father satisfies the hunger of the body through satisfying the hunger of the heart. Furthermore, the merciful friend of publicans and sinners points out to those who would pray and practice aright, that if they would obtain mercy, they must be merciful: "With what measure ye mete, it shall be measured to you again." In order that the great Physician may reveal to a Christian Science practitioner that mercy which the great dramatist tells us "droppeth as the gentle rain from heaven," and that "blesseth him that gives and him that takes," the practitioner himself must, at all times and under all circumstances, show to every one mercy.

It is clearly apparent, moreover, that no man can be certain of having an enduring habitation if he entertains as a guest any impurity of thought or feeling. Well does the Master declare, "Blessed are the pure in heart: for they shall see God;" and they who constantly "see God," with single eye and with purity of purpose, are standing on the rock of Truth. The "Prince of Peace," knowing all this, knew also the devastation of war to homes and nations. He who claims a warrior's spirit is never at rest. He who would

be settled in Spirit, God, must rid himself of the warring element and its issues. It is irrefutable that "blessed are the peacemakers: for they shall be called the children of God." Those graced with spiritual blessings may often fail to receive justice at the hands of the worldly-minded, but even in the midst of persecution and reviling they may rejoice, for great is their reward in heaven. This reward is an abiding spiritual consciousness ever at peace with God and man; a state of being which forms a solid groundwork for effectual prayer and practice.

The Master built upon a rock, and he specified what must be used as a basis for an enduring spiritual habitation, also the standards and laws governing its construction, the chief qualification being an absolute faith in the rightness of the work; and he himself had this needful faith. However small a value the worldly-wise may place upon the Beatitudes as building materials, the spiritually-wise emphatically declare that those who daily live the Beatitudes constitute "the salt of the earth" and "the light of the world." Materialism means decomposition and decay, while those endowed with Christly qualities are "the salt" which has not "lost his savour." There is no mistaking Jesus' teaching, and his prayer and practice is saving a warring and decaying world from ruin and death.

Because the disciple of this new-old dispensation occupies an exalted position as a preserver and an enlightener, he is not thereby freed from obedience to the moral laws which from the dawn of history have proved trustworthy. Jesus' teachings do not

dispense with the Mosaic law; rather do they illustrate and ennoble it. Just as one who would erect an abiding material habitation must follow the laws of mechanics which architect and builder have found to be essential for enduring construction, so he who would found his spiritual house upon a rock must abide by those social and civil laws which good men in all ages have decreed to be fundamental.

The Master speaks with no uncertain sound concerning the value of the ancient statutes and commandments: "Think not that I am come to destroy the law, or the prophets," he says; "I am not come to destroy, but to fulfil." Great responsibilities rest upon every one of the privileged members of Christ's society, for from him to whom much has been given, much is rightfully expected. The spiritual practitioner must not only be as good morally as his materially minded neighbor, but better. Except one's righteousness exceeds that of his worldly acquaintances he can in no wise help to build either for himself or for others an immovable spiritual habitation.

Our divinely inspired advocate of the new healing law of Love carefully points out many ways in which the practice of his followers must surpass the practice of others. It is not enough simply that they should abstain from actual injury to their neighbors; they must do no injurious thinking about others. The old law demanded, "Thou shalt not kill;" the new law requires that one shall be free from all murderous thoughts and feelings. If one feels hatred toward another, he must, before he can

offer up a healing prayer, be reconciled to the one estranged. Whatever gift he may bring to God, he must first be willing to make a contribution of love and helpfulness to his brother.

The new law of Love also demands that its adherents do more than abstain from outward acts of impurity, since they must attain cleanliness of thought, feeling, and act if they would offer the spiritual prayers which heal. Every impulse toward impurity, every false sense of chastity, must be cast aside. Could language be made stronger than the Master's injunction for pureness of heart? "If thy right eye offend thee," he declares, "pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Again he made the reverent declaration, "Swear not at all." The old law required that the children of Israel should not with the lips profane God or His creation. The new law demands that its adherents shall not in thought, word, or deed profane Spirit, that is, confuse or mistake the externalities of matter, or mortal concepts, for the divine ideas of Spirit.

The Science of being makes it plain that to call the human personality good, to regard the things that are seen, instead of the things that are not seen, as genuinely existent, is to seek to build a house upon the fluctuating ground of uncertainty and unreality. Mrs. Eddy writes, "To impersonalize scientifically the material sense of existence—rather than cling to personality—is the les-

son of to-day" (Miscellaneous Writings, p. 310). He whose prayers healed instantaneously likewise said concisely, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

The great Metaphysician who taught and lived the golden rule placed his strongest emphasis upon the perpetual and undeviating practice of love. The old law permitted its followers to resist evil with evil. "An eye for an eye, and a tooth for a tooth," was the ancient slogan. Jesus answered to this, "But I say unto you, That ye resist not evil." No circumstance or condition could arise wherein one would be justified in holding toward his neighbor other than a kindly healing thought. Divine Love as revealed in Christian Science is the panacea, and he who has learned to pray as Jesus prayed, will suffer any indignity rather than forfeit his right to heal the sick and the sinning. One is prepared to take truly upon his lips the words of the Lord's Prayer, when in his heart he is ever ready to do good, even to a so-called enemy, no less than to a friend.

These needful preparations of the human mind and heart, as set forth by Jesus, in order to voice truly the healing prayer, unfold and emphasize the profound meaning of these significant words of Mrs. Eddy found on page 16 of *Science and Health*: "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick."

PERFECTION PRACTICAL

BERTHA V. ZEREGA

SINCE the Master's instruction to his disciples was, "Be ye therefore perfect, even as your Father which is in heaven is perfect," it is clear that he was urging upon them the necessity of acquainting themselves with certain fundamental rules leading to perfection; in other words, he was asserting the practicability of bringing out in their lives man's spiritual birthright of heavenly harmony—an inheritance which he proved, by his mighty works of conquering sin, sickness, and death, to be the rightful estate of "the sons of God."

In this connection it is of special interest to study Jesus' instructions on this subject, with a view to discovering what metaphysical requirements or basic qualities of thought he outlined as practical guides to attaining perfection. In the nineteenth chapter of Matthew, when discoursing on the impossibility of gaining eternal life while the pleasures of the senses were deemed necessary adjuncts to happiness, Jesus identified the method of arriving at perfection with that whole-hearted consecration to spiritual things in which a fleshly concept of self and earthly attractions are willingly surrendered for those that are real and enduring. In the sixth chapter of Luke he pointed to humility—forgetfulness of self in loving service to others—as a requisite component of perfection. In the seventeenth chapter of John we read of his praying that his beloved disciples and those

who should believe on him "through their word" might "be made perfect in one," thus defining perfection as spiritual unity—consciousness of divine sonship with the Father discerned through Christ, Truth.

When, as recounted in the thirteenth chapter of Luke, the Pharisees attempted to drive Jesus out of Jerusalem for fear Herod would kill him, his reply to them established the fact that perfection is commensurate with that spiritual altitude of thought known as the resurrection and ascension; it further declared the necessity of righteous activity—doing the works—before this exalted state of mind could be attained, and it also intimated the powerlessness of evil to thwart this spiritual advancement. Jesus said, referring to Herod: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."

These references indicate that Jesus, in counseling his disciples to be perfect, was directing their thoughts to the Christ-ideal of a life so consecrated to purity of motive and spirituality of aspiration, so unselfed in service, so illuminated by conscious unity (through communion) with God as the loving Father of all, and so active in preaching the gospel and healing the sick, that each day, by its positive accomplish-

ments of temptations overcome and character regenerated, would symbolize in some degree "the power of his resurrection."

The student of Christian Science, in starting to work out his individual salvation from inharmonious conditions, immediately has perfection as his goal, whether he realizes it or not. If he is truly earnest and diligent this aim is ever present with him as a practical, vital power for good, guiding him in the way of all that is constructive and inspiring in the problems of the day. It is an ideal which necessarily dethrones self-satisfaction or discouragement, for being a divine impetus it fills him with an unshakable confidence in his scientific comprehension of a God who is available in every need. He perceives too, as he advances in understanding, that if he would have removed from his experience the material obstacles of disease and discord which seem at times so inherently a part of his physical nature, temperament, or environment, he must untiringly watch his thoughts to see how consecrated they are to this standard of a life of Christlike purity and loving activity. He must keep the light of his life, his unfolding spiritual understanding, constantly replenished with the oil of systematic study of the Bible, together with the textbook of Christian Science and our Leader's other writings; for only by this faithful self-analysis and spiritualization of thought can he hope to reflect in good works the Father's glory, and so each day be fitted to "rise into higher and holier consciousness" (Science and Health, p. 419).

Perfection has usually been associated with the humanly unattainable. In one sense this is correct, for since mortal mind cannot know God, neither can it know that which is perfect or like God. Hence it is only as the renunciation of the mortal point of view begins to take place in human consciousness that perfection can be grasped as a condition normally approachable and practical in our everyday lives. When we consider that the word perfect signifies "complete, whole, finished to the utmost," we see that what is required of us is not so impossible of attainment after all; for does it not imply that in our endeavor to be perfect, even as our Father in heaven is perfect, our every effort must be to express completeness, wholeness?

Then must not our work, whatever it may comprise, display order, system, scientific exactness, and art as well, that it may be finished to the utmost, and so be truly "acceptable unto God," who creates only in terms of perfection? Since God is infinite individuality, forever expressing Himself in spiritual ideas of Life, Truth, and Love, each individual must manifest righteous activity to reflect the divine likeness; our work, being the constructive representation of our identity, is the medium through which we consciously express God. Therefore, just in the ratio that we strive for perfection in every least task, in each minor detail of our work, are we consistently working for God and in harmony with the divine energy.

Perhaps some one may think that his work does not in any sense express his individuality, since he

did not choose to do it, or it may seem to him too material to call into manifestation any definite attribute of divine Mind. But even as it would be impossible for a true artist to execute a commercial order or to produce the most trivial sketch without complying with the laws of design, composition, and technique which have become part of his mentality through study and delineation of the beautiful, so he who is striving to work for God as he is taught to do in Christian Science, discovers innumerable opportunities to reflect the Godlike qualities of patience, application, love, intelligence, joy, and vitality in whatever undertaking he may be engaged. When he perceives that in reality there is no material occupation, since all work is thought made manifest, he begins to translate labor into mental activity, employment into service, and gratefully accepts every experience as an occasion to prove his unity with his Maker, and as a privilege which has come to him to meet the divine requirements of perfection. In the knowledge that each one's

work is individual though interdependent, he is freed from the impeding sense of competition or comparison, as well as from the harassing fear of criticism, for he has learned that in the divine Mind there are endless possibilities of service for all of God's ideas.

In Isaiah we read, "Lift up a standard for the people." Christian Scientists are banded together in the definite and inspiring purpose of lifting up for the people the standard of perfection by their lives of honesty, brotherly kindness, purity, and unswerving persistence in righteous, compassionate action. By their steadfast endeavor to entertain only thoughts which externalize themselves in health and harmony, and by their conscientious efforts to order their conversation aright, all men will be led to investigate and acquire for themselves an art which is higher than any other. This is the art of scientific, spiritual thinking, whereby heaven is brought to earth, man in the likeness of his Maker is by degrees proven an actuality, and perfection is made practical.

YIELDING TO THE INEVITABLE

MARY I. MESECHRE

WITH the world in the throes of a master struggle for liberty, the thinker is inevitably led to ponder the meaning of freedom. From what oppression does the world seek liberation? What constitutes true deliverance? What is the inevitable outcome of the problem now in course of solution?

Working from the basis of Christian Science teaching, and accepting

all causation as purely mental, we are at once lifted above the thralldom of materiality into the comparative freedom of the thought realm, from which vantage ground we may begin to comprehend in a measure the intimate interrelation between the varying phases of human activity. The reaction of human thought upon earthly things unfolds before us, and we recognize innumerable signs of the

hitherto unguessed interdependence of these things. That all things are manifested thought is quite generally conceded. That the betterment of things and of their conditions may be accomplished through the adjustment and purification of the formative thought, and only by such means, is not so readily seen or accepted, for to the average person things are so tangible and so settled that it seems absurd that their routine can be interrupted or ever so slightly reversed by anything so intangible as thought.

Most people at times drop into the subtle delusion of fatalism,—the resigned acceptance of the established order, the endurance of irksome burdens, the approach of inescapable woes,—to which we yield merely by reason of careless habits of thought, apathetic failure to recognize “the signs of the times,” whether such be written in the individual consciousness or graven on the world-wide scrolls of the nations.

This condition, commonly termed that of yielding to the inevitable, has obtained all down the centuries, and a notable illustration is found in the twelfth chapter of Acts, wherein is related the incident of Peter’s seizure by the ruling power and his deliverance from duress through the instrumentality of an angelic visitant. We read how the prayers of the church were poured forth in Peter’s behalf, though seemingly with but feeble faith in their efficacy, since his reappearance at his friend’s gate after his liberation was greeted with fear and incredulity. Notwithstanding, the account of Peter’s experience indicates the elements of true deliverance, and the study of the

incident discloses the steps necessary to its manifestation; likewise the bondage which follows the wrong practice of yielding to the inevitable, whether the scene be set in ancient days or graced by a more modern staging.

Be the prison a literal structure of stone walls and steel bars wherein the body is incarcerated, or the less tangible though no less terrible bondage of physical disability, or the still more subtle chains of mental duress, wherein the weary prisoner, whose viewless fetters deprive him alike of liberty and the compassionate consideration of his fellows, drags a lengthening chain of burdened days,—whatever the condition may be, it has its counterpart in the seizure and imprisonment of Peter. He had given offense to the recognized powers, and because he himself shared in the recognition and to that extent acknowledged a power other than God, he became thrall to that power, even as it is to-day.

Peter was not ignorant of man’s inherent ability to reflect the one and only true power, and by reason of his sometime exercise of that ability in the liberation of others from the dominance of the lesser self-constituted rulers, he was subjected to special surveillance and unusual restrictions. All of these, as in the case of his fellow worker, Paul, were indications that he “had wrought the problem of being beyond the common apprehension of sinners” (*Miscellaneous Writings*, p. 201).

But despite his attainments in this regard, we find Peter so far submissive to his imprisonment as to fall asleep beneath its mesmeric influence,

an experience duplicated by every mortal who yields to the soporific plea of the inevitableness of things and the futility of resistant thinking. Well for us if our slumber be not so deep that we may not be roused as Peter was by the touch of the angel, and under that guidance emerge from the prison house, leaving behind us the shackles which bound us to the established order and the dungeons which obscured our vision.

But although the incident touching Peter, and our own duplicating experiences to the point indicated, present substantial reasons for gratitude, not yet is true deliverance manifest. This came to Peter after his bodily emergence from prison, and after the angel had departed. In the simple words of the narrative, "when Peter was come to himself," then, and not until then, was he free. Prodigal to the extent that led to his unjust imprisonment, he had yet roused himself at the divine message and turned away from his belief in the tangibility of materiality. To him, as in the present age to us, was unfolded the wondrous revelation of Christian Science, which "disentangles the interlaced ambiguities of being, and sets free the imprisoned thought" (Science and Health, p. 114).

The liberation of his thought brought to Peter the recognition of true deliverance "from all the expectation of the people of the Jews." A Jew himself, he was well qualified in their knowledge, their traditions, their fatalistic resignation to the inevitable, and his sympathetic understanding rendered him an unconsciously yielding participant in the

expectation from which deliverance had now come in such an unexpected manner. And what could this "expectation" be to Peter but the mental, material concept entertained by that aggregation of orthodox materialists, touching every one of their race, as well as their dream of nationhood, with that fatalistic stoicism which has been modernized in the cynical pessimism of this age. But above the reek of materiality, beyond the nauseous gases of earthly strife, then as now, standeth the God of Israel, always the Lord of hosts, maintaining the watch that knows "neither slumber nor sleep." God had His own plan for Peter, against which the expectation of all the people of the Jews, though it included Peter himself, availed nothing, and through the fulfillment of which Peter came to himself and entered into recognition and experience of conscious unification with God in the full accomplishment of the divine purpose.

We hear on all sides murmurs of the inevitability of mundane things, of the futility of struggle against the established order, all of them echoes of the old régime out of which Peter was roused and from whose bondage he was freed. Do we really comprehend the likeness between Peter's time and ours, between his experiences and ours, between his deliverance and ours, dependent only upon our true yielding to the inevitable?

God still has His plan. It embraces the whole world. It holds the best for every individual, for every nation. Its fulfillment will be manifest in proportion as its beneficiaries awaken to the realization of that

selfhood which, forsaking personal ambition and national tradition, recognizes both individual and national autonomy as the working out of the divine will; when, instead of rebellious insistence upon man-made plans and methods and the delineation of humanly projected outlines for individuals or national greatness, shall come that obedience to the divine will which shall see all the kingdoms of

this world united under the peaceful reign of our God and His Christ, and shall reiterate the note first sounded by the seer of the Apocalypse when his gratitude found expression because, as he says, referring to God, "Thou hast taken to thee thy great power, and hast reigned."

God's plan for His own is the only inevitable one. May each come to himself and yield soon.

EXTERNALIZED THOUGHT

HAWLEY O. TAYLOR, PH.D.

MRS. EDDY says: "Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts" (Science and Health, p. 86). According to the present view the material world is the source of information upon which the human mind depends for its development, and the physical senses are the avenues through which this information is received. No retrospection is deemed possible without material sensation as a basis, either directly or indirectly. These trusted servants thus seem to be the pillars of existence to the human mind.

Sensation is considered as the impression made in the human consciousness when nerves are stimulated. In many cases the evidence thus reported is reversed by a consideration of relations which prove it to be untenable, but the majority of the impressions received are yet believed, and these govern the thought of human beings. The organs of sensation, called the five senses, have been the subject of a vast amount of study and discussion,

and the volumes which have been written on them would fill many a shelf. Their construction and operation have been worked out in great detail, but after all this painstaking work the scholars who have given their lives to it confess that the goal of their research has eluded them. No matter which of the senses is studied, these reluctantly uttered words describe the last step in its operation: "In some unknown manner, the impression is transmitted into consciousness." After a lifetime study of the brain, an eminent professor of biology was asked what conclusions he had come to regarding the human brain, and he answered, "None."

The mechanism of sensation is very attractive to the human mind, because it there recognizes many familiar laws of mechanics, optics, and acoustics in operation. It has learned to rely upon these asserted laws, and is much gratified to know that they have an important place in its very existence. This circumstance seems to give unity to the whole fabric of physical being. The study of these delicate mechanisms has, how-

ever, never succeeded in showing that there is any connecting link between what is experienced in human consciousness and the instrumentality which seems intended to bring this experience about. This is the more remarkable because of the elaborate detail and precision of operation found in the sense organs.

The inadequacy of the sense organs to perform the work which they seem designed to do may be illustrated by two instances which apply to all of the senses:—

First, the view one has in the field of vision is a continuous picture, but according to the construction of the retina of the eye it should be made up of a multitude of tiny dots, as in a half-tone engraving. This and other troublesome questions may seem to be set at rest by an appeal to the accommodation of the senses or to some similar expedient; but this line of procedure has given no relief, because such adjustments are brought about by an action of the human mind rather than of the stimulus, and in this action the mind can have no foreknowledge of the information which it is about to receive through the agency of the senses, otherwise the office of the senses would become obsolete. Intuition and instinct are modes of human perception and response which are already recognized as independent of the material senses.

Second, consciousness, involving a purely mental process, has no physical properties and possesses no substance which can react to material forces. The impression assumed to be transmitted into consciousness is a material impulse of some kind. Such

impulses are supposed to pass from particle to particle because of the same fundamental properties and capacities of motion possessed by matter in its last subdivision. The qualities of material waves are not possessed by thought waves, and therefore there is no mutual action which would give one power either to retard or to diminish the other.

Such are the conclusions which appeal to the generality of people; according to them an impassable gulf is fixed between mental and material activity, so that one process cannot impress the other nor respond to it. It is now explained, however, that matter and material forces are merely ether activity. Here it may be asked if thought may not also be associated with the ether and thus have qualities which make it susceptible to material impulses. If mind and matter are both forms of ether, they are in essence the same. On this basis two views of existence then present themselves, one of which considers that human thought and consciousness are attenuated matter which under the proper conditions may condense or be transformed into atoms and molecules, and the other considers that matter is mental in its nature, a process in human consciousness.

The material senses have been observed from many points of view, but no matter how approached one fact is always revealed, namely, that the senses cannot transmit into consciousness material activity which is external to it and unlike it in nature. This may seem startling to some, but upon examination it is seen not only to be natural but also to simplify the *modus operandi* of what is called hu-

man existence. The revelation that the human mind perceives nothing through the senses which is external to it, unifies human existence by removing the condition of duality, and enlarges the concept of what human consciousness is. The material events and circumstances which the human mind seems to experience and which it considers as outside itself and beyond its control, are instead transpiring within the human consciousness. Human consciousness is thus not enclosed within a skull, but reaches as far as thought can extend, and all the activity and being of which this mind is aware at any moment constitutes the human consciousness at that moment. The order of receiving impressions is thus reversed: it is not events in an outside world impressing themselves upon the human consciousness, but rather experiences in this consciousness interpreted as transpiring in an outside world.

It is perhaps natural to ask here why the sense-mechanisms have been so perfected, if no material activity can be transmitted into the human consciousness through them. The explanation may be made clear by considering a similar case. The people of Ptolemy's time beheld in the starry universe a beautiful system of mechanism of worlds circling in space with precision and majesty about the earth as the center of the universe. The thought was beautiful to contemplate, and all were comfortably settled in the certainty of their conclusions, the truth of which seemed perfectly evident. There were incongruities, of course, but they seemed slight in comparison with the fact that from a physical viewpoint the

planets, stars, and sun could actually be seen circling around them.

Another hypothesis of the movement of the stars was then presented, which dispelled the incongruities but which was contrary to the plain evidence of the senses. This hypothesis gave the sun the central position in our solar system. In spite of strong objection based upon the evidence continually before one, the earth was later found not to be the center of the universe. The mechanism of the universe was there as it always had been, but was far more beautiful than the misinformed senses knew. In like manner it will be found that, in spite of the evidence of the senses, matter is neither the center nor the substance of being. The law of life is in ceaseless operation as it always has been, but the outworking of its Principle has been completely misapprehended by the human mind, which is on the wrong track in assigning certain functions to material activities, however obvious they may seem.

But, it may again be asked, if material existence is a false concept, or we might say a dream of mortal mind, how can each mortal have the same dream in which all human existence and material processes are involved? This question is based upon the fallacy that each person's life is the product of a mind which he alone possesses. It would be a rare coincidence if a thousand different persons in one locality should simultaneously dream of a thunder storm. There are not mortal minds many but only one illusion called mortal mind, and each seeming separate mind is simply an individual expression of this one mortal dream.

Mortal existence is filled with discord and trouble. The presence of discord is the outworking of a fallacy which is governing the thought, and disappears when the truth concerning the condition is known and applied. A message announcing a misfortune which never occurred will cause grief as long as the message is believed to be true; when the truth is known, however, the grief disappears. A mistake in a numerical calculation brings discordant relations in results into which it enters; when the truth is known and applied, however, the discord disappears. Discord, then, is a temporary condition, and the truth which corrects it is a permanent fact. Truth brings harmonious relations wherever applied, and thus embodies all the elements of good; hence truth is eternal good, and discord an evil of brief duration.

Mortal existence, in which matter is the basis of substance and life, being a discordant condition, is a temporary illusion or seeming state of consciousness, opposite in character to truth, eternal good. Thus the mortal mind dream, of which the human consciousness is the expression, is essentially evil, and is simply the false notion that there is truth apart from Truth, that there is life and intelligence apart from eternal good, which is infinite Love, divine Mind, God. Jesus stated this truth in the following words, speaking to those apparently governed by evil: "Ye are of your father the devil, and the lusts of your father ye will do . . . he is a liar, and the father of it." That is, the human consciousness is the expression of the one evil, which is a lie about the truth or fact of being.

An individual's material surroundings will continue only so long as he is under the spell of the mortal mind dream. This dream is like the error which seems to hold a class in mathematics in the presence of a problem. The error takes a different form to each person,—each person's problem seems to be different,—but it is the one mistake that there is truth apart from the correct result. To one and then another the truth dawns; the spell of error is broken, and limitation and discord vanish. Again, the mortal dream is like the notion of a number of people in a dark dungeon, who imagine that they must remain there until released, when the passage to freedom has never been closed. To one person and then another it occurs to look for the light, and these gain their freedom. In the latter illustration the illusion seems to be induced by the material surroundings, but in the former it is not. Both illusions seem to those under them to be solid barriers, completely cutting off the way to freedom and harmony, but the seeming substantiality of the barriers vanishes to each person with his understanding and acceptance of the truth.

These illustrations suggest the relation between the mortal dream and its expression in each seeming human mind, and also bring out a definition of matter. Human existence, so called, is a ceaseless struggle to gain freedom, to break the illusion which obscures the light of Truth, to pierce the veil of matter which limits human vision. Matter is thus simply a sense of limited being. The solid barrier which would fain resist progress at every turn, is not even a limitation,

merely a sense of one. In this we may take courage, for if matter were real its power could never be overcome; but being a sense of limitation, which is always an illusion, its existence is transient. If a sense of limitation seems to be such solid substance to mortals, what a solid reality the truth will be to us when we awake from this illusion and experience it!

Since all experience is mental, Truth is of course the real Mind, which is necessarily infinite and good. This gives the freedom which mortals seek, and is found by realizing that the illusion is an illusion, casting it out, and welcoming the Principle

of being, good. This robs matter of any supposed power and presence; then, the sense of limitation gone, harmonious conditions will follow, and Truth will finally appear in all its splendor, and Love be known and understood as the one consciousness embracing all being and activity. This glorious experience is gained by overcoming each day the limitations as they arise; and when the last barrier between us and the present realization of all that is true and good is destroyed, we will, like Jesus, ascend above the belief of life in matter into the sublime harmony awaiting those who love God.

NOT LOSS, BUT TRANSFORMATION

LENA M. HALL

NO one can long be a student of Christian Science without becoming impressed with the necessity of following Paul's admonition: "Be not conformed to this world: but be ye transformed by the renewing of your mind." The old thought habits along all lines when brought before the bar of Truth begin to undergo a rigid cross-examination. The personal sense of God as a being constantly in touch with the sins, sicknesses, and woes of mankind, may be one of the first erroneous methods of thinking to be challenged by the scientific truths of Christian Science.

If the student has clung very closely to this false belief, there may come at this moment a sense of loss; but further search will reveal that what seemed to be loss was in reality only transformation, for he will come to understand the meaning of our Leader's words on page 18 of "Unity of Good,"

where we read: "God says, I show My pity through divine law, not through human. It is My sympathy with and My knowledge of harmony (not in-harmony) which alone enable Me to rebuke, and eventually destroy, every supposition of discord."

The student will thus see that he has simply made an exchange, and that he has vitally gained, not lost, in the process. It may be, however, that the student is one who has entertained no definite conviction regarding the Supreme Being; one who has even felt that no definite knowledge was possible; that each one has a right to his own opinions, or even to change those opinions from time to time as the varying religious teachings brought to his attention seemed to him reasonable or unreasonable, and hence worthy or unworthy of his acceptance. Such a student will not advance very far in his investigation

of Christian Science before he is confronted with the fear of becoming narrow. He has so prided himself upon his breadth of view; has been so comforted with the reflection that at least he is broad-minded, even if he does not possess any entirely satisfying conviction regarding spiritual things.

For the benefit of an honest student let us suppose that some one should say to him: "I admit that you have a right to believe that two and two are four, but to demand that every one should conform to your belief, is narrow. I consider myself privileged to call the sum of two and two either five, seven, nine, or anything I please." How easily, now, the student could see that this would-be broad mathematician, if allowed to follow his own inclination, would confine his thought within the narrow circle of his own personal views; whereas the mathematician who is obedient to the basic law and rules of mathematics is in touch with universal truth. Wherever intelligence is manifested by the student, the fundamental truths which he knows and applies are known and applied by others, whereas the one who rejects these rules has hopelessly cut himself off from that sense of unity which is an essential characteristic of truth. How truly broad, then, is that conception of God which unifies individuals of all climes and races, and how wise is that student who is willing to transform his old concept of freedom, which is indeed only license, until it takes on the nature of that liberty which belongs to the sons of God.

Again, the subject of Christian Science may be somewhat timorously

approached by one who has held the opinion that God is essentially a God whose justice inflicts severe penalties upon the guilty, condemning to eternal misery the unrepentant sinner, and with equal certainty bestowing the gift of eternal salvation upon the righteous. With what gratitude must such a one begin to comprehend that in accepting the teachings of Christian Science he need not lose his sense of justice; that divine law does indeed mete out the severest penalties—not, however, upon the sinning individual, as he had formerly believed, but upon sinful desires, unholy thoughts, false concepts, all of which are now and forever banished from the divine presence. He also learns that this same law as surely renders just rewards to right concepts, pure motives, unselfish aims, which must of necessity be eternally held intact in the Mind conceiving them.

As a clearer, better sense of God begins to permeate one's consciousness, the demand of divine Principle for a higher concept of man will become apparent. One has always felt privileged to look upon man as an individual having a mind of his own, this mind a combination of good and evil qualities,—a mixture of love and hate, of fear and confidence, of pride and humility, of honest and dishonest impulses. The average mortal has considered it permissible to like or dislike, seek or shun, praise or condemn this man, according as the peculiar combination of good and evil qualities appealed to him personally.

Here again, in the light of the Christian Science teaching that man is reflection only, and that in this reflection only Godlike qualities are in-

cluded, the student may feel disposed to cry out: "Must my sense of nice discrimination, my ability to judge, my power to choose, all be laid aside? May I not still have the privilege of drawing about me a circle of intimate personal friends, and shall I not still in the course of my daily life meet those who must be regarded and treated as enemies?"

Who thus questions Christian Science does not see, as he will see later, how blessed it is to exchange the personal sense of friendship for the ability habitually to entertain a friendly feeling for all mankind, or how wholly desirable it is to let the thought expressed by the psalmist, "Therefore I hate every false way," replace the sense of personal enmity. Neither does this inquirer yet realize that in his effort to distinguish the real from the unreal, to separate the "still small voice" of Truth from the silent suggestions of material sense, he will need, and find ample opportunity to use, all the sense of discrimination, the ability to judge, the power to choose, which it is his good fortune to possess.

Nor will this mental attitude of childlike acceptance of the truth of being tend in the slightest degree to lead to a barren, loveless, friendless existence, but rather will the one in such a mental attitude find himself just beginning to know the meaning of wholly satisfying friendships, which are based upon and always subservient to a mutual love for and an understanding of divine Principle rather than merely personal affection. This truer sense of human relationships will still be found an established fact among us, when we

exchange the baser metals of selfish domination, petty jealousy, and exclusive absorption, for the pure gold of genuine trust, mutual helpfulness, and the ability to reckon all things from a spiritual standpoint.

Not only has man been regarded as a mixture of good and evil, but also as a combination of mind and matter, soul and body; and it has been a generally accepted belief that the unregenerate mind or soul must be restored through mental or spiritual means, while the body must depend upon matter for its restoration to a normal condition. When one who has been a close student of material systems is confronted with the teaching of Christian Science that mortal man is wholly a mental concept, depending for salvation upon spiritual means only, such a one may feel unwilling to lay aside lightly the results of perhaps years of painstaking effort for human betterment. A little further investigation and study, however, will bring the ability to resolve "things into thoughts" (Science and Health, p. 269), to see back of the symbol the true substance; and in this process he will find that all his labor has not been lost, since through the transforming influence of pure metaphysical thinking every false sense of God and man may be robbed of all claim to authority, power, or existence.

With our former concepts of both Principle and idea thus given up for the truth, it will be comparatively easy to grasp the further revelation of a wholly spiritual universe. In this spiritual universe the new heaven and the new earth, bird, tree, star, and flower, become ever increasingly

beautiful, for when these are discerned through spiritual sense alone, they have lost every element of discord and decay. Through this spiritual transformation the so-called pleasures which the old concept of man and the universe were wont to bring,

are exchanged for the abiding peace of spiritual sense. On page 298 of Science and Health our dear Leader says, "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat."

RIGHTEOUSNESS

WARWICK A. TYLER

ONE of the most important things to be considered in the study and demonstration of Christian Science is the necessity for being strictly accurate or correct in the understanding of the statements contained in the Scriptures. In the study of the Bible we of today are very apt to forget that modern usage has in many instances changed the meaning of the words from the sense in which they were employed at the time when the King James version was published. Some words have lost their original significance, and many, through constant use by members of theological schools, have acquired a technical meaning very different from that in which they were used when the English language began to take definite shape, as it had done at the time of the Reformation.

There is a tendency in the human mind to follow the line of least resistance, and most people are satisfied to arrive at their conclusions from superficial observation. Being disinclined to go to the trouble of ascertaining facts for themselves, they are willing to accept the most plausible argument or the most forceful assertion as truth. This tendency has always been recognized and taken advantage of by those who

for any reason wanted to control others or to keep them in total or partial ignorance of the facts.

Christ Jesus was not satisfied with this state of things. As Mrs. Eddy says on page 313 of Science and Health, "He plunged beneath the material surface of things, and found the spiritual cause," and his teachings and demonstrations were a constant endeavor to show his followers the necessity of doing the same. In the Sermon on the Mount, that remarkable *multum in parvo* of religious instruction and correction, there is a passage which must have been a "hard saying" to many of his hearers, and which has puzzled many earnest students since. He had been declaring that his mission was not to destroy—to set at naught the teaching of the law or the prophets; in fact he said that not the smallest detail should pass away from the law "till all be fulfilled." He then went on to speak of the exactness with which the Pharisees and scribes taught the people the written and oral law, and the scrupulousness with which they exacted obedience to their teachings; and, notwithstanding that this seemed to be an indorsement of the thoroughness of these teachers, he added, "Except your righteous-

ness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

This declaration must have astonished Jesus' hearers beyond measure, as they were accustomed to look up to these men as their guides in all the activities of life, not only religiously, but politically, socially, and educationally as well; in fact they were the leaders of the people, and with the sanction of the Roman military governors had in large measure charge of the civil government. With great astonishment those who heard him must have questioned among themselves, How is it possible for us, the common people, to exceed in righteousness the learned and cultured men of the nation?

Now the word righteousness is derived from the Anglo-Saxon *riht*, right, and *wis*, wise or way, so that the meaning of righteousness in the original English was right-wise-ness, or right-way-ness. To be righteous, then, is to be rightly wise, to follow the right way, or to be rightly informed—to possess accurate knowledge. What, then, it may be asked, was the wiseness or way of the scribes and Pharisees, and did it conform to an accurate knowledge of God?

We learn from Josephus, the Jewish historian, that the Pharisees were a very strict sect of religionists who bent all their energies to the keeping of the law, even using political means for its observance and preservation when they deemed it expedient. This excessive strictness led them to adopt for religious observance additional detailed rules, which were founded upon traditional his-

tory and exegeses of the law of Moses, which later became as binding as the original law itself.

The scribes, as the name indicates, were originally transcribers of the written law, and as such were presumed to have gained a greater familiarity with it than all others. They were of the sect of the Pharisees. Josephus tells us that there arose disputes among them as to the exact contents, interpretation, and observance of the law of Moses and the oral law, or traditional customs, and that at the time of the Roman occupation they were more intent on seeing that the people adhered to the strict observance of the outward form and ceremony according to their way of thinking, than they were concerned with their gaining a true knowledge of God. They seemed to think that it was of greater importance to establish in the thoughts of the people their own views of religious observance and the necessity of approaching God through the means provided by the priests, than it was to lead them to see that God is ever a God at hand and one that could be known to His children.

The religious system of the scribes and Pharisees did not help others to gain an understanding of the exact truth concerning God and man and their relations to each other, but tended to make them of supreme importance in the eyes of the people. They did not even desire to be rightly informed; their desire was for self-exaltation, and their effort was to persuade the people to accept their views as the supreme authority in matters pertaining to religion. It was inevitable, therefore, that they

should hedge about their teachings with formalism and dogmatism, because they wanted their opinions accepted as authority, and it was of small moment whether these opinions coincided with spiritual facts so long as they could control the people.

There necessarily arose a conflict of views, for it is the nature of personal opinion to fight for itself, and the more personal opinions there are expressed the more disputes there must be. As it was in the days of Jesus, so it is with the scribes and Pharisees of today, and the one thing which stands out beyond all others in the teachings of the schools of Christian theology is the struggle by the exponents of any particular school to be deemed by the people as the only ones who are righteous (rightly wise) in their views of God and their religious observance.

It must not be thought that "the righteousness of the scribes and Pharisees" is confined to the schools of theology, ancient or modern, or that this so-called righteousness is exhausted if we include in it the theories, creeds, and dogmas of *materia medica*, philosophy, politics, of special privileges and vested interests of every kind. Christian Science shows that pharisaism is a condition which is inherent in the human mind; and we must recognize that whatever strives to exalt itself in the form of self-assertive opinion, formalism, and dogmatism, binding men to unreasoning and unreasonable observance of man-made customs and beliefs in the affairs of daily life, as well as in religion, is the "leaven of the Pharisees" against which the Master warned us.

It is manifest, therefore, that if we would enter into the kingdom of heaven, it is necessary to have a more fixed and exact knowledge of the things of God and of life than that based upon selfish and disputatious opinion. The "Kingdom of Heaven" is defined by Mrs. Eddy as "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (Science and Health, p. 590). Christian Science has come to enable us to know and to prove that man is governed only by the laws of Mind, God, and that the "reign of harmony" can be recognized and entered only by earnestly applying ourselves to obtain a complete and accurate knowledge of God and of His creation.

In the Sermon on the Mount, after speaking of prayer and almsgiving, conduct toward one's neighbor, and the natural desire to be clothed and fed becomingly, Jesus admonished his hearers, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is this admonition which may be said to contain the keynote of all endeavor. Seek first His righteousness, the full, true, and exact right-wise-ness, knowledge, or way, which God has of Himself and of His creation. Here we have an unfailing guide for every need, one which will keep us out of all sense of perplexity, confusion, want, and woe. If we continually follow this guide and seek to know God as the source and supply of all wisdom, if we accept the statement of the wise man, "Wisdom is the principal thing; therefore get wisdom: and with all

thy getting get understanding," we shall soon learn that as we gain the right knowledge of God, the possession of "all these things shall be added" unto us and we shall see the part which righteousness has in the universe and in our lives. In our search for wisdom we must ever have before us the longing to know God as He is and the things of God as they are,—not as intellect, pride, caste, ambition, self-will, and other traits of mortal belief would have them,—endeavoring to realize that this longing is rewarded by the Father.

To be truly righteous we must ever keep before us the facts of being, that all which exists, ever has existed, or ever will exist, is in and of God and is now contained within His

righteousness, His wisdom, and that our one and only hope of entering the kingdom of heaven is to gain a knowledge of these things according to His will, seeking this knowledge patiently, meekly, humbly, and trustingly, in the manner which is so simply and beautifully summarized in our Leader's words, as found on page 367 of *Science and Health*: "This is what is meant by seeking Truth, Christ, not 'for the loaves and fishes,' nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude*, with tears of repentance and with those hairs all numbered by the Father."

THE CONSCIOUSNESS THAT HEALS

WILLIAM H. PARKE

MORTAL mind counterfeits the real consciousness. Every conclusion or inference it predicates is dependent upon the perceptions of the physical senses. These conclusions, having no other basis than the testimony of the material senses, are not susceptible of proof and must therefore be classified as unreal because untrue. On page 9 of "Unity of Good" Mrs. Eddy writes: "Material and sensual consciousness are mortal. Hence they must, some time and in some way, be reckoned unreal."

Christian Science teaches that as there is only one God, one infinite Mind, there can be but one consciousness. The real consciousness knows only truth; and all that is true can be traced to its source in this con-

sciousness. The omnipotent Mind is the permanent dwelling place of the real man of God's creation, hence we can only behold the image and likeness of God in consciousness.

Through the understanding of God, or spiritual discernment, man reflects the divine consciousness. This spiritualization of consciousness not only clears the vision as to the allness of God, the only cause and Principle of being, but reveals man to be the perfect manifestation or embodiment of Spirit, not of matter. Through a logical process of reasoning it becomes clear that the transient, mortal concept of man as matter has nothing to support its claim to a place in this purely spiritual creation. The real consciousness must invalidate all false impressions that have no per-

manency or Principle in the realm of the real. When every doubt on this point is destroyed, it will be seen that not only mortal mind, counterfeiting the divine Mind, but the mortal body, the phenomenon of this so-called mind, is also a false presentment of the real man. On page 409 of *Science and Health* Mrs. Eddy writes, "*Mortal mind and body combine as one.*" This combination having no foundation to rest upon, its evanescent, fictitious testimony consists in certain human beliefs having no claim to causality, from which the inevitable conclusion is reached that they have no reality in fact.

In the history of philosophy every attempt to explain the existence of matter, or to trace material phenomena by inductive reasoning from effect to cause, merely goes back to other material phenomena, or ultimately takes refuge in the theory of the "hypothetical substance of force or energy" as the origin of matter. The conclusion of celebrated physical scientists, that matter is a "subjective condition of mind, or manifestation of energy," is a theory of idealistic natural science that may be said to conform with the teachings of Christian Science in so far as it defines matter as a mere phenomenon, unreal in the absolute.

Mrs. Eddy, the Discoverer and Founder of Christian Science, was quite familiar with this postulate of the scientists that matter is only a thing imagined, which we have constructed for ourselves, but she had a more profound and scientific understanding of the situation. Through infallible deductive reasoning, based on the oneness of cause, she saw

clearly the unreality of this mortal mind or energy to which inductive philosophy attributed material phenomena. Therefore the unreality of the alleged noumenon, or mortal mind, upon which the phenomena depended, left the "baffling enigma" of the material universe to be explained by Christian Science.

To the Christian Scientist the negative statement that matter is unreal is based on the affirmative postulate that all is Spirit; that the allness of God and His spiritual creation leaves no room for any other creator or creation. Matter is a concept which has its origin in mortal mind, and embraces neither more nor less than mortal mind assigns to it through the material senses. Consciously to deny the reality of both matter and mortal mind, and so destroy false beliefs and the fears they assert, is an essential function in physical healing. It should be borne in mind, however, that negation is only a mental attitude which implies a possible affirmation; while conscious affirmation of the truth bears directly on a situation and is positive. This realization enables us to translate God, good, into our thoughts; to transform our human thinking into the divine, and so to become mentally at-one with the thoughts of God. This communion with God brings into operation the law which obliterates the false images of thought and defines itself as Christian Science treatment.

The healing consciousness is the clear understanding of a situation which enables the Scientist to reflect so transparently the truth he knows that its action may overcome the

sense of error in any specific case which comes within the radius of his thought. If his thought is God-governed, the practitioner must needs reflect the divine Mind. This constitutes demonstration in its scientific sense; for when we reflect the divine Mind and presence we express health, wholeness, and perfection, even before the manifestation is made visible to the material senses. As the truth is established in human consciousness it gently transfers its allegiance to the divine Mind, and the perfect man begins to appear. By reason of his conscious divine sonship Jesus made his demonstration at the tomb of Lazarus on the basis of that healing faith which knows without seeing materially. The conscious reflection of the perfect Mind is the demonstration which is able to say with unfaltering faith in the power of the word, "Take ye away the stone."

As the rays of Truth stream through the transparent consciousness of the practitioner, its analytical power reveals infinite Mind and its ideas as the only realities. This clear consciousness excludes all mortal mind images and reflects only the true idea. The pseudo-mentality called mortal mind manifests mortal beliefs; but as no true thoughts proceed from an evil source, such apparent mentality is the perversion of true mental action, which finds its origin in and reflects the one and only creative Mind. Only as the false consciousness turns from its beliefs in the limited and finite to the unlimited and the real, do we come into the understanding of reflection so beautifully typified by Paul in his second epistle to the Corinthians.

The Revised Version reads: "Where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

The purified human consciousness reflects the divine nature, but the casting of a shadow is not the spiritual reflection of Christian Science. Although humanity has not as yet gained the idea of spiritual reflection, revealing only what is Godlike, Science and Health explains its practical relation to spiritual healing. The spiritualized consciousness, in which no material or sinful thought finds lodgment, reflects the divine nature, and through this reflection heals the sick and the sinning by bringing to light the spiritual fact of man's eternal perfection as the image and likeness of a perfect creator. Only in proportion as we become conscious of the real man are we spiritually equipped to carry the torch of this healing truth into the dark places of mortal thought, and to banish the ghostly fears that haunt the prison house of sickness, sin, and death.

In his epistle to the Hebrews Paul again expresses the true sense of reflection as distinguished from a shadow, when he writes that the law had only "a shadow of good things to come, and not the very image of the things." The divinely created man should reflect the nature and character of his creator, as signified in the first chapter of Genesis. In proportion as he dethrones in human consciousness the tyrant reign of superstition and fear, he is able to invoke the function of the spiritual law that

heals. It is within the province of spiritual man to understand this law and bring it into operation.

The health, harmony, and peace of which to some extent every human being stands in need, is brought about through the understanding that the real man, being an idea of Mind, or a spiritual idea of God, cannot be conceived of as something in need of healing, so that in reality there is no sick man. Physical healing, however, in our human experience must be said to be both subjective and objective. Evil, error, wrong thinking, is universal; but the destruction of erroneous thought in any given case must be individual. So it may be said that healing is both personal and impersonal. From the impersonal standpoint the thing to be destroyed is evil calling itself something. The healer is the Christ, Truth, flowing into the human consciousness. Personal healing may be said to be an adjustment of individual mental or physical disorder, involving a changed mode of consciousness in one or more persons. The dynamic power of Truth will destroy error, but a channel must be provided to reach the specific phase of error which presents itself. In any case, if we know enough about the real man, there is little we need to know about the belief of a sick man.

Jesus of Nazareth expressed in the highest degree the healing consciousness. His perfect understanding of divine Principle, made manifest in healing works, was of a kind in which we all may share. Indeed it becomes the mission of the Christian Scientist to attain some measure of spiritual power which replaces discord with harmony and which reveals the healing power bestowed on spiritual man when governed by divine Love.

The inspired aim and loving impulse of the true Christian Scientist is to relieve humanity of the false beliefs they are harboring to their discomfort and distress, and to emancipate those who are bound by the limitations of the material senses. On page 150 of "The First Church of Christ, Scientist, and Miscellany," the beauty of reflection is wonderfully illustrated by Mrs. Eddy thus: "Stand by the limpid lake, sleeping amid willowy banks dyed with emerald. See therein the mirrored sky and the moon ablaze with her mild glory. This will stir your heart. Then, in speechless prayer, ask God to enable you to reflect God, to become His own image and likeness, even the calm, clear, radiant reflection of Christ's glory, healing the sick, bringing the sinner to repentance, and raising the spiritually dead in trespasses and sins to life in God."



Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

Whittier.

GIVING UP ISAAC

ANNIE C. MAY

STUDY of the Scriptures shows that by the progressive unfoldment to us of God's commands we are called to part with all that is not Christlike, even though it be as the giving up of a right eye or a right hand or an Isaac. This is made manifest through experience and the study of Abraham's trial as recorded in the book of Genesis.

After Abraham was called to get out of the land of the Chaldees, away from his country and his father's house; after he was forced out of Canaan into Egypt by a famine; after he was obliged to fight with four kings to rescue Lot; after Sarah was taken from him by Abimelech, and in many instances he had been called to endure hardships and difficulties,—perhaps he thought within himself that the storms had all blown over. Soon, however, he encountered something which was sharper than any other trial. God appeared to him, calling him by the name which had been given him in confirmation of divine promise and which signified "father of a great multitude." In implicit faith and obedience to divine wisdom he answered, "Here am I."

Probably Abraham expected some renewed promise, but it was a test of his faith that was required. Strong faith is often developed through mental or physical trials and put into higher service, as a scholar who has improved well his opportunity is put into a higher form. Job was tried, or lifted up, that he might be not only a good man but a great man. The difficulties of Sarah's faith were

very great, but "she judged him faithful who had promised," and being convinced of this she truly judged that God could and would perform it, how impossible soever it might seem to material sense. The kindness and love of God had come to her in the knowledge of His truth, and the faithfulness of God was her security. Our fidelity to God depends upon our understanding of His faithfulness in all things.

Oftentimes there may be a wrong conception of what we are called to give up. Giving up may not always mean the giving of time and material things that some other person may have greater ease, more material pleasure, or larger worldly possessions. These only satisfy mortal mind for a time; then this same carnal mentality will make greater demand upon our time and strength. On the other hand, the giving up of material gratification in the act of supplying the needs of others may often be the harder problem, and call for greater faith. Our Leader says, "Only through radical reliance on Truth can scientific healing power be realized" (Science and Health, p. 167). So our faith must be lifted above materiality for our loved ones as well as for ourselves.

"Fear not, . . . I am thy shield, and thy exceeding great reward," was the promise given Abram in a vision. Then came the command to offer up his son as a sacrifice, a command which seemed directly against the divine law that says, "Thou shalt not kill." Mrs. Eddy says, "That which

refines character at the same time humbles, exalts, and commands a man, and obedience gives him courage, devotion, and attainment" (Miscellany, p. 131). Let us rejoice and be glad that infinite Love is wise and just and doeth all things well. The best evidence of our love for God is our being willing to serve and honor Him with that which is dearest to us, acknowledge with thankfulness His ever-present care, and cheerfully trust in Him not only to manifest but to magnify His wisdom, power, and goodness toward all mankind.

Abraham's willingness to give up Isaac was abundantly recompensed, even before he left the place of sacrifice. In humble resignation he had cheerfully submitted to the will of God, with whom there is no unrighteousness, and who never could do any wrong to any of His creatures. God is "righteous in all his ways, and holy in all his works," the psalmist tells us.

In the story under consideration we do not find that Isaac made any attempt to escape, much less that he struggled with his father or made any resistance. The several steps of his obedience show that he also was guided and governed by faith in God, good. He even carried the wood for the sacrificial fire, and he did it with a steady and undaunted resolution. We often find so much in our own hearts to hinder our progress, that we have need as much as may be to give up whatever would tend to divert us from service,—leave at the foot of the hill, as did Abraham, that which would seem to make obedience more difficult to flesh and blood.

Even when bound and laid upon the altar, Isaac evidently manifested

no fear. God is always glorified when self is denied, when we cherish no sense of corporeality or mortal personality, but realize that Spirit is all and matter nothing; when we lay upon the altar our false concept of man, rejoicing in our understanding that man is subject only to that which is good. Do we conceive of worldly passions or material pleasures as contributing in any way to our safety or happiness? They are at most but counterfeits of the heritage which belongs to man by reason of the Father's gift of life and activity.

There is no power, knowledge, or presence in anything material. In her "Miscellaneous Writings" Mrs. Eddy tells us that "we make our own heavens and our own hells, by right and wise, or wrong and foolish, conceptions of God and our fellow-men" (p. 170). God is Love, and Love manifests nothing that is destructive. There is no envy, jealousy, or malice in God's creation, therefore there can be none manifested in His universe, for God is All-in-all. Let us then be willing to give up our human opinions and beliefs, be obedient to God's perfect law, no matter if the problem is being worked out differently from what our finite sense thinks it should be.

No condition can arise from which the power of infinite Love cannot deliver. Courage to obey comes from God, and carries with it the realization of guidance and protection. When error would have us believe that discord is real, we can instantly rejoice in knowing that all pain or pleasure in the senses can be dispelled as darkness is dispelled by light,

and all evil expelled and annihilated by the perception that God does all things well. With our feet firmly planted upon the hill of truth, noth-

ing can mar our peace, or separate us from our heavenly Father, or lessen our faith in ever-present divine Love and wisdom.

THE LAW OF ABUNDANCE

SAMUEL JOHNSTONE MACDONALD

IT should not excite surprise that the problem of supply seems to loom large upon the horizon—and frequently in the immediate foreground also—of so many students of Christian Science. On the contrary, it would be surprising if such were not the case. All their previous human existence has been spent in reliance upon a false conception of substance, and now they are awakening to its unreality and unreliability. Is it any wonder, then, that before the spiritual understanding of substance is fully attained they should seem to experience a sense of instability, of loss and lack?

When one is learning to swim and finds himself for the first time launched in the water without a foothold of solid earth, a similar sense of sinking is felt, until the sustaining ability of mental power is learned and proven. The one vitally necessary thing for the swimmer is to overcome fear; this, and the acquiring of ease and freedom in the necessary movements, complete his conquest of the water. In like manner the student of Christian Science must let go his least and last vestige of reliance upon material concepts of substance, and learn to rely without fear upon spiritual understanding alone. He must learn what substance and supply really are, and also how to destroy fear. He must learn, as does

the swimmer, how to be free and at ease in the new element.

The man who avoids the water may never need to learn to swim, and in somewhat similar fashion the man whose concept of supply is limited to the material may seek to dismiss his need of spiritual understanding; but, as our Leader says on page 21. of *Science and Health*, the student of Christian Science “constantly turns away from material sense, and looks towards the imperishable things of Spirit.” Consequently, the Christian Scientist must perforce let go of his material concepts and study to demonstrate the spiritual understanding of substance, or the law of abundance. No student of Christian Science may brush aside the study and demonstration of this law as unnecessary for him. No student must dream for a single instant that he is removed from or above the need to demonstrate the truth of spiritual substance. On the contrary, it is fatal to his further progress if he fails to do so. If he permits himself to become or remain under the mesmerism of the material sense of abundance, he can never advance in spiritual understanding.

The problem of supply, instead of being negligible to those who seem to be invulnerable to its attack, is indeed vitally urgent upon those who believe themselves exempt from its insistence. In other words, he whose

resources appear the fullest, has the most imperative need to understand supply aright. As Jesus pointed out, such a one is apt to be mesmerized by his sense of material abundance, until he dreams only of bigger barns and more expansive sensuous enjoyment. The necessity of gaining the spiritual understanding of substance and its urgency upon the materially affluent, is vividly emphasized in Jesus' memorable declaration, "How hardly shall they that have riches enter into the kingdom of God!"

Jesus stated two rules which must be observed intelligently and faithfully in order to gain the understanding of the law of abundance. Neither of them may be neglected or ignored; both must be understood and obeyed. They are: "Seek ye first the kingdom of God, and his righteousness;" and, "If any man will do his will [the Father's], he shall know of the doctrine." Unselfish devotion to Truth and Love, and unfailing obedience to their mandates, are prerequisites to the understanding of spiritual law, and in the absence of this understanding the earth is "without form, and void."

God is Life, and as He is eternal and infinite, He must be the Life of all His universe. All must reflect the eternal and infinite Life, and all must live in, by, and through Him. Infinite Life cannot be defeated, depleted, diminished, or withdrawn. As Mrs. Eddy says on page 304 of *Science and Health*, "Divine Love cannot be deprived of its manifestation, or object." Consequently no manifestation of infinite Life, no child of God, can suffer impairment or impediment in the reflection of the abun-

dance of Life, and this must include all good, all that makes Life harmonious and complete.

God is the only source of law, and as He is eternal and infinite, law also must be eternal and infinite. There can be nothing finite in infinity. Infinite Mind alone can be at once the architect and the abode of law. In infinite Mind there can be no shortcoming, therefore there is never any need in God's law of amendments, supplements, or occasional decrees. It is necessary to rise above the human concept of law in order to reach the understanding of divine law. Human law, so called, with its exceptions, provisos, amendments, and supplements, is only a childishly ignorant and inept attempt to counterfeit God's law. It must be rigorously brushed aside and cast behind the contemplation of one who would rise to behold law as infinite and divine.

The exalted thought of the apostle perceived these truths about God's law, and he accordingly described the eternal Lawgiver as "the Father of lights, with whom is no variableness, neither shadow of turning." Every one of God's laws is therefore universal; not one can be special or limited in scope or application. "God is no respecter of persons." He is not, like some Eastern potentate, promulgating occasional mandates or intervening to save some favorite from the operation of his own decrees. God's laws govern His entire universe eternally; they embrace and sustain justly and equally every one of His children, the ideas of infinite, perfect Mind.

God's universe is the expression or reflection of the divine Mind. Divine

Mind being infinite, eternal, and perfect, His expression and reflection must be infinite, eternal, and perfect. Every one of Mind's ideas must be forever embraced in infinite Mind, must live and move and have its being in infinite Mind. And as there can be no imperfection in perfect Mind, no discord in divine harmony, no error in eternal Truth, no lack or limitation in immortal Life, no oversight or exclusion in all-enfolding Love, therefore every one of Mind's ideas, every one of His children, must be and is eternally upheld by Him. God's universe is not upheld intermittently or in part, but universally and infinitely; not one idea may be or is overlooked or excluded. There is not and can not be any lack or limitation, and the psalmist's declaration, "The Lord is my shepherd; I shall not want," is therefore demonstrably scientific and exact.

Every idea, manifestation, expression, and reflection of infinite Mind is infinitely sustained; not one can know damage, decay, deterioration, discord, or disease, havoc, infirmity, lack, limitation, or loss; in brief, abundance is universal, unfailing, unconfined. Jesus' rule, "Seek ye first the kingdom of God, and his righteousness," applies here. In seeking the kingdom of God one must necessarily endeavor to learn somewhat of the laws governing His kingdom. One cannot be a subject of God's kingdom without obeying God's laws, and obedience implies knowledge of them. But God's laws must be known, not ceremonially or dogmatically, not academically or theoretically, but spiritually and demonstrably. The knowledge, understanding, and love of

God's laws must become, not a part but the whole, the center and circumference of one's being. Next, the law must be applied or demonstrated. It is of little value to learn the laws of mathematics, or of any science, unless we apply them; failing this, we have no real evidence of their truth. In like manner the law of abundance must be applied and demonstrated. Jesus taught his disciples to pray, "Give us this day our daily bread," but he did not teach them that mere supplication is sufficient: he taught demonstration and its scientific rule and practice. Is not this rule and practice the constant, unfailing affirmation of God's allness, and the absolute goodness of eternal, all-enfolding Love? This rule calls for the steadfast and unfaltering denial of all sense-testimony to the contrary. If this be the rule and practice of the Wayshower,—and it may be demonstrated that it is,—then by meekly, lovingly, patiently, and joyously following in his footsteps we may surely prove and demonstrate the law of abundance and "break every yoke" fashioned and imposed by human sense.

But there is, moreover, a warning. Jesus also said, "With what measure ye mete, it shall be measured to you again." If one measures or limits his supply, his abundance, by material standards, he will inevitably experience the limitations, the unreliabilities of materiality. God is Spirit; therefore His blessings and benefactions must be spiritual, and consequently they cannot be measured by any material rule. On page 307 of "Miscellaneous Writings" Mrs. Eddy says, "God gives you His spiritual

ideas, and in turn, they give you daily supplies." When we discern this truth, and lovingly take "no thought for the morrow," we are unceasingly blessed with limitless abundance.

Man's birthright is abundance, and he must claim, assert, and defend his birthright. He must never barter it for the mess of pottage which the physical senses offer in its stead. The savory, sightly mess which may tempt

his palate and suggest the hunger which it cannot satisfy, never sustains life. Instead, it instills into his consciousness the subtle poison of belief, and all too late he finds "death in the pot." But when a man holds fast to his divinely bestowed birthright and casts behind him every temptation to barter it for the baubles or delights of sense, he beholds and enjoys an impregnable realization of abundance.

ATTAINMENT OF PEACE

ISRAEL PICKENS

THROUGHOUT all the ages the human heart has been the receptacle for countless ideals and aspirations. In the innermost consciousness of every one there is and always has been a never ceasing desire to attain that which ever seems unattainable, to reach out for things whose approach, miragelike, is ever beyond the grasp. Throughout these ages the thinker and the philosopher have not only seen this condition or plight in which mortal man is found, and which may be defined as a never ending quest for happiness and peace, but many have earnestly endeavored to prescribe ways and means whereby this coveted goal may be reached. That their efforts were fruitless, except in a few rare instances of spiritual insight, is no disparagement of the sincerity of purpose of these devout men, but is an unmistakable indication that their reasoning was obviously erroneous and without a sure foundation.

There is and can be but one true state of happiness, namely, that which, as our Leader tells us, "is spiritual, born of Truth and Love"

(Science and Health, p. 57). No rest, no refuge or peace, except that which is in direct consequence or fulfillment of divine law, can come into or abide in the heart of humanity. God alone is the author of that peace "which passeth all understanding." The Bible declares that God is Spirit, Love, the creator of all that was made,—all good, all things real; it must necessarily follow that peace is a reality of being, even as Paul has so beautifully summarized it among the fruits of the Spirit.

The mortal at ease in error, designing a superstructure of life upon the false foundation of pleasure and ease in matter, of the supposed joys of wealth, power, and fame, and of himself as the master builder, does not comprehend or even discern a glimmering ray of Isaiah's illumined words, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Instead he assembles around himself working tools of an entirely different nature from righteousness,—pride, will-power, self-interest, greed, covetousness,—wholly

without a foundation, non-essentials of man's true nature, and expects to rear for himself an abode wherein he may rest and find ease and happiness.

That his struggles must inevitably end in failure, and that his aims must wither and die, he will not in his frenzy for these illusory dreams admit or wish to see; nevertheless, he is constantly confronted with the haunting sense of fear that these desires will not be attained. In defining the word peace, Blair says that it is "a comprehensive term, means cessation of trouble or freedom from everything that disturbs." Has human philosophy, invention, or any other device of mankind ever found a means whereby trouble ceases to inflict its dire distresses? Have mortals by means of these so-called aids ever attained any degree of freedom from unceasing discords?

That civilization with all its intellect and learning has signally failed to bring relief from the unrest within the hearts of men, proves conclusively that its foundational beliefs are without a correct basis and that the whole fabric of society is as a house built upon the sand. The golden rule, whereby men can dwell together in a common brotherhood, cannot be properly interpreted or utilized while evil is recognized as a reality, as an integral part of man's nature, or as essential to his experience. It must be borne in mind that peace is an effect, and its attainment is contingent upon a knowledge of God and obedience to His laws.

In the writings of Isaiah the Christ-coming is foretold in glowing expression, and especially beautiful yet simple is the immortal appella-

tion with which he describes this divine messenger as "The Prince of Peace." In the centuries following this clear-visioned prophet the Israelites had countless opportunities to apprehend the spiritual import of his words. That they did not do so proves their utter blindness to the truth declared, and their failure to appreciate the spiritual idea whose coming was heralded with the message of praise proclaiming to all mankind peace and good will. In the life of Christ Jesus this peace of God stands out as the forever accompaniment and great resultant of the abundant life which he came to give. He whose every thought, purpose, and action invariably brought out in wondrous perfection a cessation of trouble, thus showed that one of the most prominent characteristics or results of the Messianic mission was the bringing of peace to the human race.

The Master's power to calm a raging sea with the same assurance and authority that he spoke to sin tossed and storm battered humanity, was an unmistakable indication that peace was as a token and sign of God's covenant with His own. His rule of thought and life was faultless; his results were equally so. At no time and upon no occasion did he give evil place or power, but he was ever its master, proving its illusive nature to have no place in the divine economy. Blindness to this fact has been the fundamental cause of wrong interpretations of the Master's life, and the promulgation of sects rather than the spreading of true Christianity.

Today throughout all the world Christian Scientists are rejoicing

over the quickened understanding of Truth, even that knowledge of the truth which the Master said would make free; and, too, they have awakened to the condition that predicates this wondrous promise,—continuance in the divine word. Throughout the years disobedience has in large measure been caused through an ignorance of God and of man's relation to Him. On page 186 of *Science and Health* Mrs. Eddy says with compassionate wisdom, "If mortal mind knew how to be better, it would be better," thus showing that it is ignorance of how to be obedient that has fettered the ages. It remained for the inspired Discoverer and Founder of Christian Science to have unfolded to her the divine Principle governing the attainment of harmony, heaven, peace; and in turn she has given to the world in comprehensive statement the spiritual interpretation of the Bible, so that all can experience the Christ-benediction, "Peace I leave with you, my peace I give unto you," and know its divine import.

It is not an infrequent occurrence, however, after one has felt the uplifting of thought into an exalted spiritual consciousness and a rejoicing in the unfolding knowledge of God as omnipotent, that there comes a time when vexatious problems or obstacles seemingly insurmountable are encountered. These disturbances are sometimes of a prolonged nature, and the student, in discouragement and self-pity, begins to wonder why, in spite of honest endeavors to destroy the error, things are so hard and no relief seems at hand. Here is

where one of the greatest of all lessons in Christian Science is learned. When the Christ-call comes to the receptive heart, it is not in any degree unlike that which came to Peter and Andrew and other devoted followers of the Master; indeed it is the selfsame call to become "fishers of men." The call means activity, consecration, and unselfed love, and we can keep this prize only by scattering it abroad, thus losing our false sense of self and self-interest in the healing work of Christian Science, as well as in love and all good deeds.

Not until this lesson is learned, and we lovingly and earnestly leave all else and take up the burdens of others in Christlike affection, do we realize that our own problems, seemingly so great, are lessened and finally solved. Divine Love does not intend that we shall appropriate good and then live only unto ourselves. To dwell "in the secret place of the most High" does not mean to dwell in a place of seclusion, but one wherein there is activity in right thinking and well doing. Works rather than words were ever uppermost in the Master's career, and they must necessarily be so in the lives of his followers. Knowing this, it behooves the Christian Scientist to renew his activity in scattering to needy ones the great truth of being. Such a life is indeed fruitful of the highest happiness,—that only which is real and true. Then can be understood, because proven, the peace that comes from knowing the omnipotence of God, even according to Job's behest: "Acquaint now thyself with him, and be at peace."

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

DISTRIBUTION OF LITERATURE

FOR a number of years the free distribution of Christian Science literature has been assuming increasingly larger proportions in the activity of the entire field. The desire of Christian Scientists to avoid neglecting this important work, together with the necessity for developing step by step the organized means for accomplishing the best results, has sometimes produced a lack of uniformity in methods and a liability in some instances to conflict in authority.

After careful consideration of the subject by The Christian Science Board of Directors and by the Trustees under the Will of Mary Baker Eddy, it has seemed clear that the field should demonstrate greater uniformity in this work.

The By-laws of The Mother Church show clearly that the branch societies are organizations independent of each other through which Christian Scientists express to the world a large part of the activity of the Christian Science movement. It is considered advisable to avoid even a slight deviation from the plan of orderly and systematic classification of the duties of churches and individual

workers which Mrs. Eddy's demonstration has provided. Therefore The Christian Science Board of Directors recommends that the responsibility for the free distribution of authorized Christian Science literature, outside of the Boston district, should not be separated from the work of the branch churches and societies, and that this important activity should be carried on through their literature distribution committees. Committees on Publication would then be left free to attend to their work as specifically provided in Article XXXIII and Article I, Section 6, of the By-laws of The Mother Church.

This Board also recommends the free distribution of authorized Christian Science literature through nearby branch churches and societies to interested readers in communities where there is no branch church or society, and in order more effectively to encourage such distribution the Trustees under the Will of Mary Baker Eddy will hereafter assist by allowing the cost of this distribution to be included in their offer of assistance to branch churches and societies.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

“MONEY IS A DEFENCE”

THE carpenter's trade has a peculiar interest because Jesus of Nazareth probably served as an apprentice to Joseph when he worked at his trade. “Is not this the carpenter's son?” his fellow citizens said with fine scorn, after listening to his teaching in their synagogue. This teaching had at first astonished them, but when they thought of his home in their midst, and his relatives whom they knew, they questioned, “Whence then hath this man all these things?” But lessons for all mankind were to be drawn from these lowly conditions. Let the parables bear witness to this. Perhaps the thrift characteristic in his trade, in a land where wood was scarce, induced him to teach his disciples and the multitude the lesson of prudence and avoidance of waste when, after revealing the divine abundance by feeding the multitude, he said, “Gather up the fragments that remain, that nothing be lost.” The carpenter, like many other workmen, depends upon good weather for a continuance of his work; hence his savings in pleasant weather must carry him over the days when no work means no earning; and money thus becomes to him a defense against want or embarrassment.

The Leader of the Christian Science movement was a wise instructor of her followers. In her Message for 1900 (p. 3) she says: “The right thinker and worker does his best, and does the thinking for the ages. No hand that feels not his help, no heart his comfort. He improves moments; to him time is money, and he hoards this capital to distribute gain.”

When we think of the multifarious beneficial activities made possible under the provisions of the will of Mary Baker Eddy, whereby what she saved continues to bless mankind, we see the wisdom of her plans. Her life illustrated the conclusion of the preacher: “Wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.”

Mortal mind is quite unfair in its arguments against the activities of goodness. First of all, it denies that the good man should have any reward for his work. Witness, for instance, the outcry against payment of those who heal the sick by metaphysical means. Medical men accept fees for dealing with cases which they cannot help, and term incurable, and clergymen accept a salary for preaching which does not heal and is not expected to heal; yet when Christian Scientists by preaching the gospel heal the so-called incurable, both professional classes cry out against the worker receiving a just reward. But it is quite right for the healer to have support in his work, because thus he is enabled to continue it and obey the Master's command to preach the gospel and heal the sick. To say that Jesus went about in poverty is of course nonsense. If his little company had no means, why was there a treasurer appointed, who “had the bag, and bare what was put therein”? Indeed, when furtive Judas went out to betray his Master, others of the disciples thought he was going on some usual errand of beneficence, that he should give something to the

poor. The disciples evidently had enough and to spare.

One is glad to know that even in the early stages of the movement Mrs. Eddy had the means to protect the work, making the money she earned its defence. In her Message for 1902 (p. 12) her statement is: "When founding the institutions and early movements of the Cause of Christian Science, I furnished the money from my own private earnings to meet the expenses involved. In this endeavor self was forgotten, peace sacrificed, Christ and our Cause my only incentives, and each success incurred a sharper fire from enmity."

A daily wage is the reward of work, but where saving comes in there is discovered eventually the wages of self-denial in the form of capital, whereby again labor may be employed and protected during the period when for any reason payment for work is deferred. This capital may be invested in some way whereby there will come back a payment for its use. Christian Scientists get good returns for the investing of their capital in churches, whereby they are enabled to offer a Christian hospitality to the public. Returns are of course in gratitude and love,—not marketable, but very precious. A church comes to be the defense of multitudes from mesmerism and evil. Naturally the forces of evil recognize that if Christian Scientists were not paid for their work, they could not save, and so could not build churches.

People of the world who are learning the value of *The Christian Sci-*

ence Monitor, and who are more and more appreciating the character of the movement which founded and supports it, are going to ask some day, concerning the arguments of legislators and officials who represent them, a series of questions somewhat as follows: If you try to make it illegal for us to support metaphysical healing, do you plan to force those who give their lives to this work to turn to other occupations? Is it well that they should not have the means to build churches and distribute their literature, or otherwise continue the reform which is establishing the kingdom of righteousness upon the earth? Is it well to have their work hindered in order that the drink habit, the drug habit, the lust habit, et cetera, may go on, to the continuing profit of the powers of darkness?

As these questions become more clearly heard, the people will wake to see the desirability of themselves supporting not only the practice of Christian Scientists, but the benefactions which they plan for the welfare of the world; and they will come to see that against saloon and brothel, political vice and judicial dishonesty, money rightly used is a defense. Further, they will see that for those who now trust for bread to commercialized vice which grinds the youth of our cities in mills of death, money rightly used can be their defense against the seeming necessity, and provide for them ways and means of honorable living, so that certain lines of occupation shall entirely cease to exist in the world.

WILLIAM P. MCKENZIE.

ACTIVITY

GENEROUS impulses and spontaneous joys in well-doing are the accompaniments of growth in Christian Science. Bugle calls to activity are constantly resounding over the sleeping camps of the mentally lazy, arousing those who should be spiritual warriors to unfurl the standard of Truth and advance against the enemies of mankind. Somnolence and timidity never yet won adherents to a righteous cause, nor delivered humanity from the traps of stereotyped selfishness.

Right activity is a necessary benefit resulting from the teachings of Christian Science. As a powerful engine pumps activity into a machine, so Christian Science sets in harmonious motion the mind and body of man, regenerating him through and through. In the Christian Science movement The Mother Church supplies a directing power which reaches to every group of Scientists and "to earth's remotest bounds." Spiritually conceived the church is a universal benefactress illumining the dark places with the good cheer of genuine joy. It is not a kill-joy as scholasticism would have the world believe.

The need of the hour among all Christian people is that the evil which seeks to dominate the world should be destroyed and that the spiritually minded should be freed from false theology. As Mrs. Eddy has written in defining the word church on page 583 of Science and Health, "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from

material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

The dormant condition of man's mentality needs spiritual awakening, and Christian Science is the healing activity by which this is accomplished. The activity of the righteous man in business brings a healthy business before the world as an encouraging example. Right activity in the home where true ideals are upheld helps to solve the domestic problem for the world, dispersing petty worries and financial cares. Self-righteous responsibility fades into its unworthy nothingness when God is taken into account in all daily activity; then spiritual understanding brings out the intelligence of God, whereby God governs with His divine will, which is reflected by man. In the schoolroom Christian Science proves itself to be the true way to lead the child thought to a higher understanding of Life and intelligence. The fear of many parents for their children in passing school examinations has been healed by reliance upon the teachings of the revered Leader of Christian Science, whether these examinations have been mental or physical.

The deep repose of an abiding love for God really constitutes the activity of healing power scientifically understood. This love for God wields the scepter of right ideas, turns stagnation into pure activity, and dooms sickness and darkness to nothingness. Obedience springing naturally from this love for God brings

the progress which has its reward, and paves the way to success in every right endeavor. With obedience comes gratitude for divine guidance and the unfoldment of spiritual ideas to man.

The athletic sports now generally practiced in school and college by both boys and girls have their source in mental activity which seeks an outlet in the physical. These practical ways of play clear the cobwebs of thought by healthy action, creating a harmonious freedom and joy and developing the body into sturdiness, endurance, and vigor.

Christian Science is liberating those who through false theology have become fearful of bodily exercise. With advancing years there comes to most human beings the fear of being too old to learn. This falsehood also is corrected by Christian Science.

Multitudes who have been released by Christian Science healing from invalidism and enforced bodily inactivity need the scientific assurance that it is no sin to use their restored health and strength in play as well as in work. Nimble children at play

make encouraging pictures for grown people. They display grace in every movement, filling their activity with the joy of being light-hearted, proving that real activity unfolds day by day into health and holiness, and that good results are to be expected from good action. Under the guidance of Christian Science, giving free play to activity, there is a constant correction of blood stagnation, rigid muscles, or inactive secretions, and the body becomes the servant of the mind; and in turn this mind is taught to obey the divine Mind, which rests in ever activity.

Wave upon wave of gratitude flows from myriad hearts chastened by Christian Science to its selfless Discoverer and Founder. There is no down grade, no downhill age, for the student of Christian Science.

Longevity has been given a great impetus by this Science, and this process will continue to unfold until at last it is learned that man's days are not numbered, but that in reality he is as old as God and lives for all eternity.

WILLIAM D. McCrackan.

MEN AND NATIONS

OFTEN may we ask ourselves what it is that constitutes a nation, and we need not search long for the answer, which comes very naturally. It is, Men! It of course goes without saying that until we have men worthy of the name, the nations of the earth will fail to express any high ideal, though they may oftentimes turn their gaze toward that which all must admit to be the one thing worth striving for. The

American people have had more than one mighty struggle to reach and express the true ideal of national existence, which means freedom to work out the great ends of life with equal rights and privileges granted to all in so doing.

At the present hour the American people may ponder with profit these words of Moses to the children of Israel: "Did ever people hear the voice of God speaking out of the

midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm?" In many ways the people of this country have had repeated in their national existence the experiences of the Hebrews in seeking to found a nation upon the righteousness which God's law demands, and which alone provides for human progress and prosperity.

Many have been the temptations which have assailed this people in working out the problem of national existence and at the same time making it possible for individuals to prove to themselves the divine possibilities of manhood and womanhood. It need hardly be said that the temptations did not come from the stern vicissitudes of the earlier years of this nation's existence, but rather did the temptations come when men trusted in materiality rather than in God and in the power of divine law to perpetuate and extend the ideals which gave them their place among the nations of the earth.

Mrs. Browning writes:—

Rise up, teacher! here's
A crowd to make a nation!—best begin
By making each a man, till all be peers
Of earth's true patriots and pure martyrs in
Knowing and daring.

We may well rejoice that a teacher of this sort—one with keen spiritual vision—has arisen in this land, and that her teachings are going forth from it to bless all mankind. The divine Principle of these teachings will finally unite all men in working

out the ideals of the one perfect Mind.

In her sermon written for the dedication of the original Mother Church Mrs. Eddy said of the Pilgrim Fathers: "On shores of solitude, at Plymouth Rock, they planted a nation's heart,—the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose, theirs was the wish to reign in hope's reality—the realm of Love" (Pulpit and Press, p. 10). It has, however, sometimes seemed as if the lofty purpose here indicated was rudely shaken with the blasts of adversity and of prosperity, yet the truth about God and man has come to this nation in Christian Science, and through it to all the nations of the earth. No longer need ignorance of the divine ideal be pleaded as an excuse for individual or national imperfection, for the truth is known and is being put into practice more and more all the world over. With it comes a tremendous demand for the righteousness which "exalteth a nation." This call of Truth comes down through the centuries: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God." No one need question that our very existence as a nation depends upon our unswerving obedience to the demands of divine Principle.

On page 200 of *Science and Health* we read, "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the

grand human capacities of being bestowed by immortal Mind." If we look below the surface of things we shall see that this task was again taken up by the Discoverer and Founder of Christian Science, because the spiritual ideals recognized and followed by the great Jewish lawgiver, and demonstrated in their fullness by Christ Jesus had in large measure been lost sight of by modern religionists. It was therefore necessary that these should again be discovered and scientifically stated in order that the rich blessings which they reveal might reach all mankind, and wonderful have been the results in the half century which has followed the scientific revelation of God and of man's divinely bestowed capabilities.

Not once but many times in the history of this nation has the truth of Jesus' words been proved: "Who-soever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Man as God's idea can never lose his life, but mortals may be called upon to sacrifice the material sense of life in order to realize what true living

means for men and nations; and in so doing those who are faithful will prove to the ages man's immortality as a son of God. Into the true ideal of national existence there can in no wise enter "any thing that defileth, neither whatsoever worketh abomination, or maketh a lie;" and these words from Revelation point directly to the high ideal which has led this people onward and upward from the earliest days of their existence,—
"The nations of them which are saved shall walk in the light of it."

As our Thanksgiving day draws near, we count among our many reasons for gratitude the fact that we have the light of this lofty ideal to guide us, that so large a measure of it is being realized, and that we as Christian Scientists are able to stretch forth our hands and lay hold upon the leaves of the tree which are "for the healing of the nations." With gladness and gratitude we grasp this promise found on page 565 of *Science and Health*: "Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science."

ANNIE M. KNOTT.

PROGRESS OF CHRISTIAN SCIENCE

FOURTH CHURCH OF CHRIST, SCIENTIST, ST. LOUIS, MISSOURI

IN December, 1907, one hundred and twenty-seven Christian Scientists with letters from other churches felt the call to start a new church and spread the gospel of healing in the West End of St. Louis. Of this number one hundred and two were members of First Church and withdrew from it with the benediction: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

From the first God's blessing has been on Fourth Church, and beginning with the first business meeting in Rose Hill Hall at Maple and Hamilton Avenues on Jan. 20, 1908, when the formal organization of Fourth Church of Christ, Scientist, in St. Louis, was accomplished as a branch of The First Church of Christ, Scientist, in Boston, Mass., the growth has been steady. The lot at 5569 Page Boulevard upon which the edifice stands was purchased on Dec. 27, 1908. A structure was planned and approved, costing with its site and furnishings approximately one hundred and twenty-five thousand dollars. Ground was broken on July 8, 1909, and Oct. 25 of the same year the corner stone was laid with appropriate ceremonies. A free Christian Science lecture, given May 15, 1910, in the Sunday school room, marked the first use of the new building. Ten days later the first church service was held there. The auditorium was first used on Dec. 2, 1910, for a lecture.

Although the indebtedness was gradually reduced it was not entirely wiped out so that dedication services could be held until Sunday, Dec. 24, 1916. Two months previous, finding that the indebtedness had been reduced to about thirty thousand dollars, a resolution was unanimously adopted to undertake to raise the amount needed in one year. This decision was followed by such earnest endeavor to break down the false sense of material limitation, with deepening gratitude for the demonstrable knowledge of God which Christian Science has brought to mankind, that in two months the payments made into the church treasury entirely wiped out the indebtedness. These experiences, in which other Christian Science churches of the community have taken a generous part, have enriched the spiritual life of the entire field, and have given added proof that the spiritual idea, the Christ-idea, has had a new birth in Christian Science.

The significance of this demonstration is lost if only a structure of brick and stone and material things is seen as its manifestation. The Christian Science church, as Mrs. Eddy defines it in *Science and Health*, is a spiritual idea. On page 583 she names it "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of

spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick;" so that the real church is revealed and manifested whenever we express Truth in our thoughts and lives.

The ministrations of the other churches in this field, through loving contributions, even though some of them had not their own edifices paid for, attest the unselfishness and

Christliness of the love of all toward this demonstration. It would be impossible to record accurately all of the loving participations in establishing the new church, but the work of the Sunday school is deserving of special mention. The children have shown a love for and an interest in the work which help to consecrate further the edifice to its godly purpose, for the hands of little children have labored to complete it.

FIRST CHURCH OF CHRIST, SCIENTIST, SALEM, OREGON

THE first issue of the Christian Science Bible Lessons found in Salem, Ore., a little band of earnest seekers after truth meeting in a private house. There had been at that time no loyal teacher of Christian Science on the coast, but these students were doing the best they knew, and conscientiously striving to take the steps which would lead them out of mortal sense dreams into "the glorious liberty of the children of God." They therefore gratefully welcomed the Bible Lessons, and each Sunday all wrote out the entire lesson—as was the custom at first—until instructions came from Boston to discontinue this practice.

In January, 1896, First Church of Christ, Scientist, was organized, and held its services at the corner of Court and Liberty Streets. Another church of thirty-one members was organized in Salem in January, 1899, under the name of Salem Church of Christ, Scientist; but in December, 1900, complying with the rule then put into effect, its name was changed to Second Church of Christ, Scientist, of Salem, Ore. A lot west of the

City Hall on Chemeketa Street was purchased by Second Church in 1901 for eight hundred dollars. For some time the collections of the first Sunday of each month had been set aside for a building fund. This sum, with the offering made after the Wednesday evening service following the purchase of the lot, was sufficient to cover the amount needed to pay the entire cost. The custom was continued of setting aside the collections of the first Sunday of each month. In due time an edifice was erected, and on Easter Sunday, April 12, 1903, it was dedicated. The cost of the lot and building was about five thousand dollars. This was the first Christian Science church built in Oregon. The church at that time had a membership of fifty.

During the building of the extension to The Mother Church both of the Salem churches responded liberally to the call for funds. On Nov. 29, 1905, these two churches, working in harmony and unity, laid down their respective charters and reorganized under the name of First Church of Christ, Scientist, Salem,

Ore. The newly organized church took up its abode in the building owned by the former Second Church on Chemeketa Street, which it still occupies.

In 1908 a permanent librarian was appointed to take charge of the reading room, which was maintained in the church building, replacing the volunteers who had hitherto attended to the work. Because of the need for a more central location rooms were secured in the Hubbard Building, corner of State and High Streets, in 1914, and the little band of earnest workers has been richly rewarded for the expense incurred thereby, in the greater use made of the rooms and the substantial increase in the sale of literature.

The church has given two free lectures on Christian Science each year during the past three years, and has cooperated with the Portland churches in providing lectures at the State Penitentiary. Assistance has been given the state committee on publication in maintaining a booth at the State Fair for the last four

years, and much good has been accomplished in distributing literature and giving information to those seeking enlightenment. The Sunday school is active and busy, though much hampered by lack of room. The progress of this church has seemingly been slow, but its members are grateful for evidences of internal growth along lines of increased goodwill, forbearance, and mutual understanding. A building fund has been established with a view to buying a new lot and erecting an edifice adapted to the needs of the growing congregation.

At the recent annual meeting resolutions were passed expressive of loyalty to the Board of Directors of The Mother Church, and a collection for the Christian Science Benevolent Association will be taken on the first Sunday of each month as long as funds are needed. Much gratitude was expressed at this meeting for increased growth in understanding, and hopes are entertained for an enlarged scope of activity in spreading the gospel of Christian Science.

FIRST CHURCH OF CHRIST, SCIENTIST, MERIDEN, CONNECTICUT

MORE than a quarter of a century ago the branch church which had grown to be First Church of Christ, Scientist, of Meriden, was started by a small band of honest, earnest students of the truth. In 1889 they began to meet in private homes, where the Bible and Science and Health were read, together with a sermon which had been prepared by the reader, of whom there was but one in those early days. Midweek meetings were also held.

Owing to many cases of healing through Christian Science, others became interested, and soon a larger meeting place was needed. A room was secured in the City Mission Block, where a society was formed and a Sunday school established. The Sunday school has been a great help to the church in many ways, being always ready with voluntary contributions whenever an opportunity came for assistance in giving a Christian Science lecture, in relief

work, or in buying furnishings for the church.

Through an increasing interest in Christian Science this room was soon outgrown, and upon the advice of a loyal student of Mrs. Eddy, from whom a number of the members had taken class instruction, the old Universalist church building was secured, where Christian Science services were held regularly for a number of years. A church of seven members was here organized, a charter from the state being granted at the January session of the legislature in 1899 and approved on May 10 of that year. The church at the same time opened a free reading room, where all the Christian Science literature could be obtained; Science and Health and "Miscellaneous Writings" were placed in the Public Library; copies of the *Journal* were supplied regularly to the reading rooms of two leading hotels, and copies of the *Journal* and *Sentinel* were distributed at the Town Farm, City Hospital, and some engine houses. For several years the members of the church willingly gave their services as attendants in the reading room, but for more than a year past a regular paid attendant has been in charge of the work there.

The time came when it was thought that the teachings of Christian Science could be more rapidly advanced

if the church was located in the center of the city, and in September, 1905, suitable rooms were secured in the Wilcox Block, where the reading room also was maintained for the next six years. The public response was gratifying, and the attendance increased steadily so that another change in the meeting place became necessary. No better location being available, the church leased once more the old Universalist church building and remodeled it at considerable expense. There the first meeting was held Oct. 1, 1911, and there regular services have been held ever since. About three years ago, owing to the pressing need of a larger reading room, suitable quarters were secured in the heart of the city, through which the rapidly increasing needs of the public have been met. This church has always responded loyally to every call from The Mother Church for contributions. Christian Science lectures, which are given regularly, are well attended, and through them interest has increased and many new members have been added to the church. The first lecture was given in 1899. The collection on one Sunday in each month is given to the building fund, and the members are looking forward to a day not far distant when a Christian Science church edifice will be erected in Meriden.

FIRST CHURCH OF CHRIST, SCIENTIST, PARK RIDGE AND EDISON PARK, ILLINOIS

In the spring of 1897 two Christian Scientists, residents of Edison Park, Ill., met each week to read Science and Health, and in the spring of 1898 they were joined by three

other interested students, and the reading of the Bible Lessons after the manner of the regular Sunday service was begun. These inquirers after the truth were soon joined by

others who came from Park Ridge, and the work steadily progressed, with acknowledgment of healings as a result of these services.

The regular attendance continued to increase, until it numbered about twenty, and in 1901 it was thought advisable to locate in a hall, where Sunday and Wednesday evening meetings could be held. This was brought about, but soon a need became apparent for a Christian Science organization, and on July 25, 1902, a church was organized with twelve members, under the corporate name of First Church of Christ, Scientist, of Park Ridge and Edison Park. The members soon increased to twenty-two, and with the growing interest came a demand for a church home. It was decided to erect a building on a lot that had formerly been presented to the little circle, this lot being located between Park Ridge and Edison Park.

Before any decisive steps were taken there was a proffer of all or any part of six hundred dollars as a building fund, which was the amount contemplated for the humble structure under consideration. This was accompanied by the offer of the services of an architect, and with joy and assurance the little band went forward. Donations of all kinds rolled in, until the amount of money and material far exceeded the fondest hopes of the workers. Among other things was a granite block from Concord, N. H. One more than was necessary for the completion of a large structure in Chicago had been sent, and through the architect, who was acting for both organizations,

the way was opened for the transfer of the much prized granite block to the smaller church property to be used as a corner stone. The bounty of infinite Love was plainly discerned in this supply of our need.

After the impressive service at the laying of the corner stone Sept. 16, 1902, those present were greeted by three loyal workers from the Evanston church, who came with a message of love and a generous contribution to the building fund. When the church, simple and chaste in design, reminding one of a little New England meetinghouse, was dedicated Oct. 12, 1902, three services were held, each one being well attended. Valuation of the building was placed at three thousand dollars, and there was a seating capacity of one hundred and fifty. Services were held twice a week until December, 1910, when the structure was destroyed by fire, and it became necessary to rent a hall.

In October, 1912, the organization purchased a lot 60 by 100 feet on Park Avenue, in Park Ridge, for fifteen hundred dollars. In January, 1914, plans were prepared for the present structure; ground was broken on July 6, and the corner stone, taken from the former church, became the corner stone of the new church. The cost of the present building is about eleven thousand dollars. It has a seating capacity of three hundred and fifty.

Those associated with the building of the present edifice will ever be grateful for the unbroken harmony that has reigned in their united efforts for the cause in this community.

TESTIMONIES FROM THE FIELD

ABOUT ten years ago I was in the grip of a so-called incurable disease, and had another serious ailment for which I had been operated upon twice, but with no lasting benefit; in fact the condition was rapidly growing more serious, and the faithful physician could give me no hope of a permanent cure. I was on the verge of undergoing a third operation when a friend asked me why I did not try Christian Science, since so little hope was held out to me by the medical profession. I laughed at this, saying it was absurd to think that Christian Science could help an organic condition. My friend very patiently explained that Christian Science could heal organic as well as nervous troubles, but I was insistent that it could not help me.

Some days after this conversation a great sorrow came into my life. This, together with my physical condition, completely prostrated me, and for days I was confined to my bed. The utter hopelessness and despondency of those days are unutterable. I gave up completely, and seriously contemplated ending the whole thing, as I was very young and all that the future seemed to offer me was sickness and sorrow. In utter despair I called on God for guidance, and truly "man's extremity is God's opportunity," for I arose from my bed and went to the telephone to ask a friend to locate a Christian Science practitioner and send her to me at once.

The practitioner came, and remained with me for an hour or so. When she left she advised me to get

the Christian Science textbook, "Science and Health with Key to the Scriptures," and read it, saying she would continue to help me for a few days. That night I dressed and went downstairs to dinner. Something had happened to me, for I now had hope, and felt within myself an indescribable conviction that I had found the true solution of life's problems. I made up my mind to give every spare moment to the study of Christian Science, in order to gain an understanding of its Principle and thus prove whether my convictions were correct.

Within ten days the effects of the sorrow had almost disappeared, together with several so-called minor physical ailments. I did not have the third operation, but through Christian Science was completely and permanently healed of the condition which the operation was intended to relieve. The so-called incurable ailment yielded very slowly. It finally vanished, however, entirely and permanently, thus proving that "Truth is always the victor" (Science and Health, p. 380).

Not only were the mental and physical problems solved through Christian Science, but my financial problem was met as well. I know that God is the source of man's supply, for I have proven it. In place of illness I now have health; in place of utter hopelessness and despondency I have happiness and peace; in place of financial limitation I have plenty to meet my every need and enough to give generously; in place of leading a useless, depend-

ent life of invalidism I am able to give my entire time to helping others to an understanding of this truth which heals and blesses and saves all who turn to it with an open mind.

I am indeed grateful to our revered Leader, Mrs. Eddy, for the consecrated life which enabled her to become the channel for this revelation to mankind; and my heart overflows with thankfulness to God, the giver of all good. While the so-called material benefits are very gratifying, I am most grateful for the spiritual uplift which Christian Science has given me, and for the understanding of God and of man's relationship to Him.—*May Wilson Meeker, New York, N. Y.*

IN the year 1905 I was pronounced by a most eminent physician a physical and nervous wreck. He told me I was incurable and could never expect to be a well woman, but he would do all he could to alleviate my sufferings. Christian Science was brought to my attention, and I bought a copy of Science and Health, which I read daily. Suddenly a great light and joy dawned upon my consciousness, as I realized complete healing. For years I had not been able to walk any distance, but that afternoon I covered over forty blocks without fatigue.

My last baby was born while I was having Christian Science treatment, and in a very short time I was up and active. My son when two and a half years old was struck by an electric passenger car and thrown violently. He was picked up for dead, but was out next morning as well as ever. I was away from home at the time, and

this demonstration was made by my twelve year old daughter, although under very distressing circumstances. Many more proofs of the power of Truth have taken place in our midst, as since my healing our six children, my husband, and myself have relied absolutely upon the truth that makes free.

Gratitude and hope combined urge me ever onward to that exploration beyond and above material sense, which has been made possible by our revered Leader.—*Ida A. Berggren, Dubuque, Iowa.*

I gladly verify the above statement, and desire to tell of a most wonderful surgical healing. As the result of a fall the ligaments of the right foot were badly torn. A specialist wanted to put the foot in a plaster cast, and said I could not use it for six or eight weeks; but under Christian Science treatment the foot was entirely restored in just four days.—*J. J. Berggren.*

SINCE becoming interested in Christian Science some few years ago, I have had many beautiful experiences of the healing of both mind and body, including physical troubles from which I had suffered since childhood. These did not all disappear from thought without some effort on my part to realize their nothingness; in fact there have been periods of doubt and discouragement, but through the help of others at times, and with my own desire to know and understand God better, the old ailments have faded away into their native nothingness. After having worn glasses, much to my dislike, for many

years, and with my sense of sight apparently growing worse, I decided about two years ago that it was time for me to depend upon God, or Mind, for this as well as other things. I have never worn glasses since, and can truthfully say that my sight is about normal.

I was not interested in religion of any kind upon my acceptance of Christian Science, but having been benefited in so many ways by it, I feel it is not only a duty but a privilege to testify to the truth which is redeeming mankind from sickness and sin as nothing else can. The longer I study and apply its teachings, which Mrs. Eddy has made possible for us to do, the more I appreciate its inestimable value. If any readers of this testimony are in a state of doubt or unrest, let them take heart, for I have, perhaps like many others, been apparently at death's door, and still remain to tell the story. The Bible declares that "God is no respecter of persons," and there is certainly hope for all who will seek first of all "the kingdom of God" as revealed in Christian Science.—*William J. French, Camden, Maine.*

[Translated from the German]

It was my privilege to experience the effects of God's infinite love and ever-present help on a recent occasion, when I expected to sing at a concert. Two days before this concert, and just after an attack of hay fever had been overcome, I became afflicted with such soreness of the throat that singing appeared to be out of the question. I was hardly able to swallow anything, besides hav-

ing fever. When, after the rehearsal on the following day, I fainted away twice, I realized that my own understanding was not equal to the occasion and sent a letter by express to a Christian Science practitioner, requesting her to help me. To sense it seemed impossible that I should be able to stand the strain of going through a concert performance; still, I had no fear, as I realized that Truth was bound to offset the error. Then came the evening, and with it the concert for which, without a knowledge of the wonderful teachings of Christian Science, I would surely have canceled my appearance. Fearlessly and with a sense of deep trust in divine Truth I stepped upon the platform, when suddenly I felt all heaviness gone. It was as if a veil were dropping which had hid the light of Truth from me. My voice went forth with all its former fullness and richness into the hall, the acoustic properties of which were supposed to be very poor, while deep gratitude filled my heart for this sudden and wonderful help. My voice was said by many to have sounded more beautiful and to have carried with it more warmth of expression than ever before.

I had a similar experience in the spring of this season, when scheduled to sing a certain work with orchestra which makes rather heavy demands on the artist's physical ability. A few days previous all the symptoms of a severe attack of grippe manifested themselves, and the day before the concert I still lay in bed with fever. I worked in Science without interruption, the practitioner assisting me,

until the evening of the concert, and an hour preceding my appearance before the public felt entirely fresh and well. The evening proved a success.

Many other blessings have come to me during the short time of my acquaintance with Christian Science, and I feel that I cannot be grateful enough for all I have received. I thank God from the depths of my heart, and am grateful to our revered Leader, Mrs. Eddy, for showing us the way of Truth. My sincere endeavor to assimilate more of this glorious truth will be the best proof which I can give of my unbounded gratitude.—*Erna Herwelly, Dresden, Germany.*

ABOUT five years ago I experienced my first healing through Christian Science, when a serious attack of peritonitis was overcome in a few treatments. Since that time Christian Science has been the means of making my whole life over, replacing discord with harmony, strife with peace, wrong with right; and it is constantly eliminating the false from the true. It has taught me to know God as an ever-present help, and Love as the expeller of all evil. It is daily teaching me, through the study and application of its teachings, how to enjoy better conditions,—moral, physical, mental, and financial.

For years I believed that work was my supply and sole support, but the past year has proven to me that divine Love is the source of supply. The overcoming of that old belief was a wonderful stride in the growth of understanding. Self-pity, pride, extravagance, and numerous other

faults have been corrected through the saving power of Truth. Christian Science is the gospel of my salvation, and can there be any wonder at my unbounded gratitude to Mrs. Eddy, who has made it possible for me to receive this heritage through her teaching in "Science and Health with Key to the Scriptures," and has also made the Bible a treasure in my possession? I rejoice with all who have accepted this blessed truth, for I know it lifts humanity into a realm of joy, peace, and comfort in proportion to their practice of its teachings.—*Mae Phelps, New York, N. Y.*

FOR the daily blessings that are mine as the result of the understanding thus far gained of Christian Science, I wish to express my gratitude. Through faithful study and obedience to its teachings as found in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have proven that Christian Science is a practical understanding of God's omnipotence, omnipresence, omniscience; or, in other words, of God's allness.

As proof of this I have been able to eliminate from my experience, without further recurrence, bowel trouble, a foe of many years' standing; influenza and a throat affection which were annual winter visitors; and a condition of my side which a physician thought serious enough to lay down for me a medical law whose warnings and mental pictures filled me with constant fear. Since these healings I have found Christian Science an ever-present preventive when I have been able to realize the truth

of this statement from Science and Health (p. 411): "Disease is always induced by a false sense mentally entertained, not destroyed."

In common with every other student of Christian Science who is applying these truths to his individual daily problems, I am having proof of the power of good to destroy every phase of evil, and I daily thank God for the revelation of Christian Science to the consciousness of Mrs. Eddy, and for her unselfish toil in giving it to mankind that they through this knowledge may also prove God's omnipotence.—*Vivien Mayno, East Orange, N. J.*

I TAKE this opportunity to express my gratitude for the many blessings received through the study of Christian Science. We are grateful that the sense of fear and doubt vanishes as we lay hold on the verities of eternal truth.

Recently we had a proof of God's protecting power in what to mortal sense might have been a serious accident. While visiting in the country my six year old daughter was put on a horse's back for the first time, and the horse was led up and down by older children. When they returned to the corral one of the boys, who had never had any experience with horses, removed the bridle before taking the child off, and without warning, the horse dashed away with the child on its back. I was near by, watching the children, and without a thought of fear turned to God, knowing positively that the child was in His care and perfectly safe.

I was conscious only of God and His love for all His children, when a

friend called to me, saying the horse had stopped and the child had been safely dismounted. The horse had run about eighty feet, when it suddenly stopped just long enough for some one to take the child off; then it started away again, jumped a fence, and ran out into an orchard. As I took the little one in my arms, too full of gratitude for words, she said, "Mother, I knew divine Love would hold me on." We had perfect confidence in the ever-presence of God, this experience proving again to us that He is our "very present help in trouble." We have had many such proofs.

One day my son while on a motor cycle collided with an automobile. He was thrown several feet in the air and to mortal sense received a serious injury to his leg. In less than one hour after he was brought home the pain was overcome, but the leg was paralyzed for nearly twenty hours. Then suddenly, while he and I were working to overcome the seeming power which was holding him in bondage, he arose and walked around the room joyfully, dressed himself, and walked down town and back (sixteen blocks). The complete healing came slowly, but he was away from his work only one week.

I cannot enumerate the many blessings enjoyed since coming into the light of this healing truth. Daily I rejoice that through tribulation I was made ready for the understanding of Life, for the spiritual uplift gained through the right apprehension of God as divine Principle, Love, and for the assurance that all evil can be overcome. My heart overflows with gratitude to Mrs. Eddy

for the great help she has so clearly placed before the world, and for the Christian Science publications which she founded to spread the truth that will elevate human consciousness to an understanding of the allness of good and the nothingness of evil.—*Clara Benolkin Minier, Glenns Ferry, Idaho.*

WHEN I was asked why I did not try Christian Science, I was about to undergo an operation for the removal of an abnormal growth which for two years had caused me great suffering. I accepted the invitation to participate in the reading of the Lesson-Sermon at the home of the questioner. The subject was "Spirit," and I went home with this point gained, that as a child of God I was created spiritually. I decided to try Christian Science, but to continue my preparations for going to the hospital, so as to be ready for it if I were not healed.

When my friend was asked to take up the work for me, she eagerly and lovingly responded. She came to my apartment and left Science and Health with me, and I began with the chapter on Prayer. After having read the quotations from the Bible, I came to these words: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." Then I realized that in submitting to the knife I was simply having another god, and I picked up the certificate which was signed for my entrance to the hospital and burned it. While I watched it turn to ashes I murmured, "Not

my will, but thine, be done." I was instantaneously and completely healed. A waste-paper basket full of medicine was thrown away, as I had learned that God does not need any help from material sources, for with Him all things are possible.

After this healing I found my life was started on a new basis, and through the study and application of Christian Science I have indeed become a new creature. The mental and moral healing followed, and after two years of earnest work I was ready to be a member of the Christian Science church. For every step of advancement I give thanks and joy.

I am so thankful for the Sunday school where my little daughter is taught the true relationship of man to God, and how to apply the truth in her daily life. She has been healed of a diseased condition of the tonsils, also of adenoids, through the study of the Bible and Science and Health. I am grateful for our literature, and especially for the *Quarterly*, which brings us our daily manna. My desire is to be accounted worthy to labor for the Master, to adhere to the teachings of Christian Science in such a manner as to let my life attest my sincerity, and to follow in the way pointed out to us by our beloved Leader, Mrs. Eddy.—*Thirza Hostetter, Toledo, Ohio.*

I HAVE had many wonderful healings through the study of Christian Science. In September, 1914, I went to a practitioner and asked for help, as I had tried well-nigh everything that mortal man could invent but got no help. One of the doctors said he could help me if I had a broken arm

or leg, but medicine would not relieve my nervous and despondent state. As soon as I took up the reading of *Science and Health*, a most wonderful peace of mind was experienced; but my healing at first came very slowly. After eight months I was taken with acute kidney trouble, and had help from another, with the result that in less than two days the swelling and the pain were gone—I was free.

It all seemed marvelous to me. Since then I have been healed of nervous indigestion. I could eat only very light food, and did not think I could digest anything without pain. Now I am eating everything I wish. Many other ailments have left me,—fallen arches, headaches, paralysis of the bowels, and fallen intestine. I am able to do many things which I never thought would be possible for me; indeed I have had many proofs of the protecting power of divine Love. Once when my hand was badly scalded, for a few moments there was a little fear, but by declaring the truth the hand was perfectly healed in half an hour. Hate seemed the hardest evil to overcome, but it has yielded to the right understanding of Love.

If I had not had these many difficulties to meet, perhaps I never should have known this demonstrable truth. Now I am trying to live it each day, and I find it can be applied to all our daily needs. It has taught me to see the good in everything—to be sure of God's tender care every minute, to know we do not have to travel to find Him. I am learning to love the Bible, especially the New

Testament. Christian Science has changed my way of thinking, and I pray each day to be freed from fault-finding, deceit, hypocrisy; in fact, to get away from self and to see God's creation as it is—perfect. I am indeed grateful for a right understanding of the Bible, which gives to mortals a demonstrable knowledge of the truth.—*Laura Maynes Boyd, Riverside, Cal.*

TEN years ago I was healed through Christian Science of severe backache, said to have been brought about by diseased kidneys. I had looked for relief through material remedies, but was not helped much by any of them. At the time of my healing I was living with a relative, a loving, consecrated Christian Scientist, and although her explanations were simple and exact, a feeling came over me that Christian Science must be occult, and curiosity impelled me to say to her that I would like to try it. We therefore called on a practitioner, and it surprised me to find her just a sweet little woman.

I came away, however, without even speaking to the lady about my trouble, for I thought Christian Science out of the question. If the practitioner had only been more mysterious, more as I had imagined she would be, I might have had greater faith in her. Nevertheless, on my way down town a few days later I decided to call on her again. This time I told her about my back and that I wanted to be cured. The way she gave the treatment surprised me, for she seemed to be praying, and I wondered as I sat there what that prayer would do for me. When I

left her office I knew positively that Christian Science was not superstition; it was not occult. I knew it was a religion of love, which taught that God could and did heal the sick. It was something I needed and wanted; it was sweet, sane, and serious.

My physical condition was not improved that day or the next; in fact I felt stirred physically and mentally for several days. Then I returned to the practitioner and had another treatment, and a third a few days later. After that I did not go again, as I was completely healed of backaches, and the healing has been permanent. Since that time I have been healed instantaneously of a throat affection, chapped hands, and headaches. Liver trouble yielded more slowly. For many weeks I had treatment, and it was during this time that I learned to love to study the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am very grateful that the healing came as it did.

Christian Science is everything to me now. It is giving me an understanding of God and man, and of the great mission of Jesus the Christ. It has made the Bible the dearest book on earth to me, and given me a vital religion. My gratitude and appreciation for our Leader, Mrs. Eddy, grows deeper as I gain a clearer understanding of Christian Science.—*Emma A. Stangland, Great Falls, Mont.*

THROUGH the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy I have been healed of chronic stomach disorder

and of severe headaches. Although I had undergone an operation to relieve some organic trouble, I never experienced any relief until the study of Christian Science was taken up about three years ago. I am indeed deeply grateful not only for these healings, but for the knowledge that there is nothing to fear, and that divine Love heals all our infirmities.

I am so glad that Mrs. Eddy, because of her spirituality of thought, was enabled to make plain to humanity, through her various writings, the way to understand God, good, and man's relation to Him. My sincere desire is to live the life of a Christian Scientist, and to have the privilege of helping others. I am very grateful to the dear ones who have helped me along the road, and thankful to God and to Mrs. Eddy for this beautiful truth.—*Lillian M. Hancock, Providence, S. C.*

WITH a heart full of gratitude and love I testify to the numerous benefits received since gaining a little understanding of this healing truth. The study of Christian Science has been of the greatest help to me during the last four years. In all this time I have not tasted medicine, but have been able through my slight understanding of Science to overcome such ills as chronic sore throat, sleeplessness, and catarrh of the nose and throat, as well as body pains that kept me from resting at night.

One evening before retiring I noticed a small boil on my eyelid, and that moment it began to pain me. It continued to grow worse, until the understanding came to me that it was unreal because not created by God,

good. Next morning there was not a sign of it left. For this healing and other blessings received I am thankful to God. I am also grateful to our dear Leader, Mrs. Eddy, and to all those who have helped me out of darkness into light.—*J. E. Stofflet, Bangor, Pa.*

For some time I have desired to give my testimony of thanks to the world, and my wish is that it may be of benefit to some one. Christian Science has been my only physician; consequently I have never known what it is to take a dose of medicine. I have been healed of diphtheria, measles, smallpox, a very severe skin disease, and typhoid fever, which was followed by what is called spinal meningitis. The skin disease was overcome mostly by my own application of the truth. I am very grateful for the spiritual understanding gained in all this time, and appreciate the privilege of attending a Christian Science Sunday school until the age of twenty.

The *Monitor* is truly a daily blessing, and I am learning to appreciate all our literature more and more.—*Mary E. Jaynes, West Lafayette, Ind.*

WHEN Christian Science came to me it was indeed the light that "shineth in darkness," and I am grateful for the privilege of giving my testimony. My days had been spent mostly in fear, sorrow, and sickness, for as a child I was considered delicate, and many laws of heredity were constantly held over me, one of which was insanity. When a young woman I met with an accident

which resulted in an injury to the spine, and as the years passed by, one trouble after another developed. Partial paralysis of the lower bowel caused much suffering and doctoring. A chronic throat trouble, defective hearing, and catarrh made living miserable. After spending many years in search of health, I finally almost gave up in despair; then I was asked to look into Christian Science.

I had longed to know of this teaching, but my husband was a minister and I thought I ought not to make any change in my church, though I was not satisfied with its doctrines. However, I visited a Christian Science practitioner, and her loving explanation of God convinced me that I had found what I had been searching for all my life. I purchased a copy of *Science and Health*, also a *Quarterly*, and began to study. In a few days there was such a change that the members of my family noticed it. I no longer waited to have things done for me, but was able to do my own work without suffering. Curvature of the spine was overcome by the power of Truth, and mental depression passed away. I have used no material remedies since beginning the study of *Science and Health*. Heart disease, kidney trouble, and nervousness have been overcome, and although deafness and catarrh have not entirely disappeared, I know that all things are possible with God.

As a result of these beautiful proofs of God's power, my husband and three children are now students of Christian Science, and my husband and I are members of The Mother Church, also of the branch

church here. We try to demonstrate for ourselves, and every problem that presents itself is worked out according to Principle, as taught in our textbook. - The uplift that has come to us spiritually is wonderful, besides the physical, moral, and financial blessings, for which I am unable to express the gratitude that is due. We are grateful for all of Mrs. Eddy's writings, also for the *Journal*, *Sentinel*, and *Monitor*, which come to us regularly.

I am thankful to God that He gave Mrs. Eddy to this age, for only such a pure mentality could receive this great truth and lead others to where the waters of Life freely flow. —*Edna M. Bell, St. Petersburg, Fla.*

FOR more than ten years I suffered so from what was termed chronic nervous indigestion, that I was forced to give up my business and engage in work which would keep me out of doors more. Material remedies of every kind had been used without beneficial results, and as the malady was declared to be inherited, physicians said that no cure could be effected, but I might be made more comfortable by living in the open air as much as possible, with plenty of exercise, if I would be careful of my diet and keep myself free from worry. All of this was impossible, however, as I was a business woman, not only dependent upon myself but with others depending upon me.

My sufferings increased until life became almost a burden; then Christian Science was recommended to me by a friend who was not a Christian Scientist but who knew of cures be-

ing effected through its application. I had been brought up in an orthodox faith, and had always heard Christian Science spoken of as something to be avoided. I was therefore reluctant to seek it, but again man's extremity was God's opportunity, for my sufferings became so intense I was glad to turn to anything that might afford relief. I called on a practitioner, and made it quite emphatic that while I wished healing from my sufferings, I would in no wise change my religion.

Needless to say, the loving help given me, together with the sweet assurance of God's power and ever-presence, resulted in freeing me from stomach trouble in a week. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was reluctantly purchased and read, because of my promise to the practitioner, but for many months it was only words to me. Yet the fact remained that whereas I had suffered, now I was well, and the reason must be contained in this book. I then began to attend the Christian Science church, and while at first the service seemed uninteresting, it was not long before the clouds lifted and what had seemed but words was illumined with new meaning, and the Bible and the Christian Science textbook became the most interesting books I had ever read.

For nearly eight years Christian Science has been my only physician, and it has met my every need. While there still seems much which needs correcting, I am most grateful for the knowledge of a God who is near at hand always and who never fails

us in our need. I am also grateful to that dear woman who was pure and spiritual enough to bring to mankind this Science which enables us to understand and prove for ourselves that the truth does indeed make free from all bondage. My daily prayer is for growth in spiritual grace and understanding, and that I may so live as to be enabled to give the "cup of cold water in Christ's name" (Science and Health, p. 570) to any needy brother or sister who may be within my reach, in gratitude for all that this truth has done for me.—*Julia Prebensen, Chicago, Ill.*

For three and a half years I had been troubled with a peculiar complaint from which I could get no relief, and which the doctor said was caused by an intestinal spasm. It came whenever I would eat or drink anything, and the wailing sound could be heard half a block away. In the summer of 1915 I was taken suddenly ill with a severe attack of bowel disorder. I was in bed two weeks and was very much disheartened, for the doctor had said that as soon as I was stronger I would have to be operated on.

A friend called upon me one Wednesday morning, not knowing that I was sick, to tell me about her own wonderful healing in Christian Science. I asked her for full particulars, and she gave me the name of a practitioner, also told me where the church was located. I said that if able to do so I would meet her at church the next Wednesday. Through a neighbor I obtained a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I

immediately began to read, and soon I understood that God was the healer in Christian Science.

On the following Saturday the doctor was to call to see how I was getting along, but I telephoned him not to come unless sent for, and then made an appointment with a Christian Science practitioner. After four treatments I was a well woman. That terrible cry had left me, and I was able to lay aside glasses, which had been worn for eighteen years. Wednesday evening, when I met my friend, I was free from all my ailments and very happy.

Words fail to express my gratitude for what Christian Science has done not only for me but for my family.—*Margaret Laun, Toledo, Ohio.*

It is with the deepest gratitude that I write this testimony of the wonderful benefits received from Christian Science. Several years ago I was suffering very much from nervousness, caused, it was said, by a long and trying illness. I had had two serious operations, but in spite of the constant care of the doctors the pain was almost always with me; added to that I could not sleep, so that I gradually became quite hopeless. A friend asked me one day if I had ever heard of Christian Science, and I am afraid I only scoffed at the idea of having anything to do with it. However, I seemed to get worse and worse, so in desperation asked my friend to tell me of a practitioner. From the day I asked for treatment I have never looked back. I had a great deal of prejudice to get rid of, but that has disappeared, also a terrible sense of fear, which at

one time seemed as if it would never be overcome.

Quite apart from the physical healing, I am most grateful for the happiness and peace which Christian Science has brought into my home and life, and I know I shall be led to reflect more love and peace to all around me. I understand now what our Leader means when she says, "To those leaning on the sustaining infinite, to-day is big with blessings" (*Science and Health*, Pref., p. vii). One cannot feel grateful enough to Mrs. Eddy for the great discovery she was led to make and to give to the world. My wish is to show by my life all that Truth has done and is doing for me.—*Edith Mary Rus-
ton, Exning, England.*

I CAN hardly find words to express my gratitude for the benefit derived from Christian Science. It was in 1910 that I first came in direct touch with the truth, and then through the continued illness of my wife I was led to purchase a copy of *Science and Health*. I gave the book a passing glance and told myself that it was just what I had been looking for, but that personally I did not need healing as I was never sick. After that I seldom thought of Christian Science unless I came in contact with a Scientist, and then I was very enthusiastic about it and tried to acknowledge the help it was to me in my business, though with no work or thought in reference to the rules which Mrs. Eddy has so thoughtfully laid down in *Science and Health* for our guidance. In fact I continued to use tobacco and

indulge in profanity, and to consider myself a moderate drinker, until it dawned on me that about as much of my time was spent in drinking and in being a good fellow as in trying to get business.

It was not until 1915 that I discovered I was indulging in the most subtle of sins, namely, carnal thinking, but that it could all be overcome through the study of *Science and Health* and other Christian Science literature. Here the desire to rid myself of these habits came, and I started to read *Science and Health* anew. I read to page 11, where Mrs. Eddy tells us, "Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth." I at once took the dictionary and looked up the definitions of "fervent" and "habitual," although I thought that I knew what they were, and then proceeded to prove this wonderful statement. I was kept so busy eliminating the carnal thinking from my consciousness, and demonstrating this statement, that profanity, drinking, and smoking left me almost instantly, and with seemingly no effort on my part. I had tried repeatedly to quit smoking, but would go back to it in one form or another each time.

I early had the privilege of reading "The First Church of Christ, Scientist, and Miscellany" by Mrs. Eddy, and her counsel on page 210, "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death

cannot enter them," together with the statement in Science and Health already referred to, and the song of the psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting," are three of the many jewels to be found in the Bible and Mrs. Eddy's writings, and were the first treasures with which I started to adorn my new mental home.—*Harry E. Ramay, Indianola, Iowa.*

At the age of about eighteen years I left a comfortable home for South Africa. I had received a good religious education, and during the eleven years that I was out there I had many opportunities for applying my religion to the temptations that crossed my path. The best I could do was to know the difference between what was right and what was wrong, which did not seem a very difficult task; but I soon saw that something else was necessary, and that was to resist the wrong. This I earnestly tried to do, but soon became discouraged. Temptation to think wrong quickly developed in me, and caused me much mental agony, as I felt that to think wrong was just as bad as to act wrong.

At the end of the eleven years I returned home for the second time, broken down in health. Owing to mental worries and physical ailments I gradually drifted away from my church, and feeling hopeless of ever reaching the state I looked upon as perfection, decided there was nothing to do but give up the fight. At that

moment a sister gave me a copy of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to read, and to please her I took it, knowing nothing about its teachings. I had not been reading this book very long before I returned it to her and got a copy for myself, together with all the other Christian Science books I could lay hands on, although I was in such a mental state that it seemed impossible to retain what I read. Some three or four months later I heard that Christian Science services were being held in the town where I was then living. I lost no time in calling on the first reader, and became a regular attendant at the services.

I quickly got to know many Christian Scientists and was much interested in hearing of the great blessings that Christian Science had brought into their lives. Each one that I met invariably put the question to me, What brought you into Christian Science? My answer was always the same,—Not physical healing, but because the more I read the textbook the more I want to read it. After attending a few Wednesday evening testimony meetings and hearing of many different cases of healing, I felt that there must be plenty of room for Christian Science to do something for me.

This took my thoughts back to my condition when I first started to read the textbook, and I remembered that at that time I could not read without glasses, also was a great sufferer from malarial fever, chronic stomach disorder, sleeplessness, and many

other ills, which made my life very miserable. These had all gone, and there was no difficulty in seeing that after all I had much to say in regard to the healing benefit derived through Christian Science. I there and then got up and gave my first testimony. Christian Science had not only healed me of these things, but had made me become so interested in its teachings that I had entirely forgotten all about my past troubles.

Though I can never be too grateful for these blessings, still I am far more grateful for the moral healings. Not only is Christian Science doing what my old church did, in helping me to discern the difference between right and wrong, but it has gone much farther, for it is taking from me the desire for wrongdoing by giving me the practical desire to do right. This to me is cause for great gratitude and rejoicing.—*Maurice T. Saunderson, Dublin, Ireland.*

IN May, 1913, when I became interested in Christian Science, I was just about a physical and nervous wreck. At the age of fifteen years I had a serious illness, and for two years afterward the doctors thought I would not recover from what they called lung trouble. For the next thirty years I was never free from a cough. I had influenza twenty-six times, with all sorts of complications; also chronic catarrh, bronchitis, neuralgia, neuritis, both inflammatory and sciatic rheumatism, pleurisy, and chronic bowel trouble. I suffered from acute indigestion for more than eight years, and had what specialists called a rheumatic throat,

which made me subject to violent strangling spells at any time day or night, and I lived in constant fear of them. I also had headaches for about thirty years. Sixteen doctors tried to cure me of this trouble, but I never had more than temporary relief. In fifteen years I suffered many nervous breakdowns.

In 1900 we came to California for my health, as the doctors said I could not survive another winter in the middle West. For about two years I seemed to improve, then was taken to a sanitarium for throat and lung trouble, where I got better; but in 1911 I had a very severe illness, which the doctors called pleural pneumonia, and was in the same sanitarium for over three months. When Christian Science found me, I was to sense in a very bad condition, although I had tried every material means that many doctors had recommended and still was facing another siege in the sanitarium. I knew nothing about Christian Science, but a dear cousin had just begun the study and I saw the healing in three treatments of a finger that had been ulcerated for eight months. She had been told that only an operation would cure it, but the healing was complete; even the nail grew on perfectly. At the same time she was healed of inflammatory rheumatism in her hands.

I decided that if Christian Science would do all this for my cousin, it would surely do something for me; so I went right away to the same practitioner, and was healed of four ailments that been with me from ten to thirty years. I got strong and

well, and my happiness knew no bounds. I bought "Science and Health with Key to the Scriptures" by Mrs. Eddy at the time of my first treatment, but on trying to read it I found that the print seemed to blur. My cousin said I would be able to read all right in a few days, and within a week I was reading for half the night. Bowel trouble, rheumatism, bronchitis, and laryngitis disappeared with the first three treatments. One of the most severe spells of headache was overcome almost instantaneously, and a severe strangling spell that came on when I was alone was overcome instantly by applying what I knew of the truth; and with this overcoming all fear of a return of the trouble left me. For two hours I tried to overcome an attack of acute indigestion, but the pain was so severe I asked my cousin to treat me, and before I got through telling her what the symptoms were the pain had gone. That was two

years ago, and there has never been a return of this ailment. A severe attack of influenza about two years ago was overcome within ten minutes after asking my sister for help.

All the other ailments mentioned have disappeared as I have gained some understanding of God and His perfect creation. I am grateful for the protection given us daily, and that we have five earnest students of Christian Science in my mother's family. In the past four years they have had many beautiful demonstrations of the power of divine Love. My daily prayer is that I may be able to help others out of their material bondage, as I have been helped, and I hold steadfastly to our Leader's assurance, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). We only need to strive to live what Mrs. Eddy has given to us in Science and Health.—*Annie Porter Williams, Glendale, Cal.*



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to JOHN V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about forty letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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DIVINE PRESERVATION

JULIA WARNER MICHAEL

A MESSAGE of good cheer for the active and prospective soldier is to be found in the seventeenth chapter of I Samuel. Therein is contained an account of the power of God's law of preservation during time of war, and the truth in the narrative illumined by the light of Christian Science becomes a veritable shield for the modern warrior. We are told that the Israelites and the Philistines had been in battle array for forty days without a decisive victory. Twice daily Goliath had successfully defied the hosts of Israel by mesmerizing them into believing that he was invincible, and his display of preparedness, size, and power had paralyzed them into allowing his boast to go unchallenged.

Now in the near-by country was a farmer lad minding his sheep, whose father sent him on an errand to his brethren at the front. The account reads that his mission carried him into the very front trench just as the Jewish soldiers were essaying to attack the Philistines, but they were again repulsed by Goliath's

appearance. David, perceiving the need of the Jewish army to be released from the bondage of fear, volunteered to enter the service for this purpose. When it seemed likely that he would be rejected because of his youth and lack of military training he recounted a personal experience. Telling how, while keeping his sheep, a lion and a bear came to attack the flock and he slew them both, he concluded with the words: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." David had already met and conquered the attack of death, therefore he knew the power of God's law to preserve man and was confident that it would operate on the battle field as perfectly as in the sheep field, for was it not an infinite, omnipresent, and omnipotent law?

Evil's presentation of itself as size, power, or frightfulness, whether in the guise of man or beast, held no terror for the shepherd lad because he knew that all power belonged to

God and that spiritual understanding was the supreme might of deliverance. So great was his confidence in his God, the very God of Israel, that he was accepted for the service and permitted to go out alone to meet Goliath. Passing beyond the shelter of the trench into no-man's-land, he ran eagerly to meet the enemy. The boast of evil that in such daring he would be mutilated, disintegrated, and destroyed, came back upon its own head, for David returned from the encounter intact as well as victorious.

It is notable that the human instrument through which wisdom accomplished Goliath's downfall was a little stone in the hand of a boy. How large was Goliath really, how powerful, how much to be feared when such a small missile understandingly wielded could meet his challenge? It is evident that it was not a giant but the mistaken belief in the power of a giant which had controlled both armies for so many days and prolonged the battle. The element which needed to be destroyed in order to liberate the hosts was the mesmerism wielded by a liar. The armies had not discovered this; military tactics had not revealed it; the situation was helpless, hopeless before it. But one man's spiritual understanding of the omnipotence of God and of the supreme ever presence and activity of His law of preservation for His creation instantly detected and overcame the trouble.

David was not a victim of the malicious mental malpractice, exercised morning and evening by Goliath, the carnal mind, when it bragged of its

domination; neither was he its dupe when as animal magnetism it displayed its great weight, size, and solidity. His divine insight enabled him to know just where to hit it, and the direct blow of true understanding aimed at error's forehead, or false claim of intelligence in matter, sufficed to win the battle. David did not hesitate or fear to go to war, to enter the trench, or to venture beyond, because he acknowledged no war zone from which God's law could be excluded or where it did not work. He knew and proved that the flock of Israel was as safe as the flock of sheep under the protection of the omnipotent Love which neither slumbers nor sleeps.

The Davids of to-day, they who know and do the will of God, need not fear to go forth to fight for the right. The wood and brass and iron of to-day's Goliath, though in the form of battleship, aeroplane, gun, and other human inventions, instead of greaves of brass, staff, and spear, have no more power now than then to protect error or to destroy God's man. Defiant evil is as weak as the might of the giant when it yielded to the stone from the brook.

Truly men's hearts may sing in eternal safety, for nothing can separate man from the love of God. They may divinely dare to venture forth with full assurance, having no uncertain sense of the issue but with David's calm trust in the ability of God to defend His man while destroying all evil. It was the psalmist warrior who sang from an understanding heart this song: "The Lord is my strength and my shield." This is

reiterated by Mrs. Eddy on page 127 of "The First Church of Christ, Scientist, and Miscellany," where in speaking of the Christian Science warriors' armament she says: "Ours is not costly as men count cost, but it is rich beyond price, staunch and indestructible on land or sea; it is

not curtailed in peace, surrendered in conquest, nor laid down at the feet of progress through the hands of omnipotence. And why? Because it is 'on earth peace, good will toward men,'—a cover and a defence adapted to all men, all nations, all times, climes, and races."

OPPORTUNITY AND RESPONSIBILITY

WILLIS F. GROSS

WHEN Jesus was questioned by Pilate as to the purpose of his mission, he replied, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." He repeatedly affirmed that he came to do the will of the Father. The human was ever in subjection to the divine. He taught his followers to pray, "Thy will be done in earth, as it is in heaven." He demonstrated that for men to be resigned to the will of God is to gain freedom and harmony beyond all human understanding.

It was necessary for the Master to be faithful in all that was required of him, even as it is for those who are possessed of little understanding. He said to his disciples, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." There can be an abiding sense of joy and satisfaction only when men are faithful in the performance of every work to which they are called. Any disobedience to the call, any failure to meet the divine requirements, robs one of the loving benediction, "Well done, good and faithful servant."

Present opportunity must be improved if one would reap the reward

of the faithful. There is on the part of some a manifest inclination to ignore the present and look to what are believed to be the more important things of the future. Doubtless most persons have at some time dreamed of doing a work which would be considered of more than ordinary importance, but how few are willing to devote themselves faithfully and intelligently to the necessary things of to-day, taking no anxious thought for the morrow. Only those who improve the present will be prepared to take advantage of future opportunities.

Mrs. Eddy writes in *Science and Health*, "Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others" (p. 238). There is no more conclusive evidence of faithful, loving discipleship than a willingness to reap as one has sown and only as he has sown. Why should one desire that which he has not earned? Why should he hope to gain that for which he gives nothing in return? Does it not show a weakness on his part,—a failure to appreciate

the essential characteristics of true manhood, which is judged according to what is given rather than by what is appropriated?

To get something for nothing, or at least to obtain more than one has earned, seems to be the ruling passion of mortals. Even in the effort to gain spiritual things, they are frequently impelled by the same desire; but in this they can never experience the realization of their hopes. The divine law of compensation is very clearly set forth by Paul, who warns, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." It is not possible that this law should be rendered null and void. It is the eternal, unchanging law of cause and effect. Hard though it may seem to mortals at times, nevertheless it is the law, and every thought, word, and deed is recompensed accordingly. The law of divine mercy is the law of eternal justice, wherein every one is made partaker of good to the extent that he is obedient to the law of good.

It is the life work of every man to "bear witness unto the truth," and it is required of him that he improve his opportunities ere the night cometh when work is impossible. God does not require more of a man than he is able to perform. This is very clearly shown in the parable of the talents. More was expected of the servant who had five talents, because he was capable of more. Nothing less than the faithful use of all his talents could earn for him the commendation, "Well done, good and faithful servant." It was also required of the servant with two talents that he improve his opportunities to the best

of his ability, and his faithfulness was rewarded in the same loving manner as was the work of him who had five talents.

The recompense of those who do not improve present opportunities is revealed in the experience of the servant who was given but one talent. Perhaps he was offended because his lord had not shown greater appreciation of his abilities. He may have thought he was capable of a more important work, but results proved that his lord was right in not trusting him with more. This servant had but one talent, which may signify that his understanding was limited and his opportunities were circumscribed. He was not asked to earn five talents more, or even two. He was not expected to do more in proportion than was required of others. The intelligent application which made the other servants successful would have earned for him a talent more, and the same loving recognition of faithful efforts would have been his reward.

God's standard of success is very unlike that of mortals. The faithful worker is not rewarded according to material views of compensation, but according to spiritual law. The human belief as to the relative importance of any position or work cannot afford a suitable foundation on which to build. One of the most subtle temptations which turn thought from the straight and narrow way leading to success, is the desire to be exalted above others. Even two of the apostles were tempted in this manner. James and John came to Jesus desiring that one of them might be seated on his right hand and the

other on the left when his kingdom should be established. But the unrighteous desire was not granted, and the apostles learned that the reward for well doing is not that which affords the opportunity for one to boast of his good works, or to feel that he is in some way superior to others, who may be rendering just as effectual service, though it be in another field of endeavor.

Mortal man seems to derive a degree of satisfaction from the thought that he has had privileges which others were not permitted to enjoy. Even though he may have had opportunities which were denied to others, this is no occasion for boasting. If more has been given him, more is required, and any sense of exaltation he may indulge only makes it more difficult for him to accomplish the greater work which is expected of him.

Mrs. Eddy has said that "Christianity has withstood less the temptation of popularity than of persecution" (Retrospection and Introspection, p. 45). This is likewise

true of individuals. The temptation to be satisfied with human recognition and appreciation has prevented that honest striving for the things of Spirit which is essential to continued progress. The approval of men, or even the appreciation of one's own efforts, will prove disastrous if spiritual activity is in any way interfered with.

There is but one road to enduring success for the individual and the race, and that is for each one to be faithful in the use of that which is intrusted to his keeping, not regarding the relative importance, according to human estimate, of his work or position as compared with that of others. A divided house must fall, it matters not what has occasioned the division. In every righteous undertaking there must be a united effort; an effort which considers no high, no low, but wherein every honest endeavor is recognized and appreciated. All men should remember that even though Paul may plant and Apollos water, it is God that giveth the increase.

WOMAN'S HIGH DESTINY

NELLIE B. MACE

IT is deeply significant that the opening paragraph of the chapter, Science of Being, beginning on page 268 of Science and Health, contains reference both to the thought liberation of the age of mechanical invention and to the simultaneous entrance of woman into the arena of general inquiry for a more metaphysical explanation and adjustment of the problems of existence. "Materialistic hypotheses,"

Mrs. Eddy says, "challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath."

Mechanical invention is simply a concrete manifestation on the human plane of the truth that Mind is unfettered by matter. The momentum of this increasing liberation of thought is slowly but steadily rolling back the deep materialism which fastened

upon mortal man the curse, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." The annulment of the curse of hard servitude upon corporeal man has its inevitable accompaniment in the dissolution of the seeming necessity of burden-bearing and pain which the material concept of being laid upon corporeal woman. The present age therefore witnesses woman entering almost every department of the world's activities as a natural result of this unfolding freedom of the human mind. That there remains here and there some opposition to woman's full emancipation, simply measures the materialism which has yet to be destroyed. The slow ages record much advancement on the human plane, but the spiritual cause of these forward steps must be understood before the belief of inequality will wholly cease from manifestation.

In the Science of being mortal man and mortal woman do not appear. Masculine and feminine qualities of Mind constitute generic man, the compound reflection of God. In Genesis we read: "Male and female created he them," and man, complete and undivided, was given dominion. From this basis of absolute truth it is evident that all the woes of the human family have originated in a false concept of the spiritual idea, God's likeness. It was in the allegorical account of an unreal creation that there arose the necessity of describing masculine and feminine excellences as separate, with the latter subordinate to the former. Mind's compound idea was misconceived by

an illusive, dualistic belief in a material man and woman. The spiritual concept of equality and oneness was ruptured by a mortal classification of greater and lesser. Masculine superiority and tyranny presupposed feminine weakness and submission. Burden-bearing on the one side counterbalanced arduous toil on the other.

The spiritual idea of equality and unity having been lost to the human mind through this belief of sex discrimination and inequality, it is certain that the destruction of this belief must precede the restoration of the complete reflection of Mind in spiritual understanding. The spiritual motif of equality and oneness of man may be dimly traced in the Hebrew religion, which held woman in higher regard than was possible to other Eastern nations where there was no knowledge of the one true God. The advent of Christianity brought to her a still greater degree of freedom. The advancing understanding of the Science of Christ is certainly completing her emancipation. It becomes therefore just as essential to the advancement of mortal man out of his materialism that he should free himself of any belief in masculine superiority, as it is for mortal woman to free herself from the belief that woman is in any way subordinate. Each individual must, in progressing toward spiritual perfection, reflect both the masculine and feminine qualities of divine Mind. In the truth of being these qualities and excellences are equal and inseparable.

Whenever divine Principle has been

disclosed to consciousness, the revelation has come through spiritual perception of a spiritual idea. From the first moment that the prophets began to discern the spiritual idea, the ideal man, the anticipated Messiah, there began the reversal of the false sense of life as represented by masculine and feminine gender in matter. Whenever a child of promise was born, as in the instance of Isaac or John the Baptist, the material laws of life were to that extent annulled. When Mary's consciousness became overshadowed with the glory of real being, it became possible for the true idea of man to be manifested in such a way that humanity could appreciate the presence and power of the spiritual idea. Mary's realization of Truth gave the lie to the belief of man's material origin and nature, and Jesus the Christ revealed the fatherhood of God.

Now Mrs. Eddy has pointed out that this unparalleled revelation of the ideal man had been made possible because feminine perceptivity had been steadily advancing toward that point of full discovery ever since woman had first detected the deception of corporeal sense. Mrs. Eddy writes: "She is first to abandon the belief in the material origin of man and to discern spiritual creation. This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man" (Science and Health, p. 534).

Because of his spiritual origin Jesus more than any other one on earth exemplified the complete reflection of Mind. The feminine qualities of thought were as perfectly expressed through his consciousness as were the masculine. Because of the dense materiality of the world at his advent, because of the prevailing inequalities of society, the dominance of masculine man, the belief in the secondary position of woman, it was clearly necessary that the first revelation of the Christ, the complete spiritual idea, should be made appreciable to the world through the masculine idea. It was necessary that humanity should first learn the truth about man through the demonstration of God's fatherhood; but there is no word in Jesus' teaching to indicate that he recognized the slightest difference between men and women, so far as perception of this spiritual truth was concerned.

The disciples Jesus sent forth were men, but women accompanied them and were efficient coworkers in the early church. Doubtless to have sent forth women disciples in an age when the authority of the masculine patriarch was so firmly intrenched, would have subjected woman to greater disfavor from a society unprepared for the full revelation of truth, than it was necessary or possible for her to endure. It is certain, however, that Jesus selected his disciples according to the spiritual qualities which they reflected. Feminine qualities of thought were strongly reflected in John the beloved, yet to Mary Magdalene was given the high honor of announcing the resurrection.

It was John who, in his spiritual exaltation, saw woman as a type of the full revelation of Truth, of the spiritual idea which was eventually to be understood and demonstrated. So in the ripeness of time a divine fitness, an inevitableness, is seen in the fact that the discovery of Christian Science came through Mary Baker Eddy,—through a consciousness distinguished for its perceptivity, its feminine purity and love, its masculine strength and wisdom; a consciousness which, more than any other since the Nazarene, combined masculine and feminine qualities of individuality in spiritually scientific unity with God.

To-day the awakening of woman everywhere apparent betokens the overshadowing of the human mind with the truth of woman, the truth of the spiritual idea of God's motherhood. Jesus said: "I have yet many things to say unto you, but ye cannot bear them now. However when he, the Spirit of truth, is come, he will guide you into all truth." The time he forecasted is obviously at hand. The spiritual idea is rapidly permeating human consciousness. Divine Mind is pressing upon individual and collective consciousness its demand for full reflection of the Christ-idea. Divine Principle is leveling the inequalities, the injustices of sex discrimination. The unreal mind in matter is convulsed in fierce chemicalization. The curse of materialism is dissolving.

The mortal man who thinks he sees some objection to the idea of masculine and feminine equality and oneness, is simply allowing the millstone

of materialism to weigh a little longer upon his consciousness. The woman who hesitates to cast aside the threadbare garment of dependence, who is loath to assume the responsibility of equality, postpones her realization of Life and Love apart from matter. The equalization of all things is inevitable. Those individuals who most clearly see the completeness of the spiritual idea, compound man in the image of God, are the men and women who will lead on the march against materialism.

The Christian Science church is the one institution on earth which stands unqualifiedly for the spiritual unity and equality of "male and female." Mrs. Eddy provided for the orderly manifestation of this spiritual law in her admonitions concerning "Rotation in Office" and "Readers in Church." (See Miscellany, pp. 254, 249.) Individual spiritual-mindedness, irrespective of sex, is manifestly the preparation which reflects this spiritual law. It cannot therefore be a misinterpretation of our Leader's meaning to declare that, other things being appropriate, and there being both men and women spiritually prepared, the church which most expresses rotation of the sexes in the leading offices best reflects the compound idea of Mind, the unity of good. Election of officers, that is to say, which is biased by favor to either sex—except only where the Manual expressly provides otherwise—is an election which lingers upon the false hypothesis of materialism. In the Science of being, which the Christian Science church undertakes to reflect in all its functions,

"there is neither male nor female: for ye are all one in Christ Jesus."

A church which clings to the material tradition of masculine leadership not only delays the fuller understanding of the compound spiritual idea in the church itself, but it as surely misses the opportunity of exemplifying before the world the present reality, the inevitableness of the equality toward which humanity strains. Of this spiritual idea of equality and unity Mrs. Eddy writes

on page 268 of Miscellany, "Look long enough, and you see male and female one—sex or gender eliminated; you see the designation *man* meaning woman as well, and you see the whole universe included in one infinite Mind and reflected in the intelligent compound idea, image or likeness, called man, showing forth the infinite divine Principle, Love, called God,—man wedded to the Lamb, pledged to innocence, purity, perfection."

"WHAT WE MOST NEED"

M. ETHEL WHITCOMB

IT was a bleak day in winter. A Christian Scientist was returning from the home of one who was in a sense of great suffering, and her heart was filled with the desire to realize the healing power of the ever present Christ. Earnestly she questioned herself, What do I most need in my life so to acquaint myself with God that I may be a better worker for humanity? At this moment it seemed to her longing sense that she needed so much which was great and good that she felt almost overwhelmed. How could it all be gained? Yearning to be shown the way, she took up *Science and Health* and searchingly opened its pages. The first words that she read were on page 4: "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." What an answer!

She humbly prayed, Show me my needs.

Love gently whispered, Only through good deeds,

Meekness, patience, love, and grace

Canst thou behold thy Father face to face.

The path was now plain before her. After all, it was the simple, sweet Christ-way. As soon as she reached home she eagerly took the *Bible and Science and Health*, with the concordances, to make a new study of love. What joy and illumination followed! She saw that she need not struggle for that which seemed beyond her reach, because as she attained the unselfishness, compassion, and love which characterized the Master's life, higher perception would unfold. Through this study she realized as never before that the consciousness of love must be had in order to understand God. No truer words were ever written than those in the fourth chapter of *I John*,—"He that loveth not knoweth not God; for God is love." Surely, then, he that truly loveth, knoweth God. He who would perceive the "beauty of holiness," the glory of reality, must awake to spiritual love; for from this height only is Spirit revealed.

Jesus came calling men to love: "A new commandment I give unto

you, That ye love one another; as I have loved you, that ye also love one another." Well may each of us ponder in our hearts the meaning of this commandment. Imperatively yet tenderly it tells us that there is but one standard for love,—“as I have loved you.” What a volume the Master included in that little word “as.” Let us think for a moment of this Son of man, who actually had no human desire apart from helpfulness; who gently led those who wandered wearily in the valley of material fascinations up to the hilltops of purity, there to taste the peace of companionship with God. After we have thought deeply of him who lifted the veil of sadness, who healed the sick with the touch of Spirit, of him to whom each child of God was truly precious—then with searching earnestness let us ask ourselves if we are loving as Jesus loved.

The Founder of Christian Science, Mary Baker Eddy, lived this standard of love, and through its pure lens she beheld divine Science. As we recall what has been done for the race through her work, we see wonderful meaning in her words, “The little that I have accomplished has all been done through love,—self-forgetful, patient, unfaltering tenderness” (Miscellany, p. 247). Oh, the burdens that have been removed from earth through the “self-forgetful, patient, unfaltering tenderness” of one consecrated woman! She proved, as each can prove, that the self-forgetful heart which overflows with love for all God’s little ones will become a holy instrument in the hands of the Father.

But how can I love everybody? is the cry of hundreds. Christian Science makes it plain that we cannot truly love any one while we look upon man from the human standpoint. St. Paul wrote, “Henceforth know we no man after the flesh.” This vital metaphysical point was sweetly illustrated by a little boy of six who had been taught the truth revealed through Christian Science. He had moved with his parents into a section of the city where the children were not cared for as his mother cared for him. In speaking of the neighborhood which he so much disliked, he said quaintly: “There is great error on this street. Not one child has a clean face, but I think, Well, the dirt is error, but it is not on the inside of the children.” Ah, little friend, what a lesson you taught! We cannot love the dirt of selfishness and sin that our neighbor manifests, but we can know that it is not on the “inside” of God’s child. With the eye of faith we can look through the mist of materiality and see man as our Father sees him, and cherish and reverence this pure image, hidden from the outward senses. By no other means can we honestly say at all times, “I love every one.” Such seeing and loving cooperates with divine Mind and reflects the power that heals.

Henry Drummond wrote, “The one eternal lesson for us all is how better we can love;” and he called love “the greatest thing in the world.” Surely it is; for there is nothing so health bestowing, so joy giving, so satisfying, nothing so imperative, nothing that so quickly

opens the gates of heaven, as the spiritual understanding of love. Ask anyone when his happiest moments have been, and after he has thought for a second he will tell you that he has felt the truest joy when doing some act of kindness.

To each one should come the question, How may I gain in my experience more of this redemptive spirit of love? Surely one way is through studying all its qualities, and trying hour by hour to manifest them in our daily life. Take for example the offspring of love,—thoughtfulness for others, appreciation of their slightest endeavor for good, compassion for their faults, helpfulness, gratitude, cheerfulness, patience, humility. There is no circumstance where one cannot practice these qualities of love. How spiritually beautiful does the one become who is faithful to this Christly task! His thoughts exhale the gentle perfume of heaven which sweetens every atmosphere. The hateful and discordant feel this pure atmosphere, this reflected light of divine Love, and unfold the petals of their thought under its holy touch as do the flowers in the summer sun. Thus we find love expressing itself, not for a few, but for all; not because some one is manifestly lovable or attractive, but just because that one is a child of God.

To bless, not to possess, is the motto of the one who has caught a glimpse of love. Like the unchanging sun, he expresses this love in silent flood tides of beneficence, pouring out upon all humanity. To such a one how easy is his every

task, for his heart throbs with brotherly interest for those about him. Nor does he lose any of his ardor when those to whom he has given his best maliciously misrepresent him. We never find him grieved or soured by his unhappy experiences. They only serve to show him more fully the world's greatest need; and each time he is wronged he pledges himself anew to separate every sense of error from his thought of man, and to pray more faithfully for a deeper realization of the unchangeable tenderness of God, that he may take part in awaking the world to love. This is the holy purpose of his life, and for this end he works, oblivious of human self.

If any one of us should see a man overcome by cold, perishing in the snow, how quickly we would run to his rescue! But what of the brother in the icy grip of resentment, jealousy, vindictiveness, hate? Oh, let us silently reflect the warmth of divine Love to him, until his frozen heart begins to feel the gentle beams, and he rouses to express the activity of the Life that is God. A Christian Scientist once proved the healing power of this Christly method when talking with a man so depraved that he told her he did not care how much physical torture his wife suffered. This remark almost overwhelmed the Scientist for a moment, and she said, "Is your heart of stone?" With a face like granite the man replied: "I hope so. It is what I have always wanted it to be."

Ah, thought the Scientist, I am giving only ice for ice. She paused, and silently prayed to see this man

as divine Mind sees man. Then with a heart warmed by the sunlight of our Father's love she asked: "Have you ever thought how precious you are to God? There is no one on earth that He loves more tenderly than you."

Behold the power of a spiritual touch! The man bowed his head and sobbed like a child. In that hour of transformation the appetite for liquor and all cruel desires left him, for he found his Redeemer, divine Love.

There is nothing that so certainly brings disorder to the body as those mental states which are unlike Love,—selfishness, irritability, jealousy, envy, and hate. Physicians agree that such mental elements poison the system. Love, then, is something that we cannot live without, for if we would feel the freshness of health and manifest the spontaneity and gladness of life, we must first learn to love. "But," says one in pain, "if I did not suffer so I could be more loving." Oh, delay not the search for this life-saving quality! Seek for it with all your heart, and sickness will be turned to health. Hundreds lying on couches of pain, roused by the call of Love, are looking upward to Love for life, and rising in joyous liberty.

Does the sorrowful one whisper: "I have devoted my life to my loved one, but he has gone from my sight. I have no one to love and the way is cheerless." Dry your tears, dear mourner, for the joy of a larger love awaits you. Open your heart to all about you, for they are your own brothers, children of the same

Father-Mother God. Cheer them, encourage them, strive to uplift them. Let the tenderness you felt for one, now be poured out impartially to all, and soon you will say with the psalmist, "In thy presence is fulness of joy."

If thought grows dormant with self-interest, the voice of the Christ is heard as of old, asking the searching question, "Lovest thou me?" We rouse ourselves somewhat from the apathy of selfishness, and reply with Peter, "Yea, Lord; thou knowest that I love thee." Then comes the test: "Feed my sheep." Go forth, with hearts aflame with divine compassion, to feed with crumbs of heavenly bread each child of God. Only unselfish service will be accepted as a proof of love. One cannot gain the holy calm of health and peace which the textbook of Christian Science offers if he seeks it for himself alone, for such an attitude will not enable one to rise higher than the letter. Only as one is animated by the palpitating desire to serve humanity can he gain the true meaning of this book, and rise to that consciousness of infinite Love which confers upon the student the healing power.

The most sublime example of love that could be given was that of our Master when the soldiers came to carry him away. Think of it! Violently to take as prisoner the man who had never in his life failed to exemplify the highest sense of love the world had ever seen! Moved by indignation, one of the disciples drew his sword and cut off the ear of the servant of the high priest. But

what of Jesus? Foreseeing his crucifixion, was he not for a moment so submerged in his own sorrow as to be indifferent to the suffering of another? Never could this be said of our Master! Thinking only of the good of others, and touched by indescribable compassion, he said to his disciple, "Put up thy sword." Then with sublime tenderness, turning to the servant of the high priest, "he touched his ear, and healed him." Even at such an hour he was so oblivious of the human self that no sense of self-pity could touch him, no thought of bitterness or resentment could be found in him. He lived to love. Forever true to his holy purpose, not even human brutality could turn his gaze from Love.

What chilled heart can remain untouched in the contemplation of such love? Whose eyes do not fill with tears of repentance as he thinks of the many moments when he has failed to forgive, or failed to reflect the Father's love? May we as Christian Scientists unceasingly strive on until we feel for all mankind that unutterable love which filled our Master's breast when in the hour of human woe he healed with Christly tenderness that servant's ear. Must it not be this summit of spiritual love to which our Leader called us when she wrote (*The People's Idea of God*, p. 14), "O Christian Scientist, thou of the church of the new-born; awake to a higher and holier love for God and man."

LOVING SERVICE

J. ALLEN BARRIS

THERE is no love without service, and there is no service to be compared to loving service. There is a joy and a blessing which come through unselfish labor for others that can be obtained in no other way. On page 516 of *Science and Health* Mrs. Eddy says, "Love, redolent with unselfishness, bathes all in beauty and light," thus healing and purifying all that is unlike good and lifting consciousness to the perception of man's relationship to God and man.

After the performance of any service, while the thought may present itself that we have not done all that was expected of us or all that we had hoped to accomplish, still we may have the consciousness that we did the best we could. This emphasizes

the fact that we are looking back upon past experiences from a higher point of view, one to which the experiences of the past may have raised us. So the ability to recognize past shortcomings may be a reason for rejoicing, if it is the result of a higher and clearer perception of what our service ought to be.

One who has been called upon to serve as a reader in a Christian Science church will find that such service is a source of much joy, also of many helpful experiences and many useful observations. It is true that there are many times when obstacles present themselves to be overcome, but the determination to go forward shows them in their right perspective and proves them to be anything but mountains when he arrives upon the

scene of action. He will find that whatever good and loving work may be done at the desk is but the result of knowing that the divine Mind directs and inspires the services. His adherence to the requirements of the Church Manual should result in the state of consciousness indicated in Section 1 of Article III, namely, a mental atmosphere which "shall promote health and holiness, even that spiritual *animus* so universally needed."

It is a duty, and it should be a loving one on the part of all members, to know that those who come to our services for help receive it; that the word of Truth spoken from the desks may fulfill the prophecy, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The sick should be healed, the sinner reformed, and the sorrowing comforted at every service. These are the demonstrations of Truth in our church, which, as our Leader says, "affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science" (Science and Health, p. 583). If these are the results of our services, we need not be anxious about the reading which is being done. Neither need we have any anxiety concerning the growth of our church; such light will not long remain undiscovered.

He who has served his term as reader gladly takes his place in the ranks, not however with the thought of any less responsibility as to his

part in the services, or as to his duty as a church member, but rather with a greater sense of responsibility, for his past work and observations have taught him many things. They have taught him that to be on time is an act of courtesy and a demand of Principle; also that the reading of the explanatory note in the *Quarterly* is an important part of our church service, and that the benediction is well worth waiting patiently for. They have shown him that insistence upon occupying the end of the pew is a source of disturbance, and that the passing of a Hymnal to a belated comer often relieves a great deal of embarrassment. He has learned that the stranger likes the word of welcome and that a great many others need a word of encouragement; also that there is no duty to be shirked, for each one is a means of growth, and God supplies the grace to perform it. He has learned that it is not the quantity but the quality of information we give out that is needed, and that if we are not careful we become merely "preachers" of Christian Science instead of practitioners. Again we learn that a quiet word of appreciation is a reward for faithful effort, and that kind and honest criticism is an effectual help.

In thinking of the amount of work each may do for our cause, one cannot help feeling that perhaps there is a tendency to compare official positions, and to feel that one is better situated to do this work than another, or that one business is better than another in which to practice the demands of Christian Science. In reality there is but one business for

us, and that is to glorify God. It was to this end that man was created, and we are attending to our business, in whatever sphere of human activity we may seem to be engaged, when we are doing it the best we can and doing it with this end in view. One member of the body cannot say to another member that it is greater or of more importance. The head cannot belittle the work of the hand, nor the eye that of the ear, for each is equally necessary to the whole body. In bringing out the full manifestation of God each and every one of His ideas is of equal importance.

The response of individual effort to divine Principle is exemplified in the working of our church organization. When one looks around the edifice and realizes how bright and cheerful it is because it is well heated and lighted, because the aisles have been swept and the furnishings well cared for, he feels that the janitor has been doing his work to the glory of God. When he sees the ushers silently and courteously showing people to their respective seats and leaving them with a sense of welcome and good will, he feels that they are doing their work in the same spirit. When he listens to the organ pouring out its beautiful prelude, inviting all to the spiritual feast which has been prepared for them, and giving its benediction in a great burst of glory and exultation in the postlude, he feels that the organist is doing his work to the glory of God. When he has listened to the voice of the soloist, fading away and leaving with the hearers a sense of peace and joy, or soaring above the voices of the congregation, leading and encouraging

them to bring out a greater sense of harmony and unity in their praise, he feels that this too is for the glory of God.

Again, when one realizes how smoothly and harmoniously the machinery of the church government is manifesting itself, he expects that the officers and committees of the church are doing their work to the glory of God. When he remembers that in another part of the edifice the Sunday school superintendent, the officers and teachers, are engaged in that most important work of preparing the soil and planting the seed of Truth, he realizes that they are doing their work to the glory of God. When he sees the stranger come in and learns that it is his first visit to the church, he feels that some one otherwise unknown has been doing or saying something to the glory of God, and that the stranger has come to find the source of its inspiration. All this thought of unity and oneness of purpose is an inspiring and uplifting influence which falls on the congregation at a Christian Science service like a benediction, opening human consciousness to the divine activities and making it receptive to the message it has come to receive.

Then who will say which is the most important work, when like the individual instruments in an orchestra each one is most necessary to the bringing out, in all its fullness and completeness, of the beauty and harmony of the composer's concept. Let no one say that his work is of little importance or is of less value than that of some other. If there can be any difference, it is only one of degree. Christian Science teaches us

that we cannot be held to a position outgrown, and so there is other work for each and every one of us when we have faithfully performed our present duty. For so it was with David, who, after he had faithfully and lovingly tended and led his few sheep, was at length called upon to administer the laws of a nation.

Whatever then may be our efforts, let none of us become discouraged. The sun is ever shining and clouds are but temporary. Whatever the seeming, the kingdom of heaven is come and we are all in it, glorifying God,—magnifying the good,—and this is made apparent to humanity through loving service.

[Written for the *Journal*]

LOVE'S IMMORTAL THEME

CASSIUS M. LOOMIS

THE lamp burned low. 'Gainst Mary's throbbing breast
The babe had nestled for the night. The west
Had paler grown, the world to slumber went
Beneath a placid, starlit firmament.
The three wise men had seen the guiding star,
And shepherds worshiped in their fields afar
While Israel's hour drew near. The very dew
Fell lightly from a sky of limpid blue,
And hosts of angels watched with songs that seemed
A part of heaven's delight to her who dreamed.
So passed the hours; and he who came to be
The Saviour of the world slept peacefully.

But what of Herod's strange behest, sent out
To seek the young child's life? No prayers devout
From those who bowed assent but stood in awe
Could stay the hand of him whose word was law.
The cruel writ had been proclaimed, and when
The mandate reached the haunts of humbler men,
Vague murmurings, sullen frowns, and discontent
Spread o'er the kingdom as the warnings went;
Though few rebelled in word against the throne,
Of hearts that bled not half will e'er be known.
It was a sovereign's fiat—eye for eye
And tooth for tooth. We pause, and marvel why
Such things have been.

We read, the babe grew up, and throve, and led
The sinner home to God, and raised the dead.
Not strange, indeed, that God's anointed King
Should terror to the worldling princes bring!
Well might we marvel why such things must be.

We wonder why the world, if man is free
 To worship God, should hate at all.
 Do not the healings of the gospels fall
 On saint and sinner with unstinted flow?
 Can error's darkling schemes of sin and woe
 Provide a better way than taught this man of Galilee?

Our Lord was in a manger born. No crown
 Of gems was his, no sovereign's renown
 Hath sent his name adown the strife-filled years.
 We feel his presence now; our fears
 Are soothed and silenced, and with bending will
 We long to hear again his "Peace, be still."

READING IN CHURCH

AGNES F. CHALMERS

AS defined by the dictionaries the word reader in its specific sense means one appointed or authorized to read the lessons or prayers in places of worship. In a Christian Science church no work is of greater value than the work of those who have been thus appointed or authorized to read in the Sunday services and the Wednesday evening meetings.

The apostle Paul, when writing to the Ephesians regarding Christian ministry, said that we, "speaking the truth in love, may grow up into him in all things, which is the head, even Christ." In these few simple words the apostle of the Gentiles has clearly stated a correct rule whereby readers in churches may be guided at all times to read clearly and satisfactorily through holding thought steadfastly to the facts of spiritual existence and "speaking the truth in love," or expressing naturally the loving quality of thought which recognizes no reality but Mind and Mind's perfect idea. To reach this

summit of true spiritual attainment one must rise constantly above the false beliefs of the carnal mind. The fallacy that the material sense of reading, subject to mortal inefficiency and disability, is real, must be scientifically denied. By spiritually worshiping and acknowledging God, and by knowing that man is forever indissolubly united to infinite Mind, the perfect standard of reading is firmly established.

As a proof that the office of reader comes to the individual worker in order to enable him to benefit others as well as himself, our Leader, pointing out the necessity for consistent and continuous growth, has this to say by way of safeguarding the necessity of rightly performing this particular duty: "If a Reader in The Mother Church be found at any time inadequate or unworthy, he or she shall be removed from office by a majority vote of the Board of Directors and the consent of the Pastor Emeritus, and the vacancy supplied" (Man-

ual, Art. II, Sect. 3). When divine Mind is allowed to govern the human mind even in the reading in churches, such virtues as clear enunciation, faultless pronunciation, and correct voice placement are unmistakably in evidence. Such reading, which may readily become a practical possibility in every Christian Science church throughout the world, is wonderfully health-giving and strengthening in its healing quality, since it leads human thought into the realization of the allness of God, and of man's relationship to Him as idea, image, likeness, and reflection.

Correct reading in churches, which is obedience to the First Commandment, or having "no other gods," is but one of the many ways in Christian Science whereby the presence of God may be expressed or demonstrated. In the gospel of John it is recorded that Christ Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." The Master, who has been rightly accounted the world's most accurate metaphysician, never did anything for the exaltation of his own personality or self. When he raised Lazarus from the dead it was to prove that God is unfailingly man's source of health and harmony; when he walked upon the water he thereby proved that God is the source of man's protection and support, and when he voiced the Sermon on the Mount it was but to demonstrate the omnipresence of divine Mind, or Principle, and man's inseparability from God.

In the fourth chapter of Luke's

gospel it is made plain that Jesus' reason for reading in the synagogue was to prove the infallibility of God and His idea, spiritual man. Although according to this Scriptural narrative a "fame of him" had been widely circulated "through all the region round about," and he was "glorified of all," the Master's reading from the book of Esaias plainly indicated that he was depending wholly upon God for guidance and instruction. "The Spirit of the Lord is upon me," read our great Teacher, and who would dare to question that he claimed unceasingly, as he read, that man has no existence separate from God.

How like the false personal sense of the present day does this narrative of Luke read: "The eyes of all them that were in the synagogue were fastened on him." When the congregation inquired curiously of one another, very much as a similar purposeless question is asked to-day regarding a reader's affiliation with some particular association, "Is not this Joseph's son?" the Master wisely directed attention away from his personality to the contemplation of God and His idea in this purely metaphysical answer: "Ye will surely say unto me this proverb, Physician, heal thyself." No one knew better than Jesus that there is not a single erroneous belief of the carnal mind which cannot be destroyed through right thinking. The Master knew full well that the proverb of individual healing was applicable to each and all alike, and he brought out the constructive side of every statement which his adversaries endeavored to use against him,

knowing that every right activity must be perceived and carried on through individual demonstration. Christian Science has brought to mankind this indisputable fact: to read, or indeed to heal, or write, or speak well, is merely to heal one's self. This is precisely the same as saying that one can do nothing well without knowing God and man's inseparable connection with Him as spiritual idea.

In every Christian Science church the readers stand throughout the entire presentation of the Lesson-Sermon. The second reader remains seated only while the first reader is engaged in reading the Scriptural selections and in giving the church announcements. The position of the readers in standing throughout the service becomes especially interesting from a metaphysical viewpoint as one studies the definition of the word stand: "To resist without yielding or receding; to withstand; to remain efficacious or valid; unchanged or unimpaired." In the light of this particular meaning of the word stand every Christian Scientist may plainly see how the reflection in one's thought of the eternal facts of being, that is, of infinite Mind, Soul, Principle, surely destroys the sense of a life limited by inaccuracy, disability, or fear of failure. In proportion as one knows the true facts of being, one is able to stand "unchanged or unimpaired." In proportion as the reader in church is able to prove that he holds to absolute Truth, to divine Mind, in all his thinking, is he able to resist sin, sickness, and death not only for himself but for the entire congregation as well.

Sometimes false sense tries to put forth the argument that former readers were more satisfactory than the present incumbents of office. Such an argument is plainly evil's crafty method to obscure spiritual progress. If we are permitting Christian Science to direct, heal, enlighten, and redeem us on our ascending journey heavenward, harmonyward, we are daily lifting our thought higher and higher to know man as the perfect idea of the one intelligent Mind. The process of progression in reading in Christian Science churches is simple and clear. Since the understanding of Truth is common to all of God's children, each individual may make use of this knowledge in proportion to his worthiness and willingness to receive it. Through knowing the omnipresence of divine Mind and its idea, and the consequent falsity of the human concept which would try to argue retrogression and limitation, we shall see that Christ's seamless robe, even as applied to the reading in Christian Science churches, can never be divided.

The revelator beheld a vision of spiritual-mindedness in the church triumphant when he wrote regarding the divine efficiency of the Alpha and Omega as reflected by the "Son of man." "His voice," wrote St. John, who clearly saw the vision of the spiritual creation, was "as the sound of many waters." Daniel, likewise beholding a clear vision of the perfection of God and His idea, thus describes the voice which must be heard in the church universal: "The voice of his words [was] like the voice of a multitude."

We learn in Christian Science the truth of the Scriptural promise that God is "the same yesterday, and to-day, and forever." To know that God changes not, that He is now and always infinite, eternal, ever present good, is to reflect perfectly the glorious liberty and freedom of the sons of God and to enjoy to the full every gift of infinite intelligence, including that of perfect, spiritual reading. This gift divine Mind bestows unstintingly upon the reader in the Christian Science church, who throughout the reading of the Lesson-Sermon and at the Wednesday evening meeting is honestly seeking to demonstrate the goodness of God, as manifested in the feeding of the famished multitudes

with the bread of life, or spiritual truths clearly presented from the Bible and Science and Health.

In proportion as the metaphysics of divine Mind is understood, we shall comprehend that the following words, which Mrs. Eddy has given on page 349 of Science and Health, may appropriately be applied to the demonstrated activity of reading in Christian Science churches: "The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples in order to grasp the meaning of this Science. Out of this condition grew the prophecy concerning the Christian apostles, 'They shall speak with new tongues.'"

TRUE CHRISTIANITY

CHARLES W. BENEDICT

WHAT or who is a Christian? What is the accepted definition of the word Christian? There is very little if any difference in the definitions given by the leading lexicographers, one of them being, "A disciple of Jesus Christ; one whose profession and life conform to the teaching and example of Christ." Millions of people throughout the world profess Christianity and call themselves Christians, although affiliating with different ecclesiastical denominations whose numbers and names are almost legion. Some, however, would say that there can be but one church whose adherents are truly Christians. If so, what church?

All must concede that the only guide and authority we have on the character of Christ Jesus, his teachings, his works, his mandates and in-

structions for the establishment of his church and the continuance of his teachings and works, is the Bible. We find that he taught in the synagogues and in the highways and byways, and gave to the world that most wonderful and beautiful teaching known as the Sermon on the Mount. Jesus knew the temper of the people and that his words alone would not move them to believe in the power of God, and because of this knowledge he continually demonstrated this power by healing the sick, cleansing the lepers, restoring sight to the blind, casting out devils, and raising the dead. The four gospels abound in instances of such demonstrations of the power of God wrought through Christ Jesus, and literally thousands were healed of all manner of diseases.

Furthermore, Jesus gave his disciples instructions and directions for perpetuating his teachings and works. Those instructions, or commands rather, are stated in the tenth chapter of the gospel of St. Matthew as follows: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Did Jesus ever change, abrogate, or modify the commands thus given to his disciples? If not, then the commands thus given must naturally apply to all his true followers, commonly called Christians.

No thought of disobedience, no sense of lack of power entered the consciousness of the disciples, but with that simple faith which removes mountains they went about the Master's business, preaching and healing as he had bidden them, and continuing this work long after the resurrection and ascension of Jesus. This spiritual activity formed the nucleus of the Christian church, and with equal faith the early Christians preached and practiced the same gospel, but thereafter the exercise of the healing power gradually declined. It is not our purpose here to discuss why this power to heal was lost; it is sufficient to say that all Christians must concede it could not have been because the power of God had failed.

There is no basis for the argument that the commands of Jesus were meant for his disciples alone, since the early church demonstrated this same power for two hundred years after the Master's ascension. Then too Jesus said: "Verily, verily, I say unto you, He that believeth on me,

the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father;" and "these signs shall follow them that believe." To whom did Jesus refer when he said, "He that believeth"? Did not this saying apply to every one who believes and who "shall not doubt in his heart"?

Christians of every denomination profess to have implicit faith in Jesus and his words and works, and in the power of God to do all things, yet they question the theology of the Christian Scientist, who trusts in the promises of the Master and seeks the healing of sickness through prayer and an understanding of divine Love. The disciples exemplified this theology, the early Christians proved it. Will any one contend that God's power has waned? Will any professing Christian say that the words of Jesus were idle talk?

It is not our purpose to draw comparisons between Christian Scientists and the followers of other ecclesiastical denominations, but to ascertain from the tenets of the Church of Christ, Scientist, and from the words and works of Christian Scientists, whether they are following closely enough in the footsteps of the Master and observing his spoken commands with such a degree of fidelity as to entitle them to be called Christians.

We have heard it said that Christian Scientists do not pray to God. Jesus warned his hearers against long and wordy prayers. His instructions were: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father

which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." Christian Scientists, therefore, following the directions of the Master, offer their prayers chiefly in silent petitions to the Father, and the only audible prayer in church is the Lord's Prayer. Following the directions of the Master as to the manner of praying surely ought not to deprive any one of the right to be called a Christian. Can any honest man who has ever attended a Christian Science church find anything in the services which shows a departure from the truth taught by Christ Jesus? Can any one find anything unchristian in the tenets of the Christian Science church?

On page viii of the Preface of Science and Health Mrs. Eddy writes: "The question, What is Truth, is answered by demonstration,—by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men. On this basis Christian Science will have a fair fight." The Christian Scientist believes that to pray and to preach the gospel is to follow in the footsteps of the Master only in part. He has therefore undertaken to carry out fully the commands of the Master by healing the sick, by cleansing the lepers, by restoring sight to the blind, and believes that in the day of perfect spiritual understanding all the power of demonstration possessed by Christians for at least two centuries will be regained by the true followers of Christ Jesus.

That thousands of people have already been healed of all manner of diseases in Christian Science cannot be honestly denied. Much criticism is leveled at Christian Scientists because they believe that healing the sick is as much a Christian duty as preaching the gospel. Why? Is not this conviction founded on the specific commands of Christ Jesus? Are they therefore to be denied the right to be called Christians because of honestly and conscientiously endeavoring to carry out the commands of Jesus, when to obey his mandates is an absolute necessity to entitle any one rightfully to the name of Christian?

The critic of Christian Scientists, with respect to the healing of the sick as a Christian duty, objects to practitioners receiving compensation for their services. But if Christian Science practitioners give up all their time to study and work along the line of their profession, how can they, any more than ministers of other denominations, expect to live in any way becoming their station without due compensation? Is one who promulgates the gospel of Christ Jesus and heals both the sick and the sinning, to be condemned for taking payment for his services, any more than the one who only preaches the gospel and leaves the sick to their own resources? The one who preaches the power of God, but who when confronted by illness at once consults a physician instead of making a practical demonstration of his belief in God's power, is surely inconsistent.

Happily this phase of the question from a Christian standpoint has been distinctly and unqualifiedly solved by

unimpeachable authority — that of Christ Jesus himself at the very time he sent his disciples forth to preach and to heal. He said, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is wor-

thy of his meat." Could anything be more plain? Would it not be wise in us to heed this counsel given in the sixth chapter of the epistle to the Hebrews: "That ye be not slothful, but followers of them who through failure and patience inherit the promises"?

THE CHRISTIAN SCIENCE SUNDAY SCHOOL

HORTENSE W. LEWIS

OUR Leader founded and established the Christian Science movement to benefit, bless, enlighten, and reform the human race. The basis of Christian Science is the fact that the realm of Spirit, divine Mind, is not a domain of mystery, is not unattainable, but is the realm of facts which are understandable and demonstrable here and now while we seem to be in the flesh.

Christian Science challenges the educational systems founded on the belief that man is mortal and material, that death is inevitable and is of value as a means of salvation. It thus liberates human consciousness from the fear and restriction and despotism of mortal experience. The whole work of the Christian Science movement is spiritual education, by which mortals emerge from the darkness, gloom, chaos, and dissatisfaction of the evidence of the material senses, into the light, joy, glory, and completeness of man as God's likeness. Every branch of the movement has its rightful place to fill, and none may say that any one branch of the work is more needed or more important than any other. It is with meekness, joy, and thanksgiving that we recognize the divine wisdom, guidance, and clearness of vision of our

Leader in providing for the needs of the human race within this great movement for spiritual education.

All mankind is being tremendously blessed by the awakening, the liberation gained by the young people in our Christian Science Sunday schools, and it is with this branch of our work that we are here especially dealing. We read that after the children of Israel had come up out of the land of Egypt, Moses was bidden to number them; and those "from twenty years old and upward" were counted,—all that were "able to go forth to war in Israel." Again, when Amaziah was king in Jerusalem he gathered Judah together and "numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield." In Ezra we read of the appointment of the Levites "from twenty years old and upward, to set forward the work of the house of the Lord."

Is it not significant that in Section 1 of Article XX of the Church Manual we read, "No pupil shall remain in the Sunday School of any Church of Christ, Scientist, after reaching the age of twenty"! Is it not plainly the work of the Sunday school to send forth those who can

go to "war in Israel," those who can strive with the false concept of man as did Jacob, and finally, when they can say to their brother man, "For therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me," gain the name of Israel! Man's spirituality, now and forever, explained and dwelt upon with the children Sunday after Sunday, so spiritualizes human consciousness that more and more are the children beholding man as expressing the nature, qualities, and character of divine Mind.

Section 3 of this same Article gives the subjects for the first lessons of the children in the Christian Science Sunday schools. The writer often wondered why the teaching of the Ten Commandments was included in these first lessons, when Jesus had given such a wonderful summary of them in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." It seemed almost a backward step to teach the whole Decalogue when we could have these two commandments; but in glad obedience to the Manual the teaching of the Ten Commandments was undertaken. The result was that a careful study of the book of Exodus revealed much about Moses which could be presented to the pupils, so that they might become familiar with the way he relied upon divine Mind to guide and direct him and unfold to him the spiritual harmony which destroys

the discords of materiality. That wonderful definition of God, that wonderful sense of God as "I AM," which Moses gained, was presented to the class, also his triumphs and trusts, as well as his doubts and discouragements.

The commandments were taught and their meaning was explained, and still there was the wonder why they were included in the first lessons. One day this passage in Exodus was read: "And Moses said unto the Lord, The people cannot come up to mount Sinai . . . And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them." Speaking to the people in terms which they could understand, Moses gave them the commandments. "Thou shalt not" is the beginning of most of them, and to-day as in Moses' time "Thou shalt not" speaks to mortal mind in terms which it can grasp and which gain its attention. How interesting and helpful it becomes to point out how the Ten Commandments, when obeyed, result in the fulfilling of Jesus' injunctions! What opportunities are presented for explaining what God is, also the truth about law, about substance, about life, about man, about Mind, about cause and effect!

All the first lessons, as designated in the Manual, deal with two things,—man's relation to God or man's attitude toward God, and man's relation to man. The Sunday

school instruction arms the child with the sword of Truth, which pierces mortal beliefs and renders them powerless. Armed with Truth, which frees from the clamps, limitations, and fears of mortal mind, materiality feels the swordlike thrusts of spirituality, and finds them formidable and irresistible. Love shields our children. The consciousness of the omnipotence and omnipresence of Love is the ever protecting defence from malice, hatred, envy, cruelty, and injustice, for Love overcomes evil with good.

Finally, at twenty years of age the pupils of our Sunday schools are "to set forward the work of the house of the Lord." God's law is a law of unfoldment of the facts of Mind, of progression from matter to Spirit. "To set forward the work of the house of the Lord" the pupil must day by day acquaint himself with the spiritual facts. In the Sunday school he has been shown the importance of daily study of the Lesson-Sermon, "a lesson on which the prosperity of Christian Science largely depends," as Mrs. Eddy has pointed out in the *Manual of The Mother Church* (Art. III, Sect. 1). The successful progress of Christian Science

is the manifested spiritual advance and development of the individual Christian Scientist, and so upon the study of the Lesson-Sermon depends the unfoldment and the growth of the Christian Scientist. As the student goes forward step by step, as matter becomes more and more unreal to him and Spirit is seen to be real and substantial, in that degree is he setting "forward the work of the house of the Lord."

What an obligation the Sunday school teacher is under to show the pupil how to study the Lesson-Sermon! No teacher will accept a superficial reading, which results in many words not understood, many significant illustrations and references unnoted. Inaccuracy, hurry, carelessness, superficiality, are unreal conditions of mortal mind, to be promptly detected and corrected. Paul's words to the Philippians may well be the admonition of each teacher to his class: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

[Written for the *Journal*]

SUSTAINED

EDITH L. PERKINS

As come the raindrops to a withered flower,
So to the heart in an oppressive hour
There come these tender words with healing power,—
"My peace I leave with you."

Then, weary one, rest in the promise made,
At this thy testing time be unafraid,—
Let all thy thoughts upon the Christ be stayed,
And prove his promise true!

SPIRITUAL ATTAINMENTS

EVA S. W. WILLIAMS

IN the light of Christian Science the often misinterpreted Scripture passage, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," finds a satisfactory explanation. We come to see that the son is chastened until he awakes to full consciousness of the Father's tenderness and care; until in fact he awakes to the realization that in his true, spiritual selfhood he is indeed a son, and takes upon himself the duties and privileges of sonship. So long as earthly pleasures allure and earthly pains dismay, he is wandering in a dreamland of his own, and it is needful to his well-being that these pleasures should elude his grasp and these pains inflict their penalties upon him, if he elects that suffering shall be the teacher.

Experience along spiritual lines sooner or later leads all men to the perception that nothing brings happiness except obedience, right thinking, and faithful and loyal conduct. This discovery is not new to any creed or to any individual, but it is intensified and given new direction in the light thrown by Christian Science upon man's true relationship to the Father. The great change in outlook which this revelation introduces is the understanding that the evil apparent in human character, or in its effects as witnessed on the human body, is not the formidable reality which it has always been regarded as being, but is a delusion, a lie, something not to be fought but seen through.

Speaking on this vital point, Mrs. Eddy says, "Our only departure from

ecclesiasticism on this subject is, that our faith takes hold of the fact that evil cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness" (Message for 1901, p. 14). Having once unreservedly accepted this statement as true, he who would prove it has from henceforth but one enemy to deal with, namely, the endeavor of mesmeric mortal belief to force him back into the persuasion which has obtained for centuries,—that there is another power besides God, good. When he has entered upon this struggle with a lie almost endless in its ramifications, the Christian Scientist is likely to be reminded of the psalmist's words, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him," words which most fitly apply to the healing message, which must now be carried to a world not yet alive to the hope and fulfillment it brings.

Always men have sought God for godliness and goodness, but they have sought elsewhere for health and life; and when they turn to divine Truth for these also, evil sees the sand running down in its own hourglass, and hence the struggle for its self-claimed existence. It is in individual consciousness that the ensuing contest takes place, though it appears to come through associates in home or business and to be located in environment or circumstance. At this hour even the most spiritually advanced are relatively outside the kingdom,—

all are knocking at the portals of harmony or heaven; but absolutely this is not the case. Mortal man, the dreamer, is without, and he can never enter; but the true man, the spiritual idea, has never been excluded from his Father's presence. Because of the human need, however, the Bible says, "Ask, and it shall be given you; . . . knock, and it shall be opened unto you."

On page 10 of *Science and Health* we are told that "spiritual attainments open the door to a higher understanding of the divine Life." These spiritual attainments are conquests over wrong thinking; they are in fact right thoughts, and hence they are irresistible. Dishonest tendencies are overcome in Christian Science by declaring and proving their powerlessness, and immediately the door opens to freedom of intercourse with those who are honest. Malice and envy, conditions of mind which are synonyms of hell to their victim, are put away by claiming in their stead the eternal verities of love and sympathy for all; and again the gate opens, giving access to a world full of reflected love and joy. This knocking has been effective; but cries of "Lord, Lord," will never open the door into the kingdom.

In the parable of the great supper Jesus illustrated the attitude of those who imagined that worldly occupations and necessities gave them no time to attend the feast offered, which feast symbolized the continual consciousness of the allness and ever presence of God. These people were self-excluded from true happiness, and for a while it is assumed that sense-satisfaction met their require-

ments; but though the master of the house knew that the time would come when they would desire to taste of his supper, yet he said that none of them should do so. Following, however, upon this time of awakening to the great mistake they had made in pursuing the phantoms of self-gratification, one knows that the needful and inevitable stages of repentance and reformation would finally lead to such joy as finds expression in these words from one of our hymns (*Hymnal*, p. 294):—

We thank Thee, heavenly Father,
For Thy correcting rod,
Which guides us in our journey,
And leads us home to God.

It tells us not of anger,
The weapon mortals sway,
But Love divine, that helps us
To keep the better way.

Truth helps us not only to keep but first of all to find the better way, for the same Love that guides the erring out of mental darkness, supports the faltering steps of such as have already entered the path, and strengthens those who are called upon to endure the further purification by fire of an already purified consciousness. So long as the belief in evil and mortality holds any sway whatever, so long will there be need for progress, and progress is the result only of overcoming; but all thought of a censorious and punishing God should be a thing of the past to those who have learned of the Christian Science God and the Christian Science heaven. Overcoming means nothing else than gaining further knowledge of good, and it is more especially when the door has opened to some clearer glimpse of infinite good that

the earnest seeker for Truth holds firmly on, that he may gain more light, for he knows that to allow himself to be again submerged in false belief is to subject himself anew to the tutelage of self-imposed chastisement.

Among the obstructive forms which mesmeric influence assumes are indifference, apathy, and fear of human opinion. A man cannot be a Christian Scientist who is half-hearted, idle, or who suffers his thought to be influenced by consideration of "what people think." When Truth becomes the lodestar of one's thought, the trust and confidence of his fellow men is assured; meanwhile it is well to dismiss all anxiety in regard to having our motives intelligently viewed,

our achievements applauded, our difficulties sympathetically appreciated, by recognizing that the human mind at its best is incapable of accurate judgment.

All action should be the result of waiting upon God for direction. Doubt and hesitation there may be for a time, and the path chosen may not always be the right one, but the desire to be governed by Principle does receive the answer to all true prayer, and perseverance opens the door of which Mrs. Eddy speaks on page 535 of *Science and Health*, in asking the question, "When will man pass through the open gate of Christian Science into the heaven of Soul, into the heritage of the first born among men?"

"WE BE BRETHREN"

KATE W. BUCK

IT is possible that the word brethren, one definition of which is "members of a brotherhood," reaches its highest interpretation in that very rendering. Surely that was the significance in the Master's thought when he said, "All ye are brethren." Paul writes to his "brethren in Christ," and in John's first epistle we learn that one way by which we can know that we have "passed from death unto life" is "because we love the brethren."

How lightly on the human plane of living do we regard the commandment of Jesus that we love one another as he has loved us; and how has this tender, compassionate Teacher loved us? "Greater love hath no man than this," he declared, "that a man lay down his life for his

friends;" again, his command was, "Follow me." If we were indeed following this guide, there would be less of criticism, suspicion, evil looks, and sharp, unkindly words in the world to-day.

As with other forms of evil, unkindness hurts most the one who is its channel, not the one toward whom it is aimed. Then every unbrotherly word or deed can be met with a smile, and even with a thought of forgiveness and pity for the offender, knowing, as Mrs. Eddy has pointed out, that "the mental arrow shot from another's bow is practically harmless, unless our own thought barbs it" (*Miscellaneous Writings*, p. 223). One who uses hate's weapons becomes sadly warped and hardened thereby, for this error not only makes him less

loving but less lovely, and there is a longer, rougher road to travel just because of it, unless through speedy repentance and reparation, so far as in him lies, he resolves to be more kindly.

There is comfort and encouragement for us all in the fact that it is never too late to do better than we have done. To awaken to a realization of brotherhood as children of the one Father-Mother, of the "household of God," is to avoid all malice and to give without ceasing love and helpfulness to our kind, seeking our own good in thoughtful service to others. Surely no one wishes to add so much as a feather's weight to the burdens of the world. A kindly word or smile, a hearty handclasp, can harm no one, the giver least of all, and there is no class distinction in the sight of God, any more than there was in the thought of Jesus, humanity's friend. None were there so lowly, none so sinful even, that he would not take them by the hand and lead them lovingly on to better things. Then who are we that we should withhold the right hand of fellowship and pass by in self-righteousness those who need our love and friendliness,—and who does not? All need affection and encouragement, all need to forgive as sooner or later all need to be forgiven, for all have come short of the glory of God.

It costs nothing to be courteous and kind, and it can but redound to one's credit and happiness. If at the close of each day we can truly feel that we have loved and helped our brethren and that no tiniest drop of bitterness has been poured into an-

other's cup from our hand, is not that in itself a reward worth striving for? Opportunities await us hourly to manifest that love which is impartial and reaches out to all mankind. Such love is the gift of God, a reflection of that Love which includes all its ideas and tenderly and impartially protects them.

There is an old legend which tells of a woman who as a punishment for having spoken ill of a neighbor was bidden to go into the field and gather a thistle just ready to shed its winged seeds, blow it vigorously until not one of the tiny seeds remained upon the stalk, give them time to settle, and then search for those same seeds. Only when she had found them all and gathered them together again, could she hope to find herself forgiven. The woman found it easy enough to scatter the feathery seeds, but to reassemble them was quite another matter. For many days she searched for them, and then wearily she sought her teacher and said, "If my forgiveness for slanderous words depends upon recovering the thistle seeds, I shall never receive it, for the task set me is quite impossible of accomplishment." Then the lesson was brought home to her: "Neither can you recall the words of malice and unkindly criticism so ruthlessly scattered in every direction. They too have gone far and wide, blown by the winds of exaggeration and jealousy, until no desire or effort of yours can possibly bring them back. People who scatter such seeds as these, always do so to their own undoing."

Surely here is a lesson which all should heed, determining to look well to the kind of seed sown. Seeds of

kindness are sown when one is filled with love for his fellow men. By such as these no other kind can be sown, for a love-filled consciousness knows no unkindness. No one ever gets up by pulling another down, and it is well to remember that prejudice, suspicion, slander, jealousy, criticism, are all winged seeds which do more harm sometimes than those who send them forth realize; yet every one knows how much better our human living would be without them. Each one may bear a noble part in their extermination if he will guard well his own thought and speech.

On page 225 of *Science and Health* we read, "Love is the liberator," and as every created thing responds to Love's influence, we can easily give to our brethren, who are at times in greater need of it than we can perhaps guess. The giving heart grows rich and happy, and other lives are blessed by its influence, whether consciously or unconsciously one is yielding up his treasures of affection. Surely it is good advice to "speak no

evil of a man if you know it not of him for certain, and if you do know it then ask yourself, 'Why do I tell it?'" All can be compassionate, courteous, loving, and thus help to establish on earth the brotherhood of man as it eternally exists in divine Mind. Christian Scientists may well heed the counsel of their Leader as given on page 106 of *Miscellany*, "I admonish Christian Scientists either to speak charitably of all mankind or to keep silent, for love fulfils divine law and without this proof of love mental practice were profitless."

An added incentive to be ready with the "cup of cold water" is this: we cannot know by merely looking at outward appearances of the struggles the one criticized may be undergoing. In one of his inaugural addresses Abraham Lincoln, a lover of the "brethren," spoke words which may fitly serve as a motto for all whatever be their station: "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right."

GETTING IN LINE

ABBY BEECHER ROBERTS

A WONDERFUL picture of church organization is given in the twelfth chapter of I Corinthians, where the church is symbolized by the human body with its varied functions and activities. The various branches necessary to make a well rounded organization are described, and emphasis is laid on the necessity for harmonious introactive cooperation in order to accomplish constructive work.

Increased physical harmony and

unnoticed smoothness of function is usually one of the first results of a demonstrable knowledge of Christian Science. The next step is to acquire the habit of thought which turns continually from the material to the spiritual in a daily and hourly effort to correct thought in its every manifestation by the plumb line of Spirit. By far the greater number of students of Christian Science so far have been occupied entirely by this sort of work, which might be

called "destructive," inasmuch as it is mainly the clearing away of old opinions and beliefs,—“casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

But that which is to come beyond, when the ground has been cleared, has not been even remotely guessed at. In fact it has not yet occurred to many students to question why, beyond the easily satisfied sense of personal comfort and accomplishment, we are striving for spiritual knowledge. The “kingdom of God” is vaguely considered to be a state where nothing will worry us personally. How many of us consider it as a condition of joyous, unimaginable accomplishment of things we do not as yet even dream of? All students readily understand that an unhampered mentality is necessary for effective work in any line, but at present it seems as if personal if not acute physical problems occupy the attention of the great majority of earnest workers, and few of them look beyond and prepare their mental horizons for the grander views about to unfold before their vision.

One of the most effective means for this wider outlook, and preparation to share in the blessings to be earned and won, is provided for us in the privilege of membership in the churches,—the vine and its branches. We cannot all attend the weekly services in The Mother Church, but every church and society organized as a branch of The Mother Church is a visible sign that at that place the

leaven of Truth is transforming consciousness and lifting erstwhile bandaged eyes to “behold the land that is very far off.” And we can joyously unite with The Mother Church, for even if we cannot live within sound of its bells we can live within sound of its good works. We can enroll ourselves in the great army of those who are enlisting to further the work of redeeming human thought and opening the way for new possibilities and accomplishments, based not on personality, nor even on human conceptions, but on Principle.

Soon or late every worker in the church organization learns, though sometimes with wonder and incredulous amazement, something of the harmonious functioning of the Christian Science church as a whole. He begins to grasp the thought that to enable this wonderful work for mankind to progress unhindered to its triumphant conclusion hand must be hand and not foot, eye must be eye and not ear. Each has his own work to do, and when it is done rightly there is in the worker's thought only rejoicing for the opportunity; there is no disposition to criticize or to envy those engaged in other branches of the same work, or even in the same branch. Left hand and right hand naturally act alike, and at the same time differently. Neither can do effective work separated from the body as a whole, and it is equally true that no student of Christian Science can be as useful to the world when not united with the organization which was founded for the advancement of the knowledge of Christian Science in the world.

It is quite true that Mrs. Eddy has said that this organization is temporal, and that it will eventually be dissolved. In "Retrospection and Introspection" (p. 45) we read, "After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off." But it is also quite true that until Christian Scientists have overcome mortality, until they no longer need to eat or to be clothed, they cannot do without the more necessary and important food and protection afforded by an alliance with the organization of The Mother Church. Each member has here place and privilege; and nothing but the harmonious, united effort of every honest Christian Scientist will free the church for the perfecting and accomplishment of a constructive program which as yet has hardly been outlined in its small beginnings, but which in its unfolding will bless all mankind.

Personal sense may try to argue with some self-important person that he does not need to belong to The Mother Church,—that he has advanced beyond the necessity of organization,—a form of flattery which could deceive only a self-righteous thought. The opposite argument, "The Mother Church is so large that it does not need you, and will never miss you," is presented to those who think that because they cannot demonstrate over any and every imaginable inharmony they can do nothing constructively for the cause. These false arguments would separate the whole into its individual parts, disrupting all effective harmonious ac-

tivity; but those who are awake to the fallacy of these arguments, which aim at separating and never at uniting, will not listen to them. Even a picket fence needs to have every individual picket in line in order to do its work. How much more does the tremendous work of the world need every enlightened thought standing together in order to accomplish hitherto undreamed of good!

The inestimable privilege of being a member of The Mother Church, and of doing one's share in the constructive program it is evolving, while all around the earth destruction seems to be the rule, grows dearer as its benefits dawn on the student's thought. In proportion as his individual application of Christian Science becomes unobtrusive in its harmonious functioning, the unostentatious and harmonious progress of the church organization is understood and revered. The most effective gratitude for healing is evidenced by using recovered and revealed strength for participation in the church activities, even if the part allotted seems very small.

Some one has said, "The reward of work well done, is more work;" and the earnest worker finds that, as all good comes to him through the channels of Christian Science, he is placed more and more where he can use that good to deepen and widen those channels for the benefit of those who shall come after. In the Church Manual (Art. VIII, Sect. 15) our Leader says, "God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members."

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

IMPORTANT ANNOUNCEMENT

BEGINNING with January, 1918, a translation in French of articles from *The Christian Science Journal*, *Christian Science Sentinel*, and *The Christian Science Monitor* will be made into an additional periodical under the title of *Le Héraut de Christian Science*. These articles will be published with the English text opposite the pages in French, and the pages in English will be headed by the translation of the title as *The Herald of Christian Science*.

The price for this periodical is \$2.00 a year. Subscriptions are now invited and may be sent to The Christian Science Publishing Society.

This same plan of placing the Eng-

lish text opposite the translated pages will also be followed with *Der Herold der Christian Science* beginning with the January number, 1918.

In the establishment of *Le Héraut de Christian Science* Christian Scientists will welcome a further fulfillment of the purpose of our Leader, Reverend Mary Baker Eddy, in connection with the periodicals of Christian Science. In speaking of the intent of *Der Herold der Christian Science* Mrs. Eddy declared in the first issue of *The Christian Science Monitor* (Miscellany, p. 353) that it was "to proclaim the universal activity and availability of Truth."

INVITE THE ANGELS

WHEN Jesus found that the understanding of the men of his age was not ready for truth stated metaphysically, or theologically if we use the word in its true sense, he perpetuated his teaching in parables. If in his very presence there was the wrangling and criticism of scribe and Pharisee over his uttered sentences, then the preservation and transmission of his words and teaching in correct form needed to be provided for. A story, a picture in

words, an illustrative tale, was sure to be repeated with little variation. As the fly in amber is preserved with all its perfection, so do we find the Master's teaching accurately recorded in parable after parable, since the story escaped controversy because not understood by those who argued. Thus does the truth come to us that we may discern it and be grateful, and when we make practical the truth which Jesus taught, we find ourselves lifted to understanding

and fellowship; "and truly our fellowship is with the Father, and with his Son Jesus Christ."

In the parable of the tares there are very many practical lessons. It tells of a man who gave his servants good seed to sow in his field. After they had sown it, if some one had proposed to set a guard over the newly seeded field, how the servants would have laughed at the needlessness of this! If some one had said that the enemy might sow tares they would have readily replied, Oh, he would not do that! But as the story relates he did that very thing because he could; for the very reason that there was no guard. He found his chance "while men slept." It was a thoroughly mean thing to do, this secret impregnating of the fertile field with the vetch that would grow and cling to the spires of the wheat, twining about them to lift its worthlessness up to sun and air.

The process might be illustrated: a young woman who had received Christian Science and its healing beneficence with great happiness, went to live with a relative who was a strong advocate of the sectarian belief which she had accepted in youth. She disapproved of Christian Science and used as her mode of attack the suggestion of evil regarding the Leader of the movement. Being asleep to the process, the victim suspected nothing until she suddenly found her joy gone and her mind filled by doubts and fears and causeless suspicions, with an undercurrent of bitterness. The enemy in this case thought she was doing God service by inducing another to have

these feelings of causeless antagonism to one whose life work and writings had benefited her, so she engaged in this secret sowing. The victim regained her joy by praying to God as David did, "Restore unto me the joy of thy salvation."

What happens to the individual may occur in a country or even to a community of nations. While men sleep the enemies of a particular nationality, or the antagonists of the ideals held by these nations in common, may be tirelessly at work sowing by means of the leaves that flutter from their printing presses, all sorts of deceptive teachings and arguments. When bitter feelings, hatred, and disloyalty appear, the quality of the sowing is made manifest. Then those who being asleep permitted the evil seed to be sown, are indignant and would feign root out the malign growth at the risk of uprooting both wheat and tares together. But there is a right way, which if employed by each individual concerned will cleanse the field of tares and preserve the true harvest for both men and nations. This right method is to invite the angels. What are these angels of God? In Science and Health Mrs. Eddy gives us the definition: "ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality" (p. 581).

We shall find as we study earnestly the writings of the Discoverer and Founder of Christian Science in conjunction with the Bible that these messages of God will be with us.

Ordinarily study is prosaic enough, but it is glorified the moment a man thinks of inviting angels, God's thoughts, to come to him and dwell with him. What is the value of the Bible to its world of readers, for example? Not merely recorded poem and prophecy, hymn and history, expressing the best in literature. Value lies deeper, for it is knowledge of the thoughts of God that men seek. Their search is for a revelation of the creation of the creator, an unfolding of the ideas of Mind, an understanding of the Son of the Father. "Science and Health with Key to the Scriptures" has proven itself successful as the interpreter of the Bible by disclosing to human comprehension the divine response which gives answer to human questionings, and by teaching men to understand God's creation and man's sonship with God. Hence in this era men are equipped

to invite the angels, and work out purification and garner like good grain everything good and wholesome in their lives by connecting it with its source, divine Principle.

In spite of the opposition which sometimes arises to the expression of the spiritual meaning of the Scriptures this truth must win, even as in the fields of astronomy and mathematics we see what is called scientific truth alone accepted. Mrs. Eddy writes on page 534 of *Science and Health*: "The spiritual idea has given the understanding a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding,—yea, the seed of Spirit and the seed of matter,—are the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places."

WILLIAM P. MCKENZIE.

SCIENTIFIC ACCOUNT-TAKING

AS we approach the end of the year we are accustomed to look over its experiences in order that we may rate ourselves and find how much has been gained during the months which have gone by. Mrs. Eddy's definition of year, which begins on page 598 of *Science and Health*, reveals in a remarkable way the spiritual possibilities of this period of time when rightly understood, and we cannot do better than keep ever before us this statement: "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. . . . Eternity is God's measurement of Soul-filled years."

That account-taking is a mental and spiritual process is clearly brought out in the Master's teachings, and as it is always better to forestall the temptation to mistakes or wrongdoing, it is well to recall oft-times this warning given by him: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Proceeding along the same line, we come to his parable of the unjust steward which appears in the sixteenth chapter of Luke. It seems that this servant was accused of having wasted his master's goods, and so he was called upon to give an account of his stewardship, and to retire from office.

It at once becomes apparent that this parable has a close relation to that of the talents, where we see the tremendous possibilities of faithfulness and energy based upon an understanding of the demands of Principle, which is brought out in the experience of the "good and faithful" servants. In the case of the other, the man who was totally blind to the righteous requirements of Principle and who allowed personal considerations to dominate his thought, we see the evil results of wasting our Lord's goods by burying our one talent in the ground. This mental state is classed by Christ Jesus as "wicked," "slothful," and "unprofitable," and the parable contains a vital warning against the domination of such mental conditions in the working out of our problems, whether they relate to human affairs or to spiritual reality, the understanding of which alone can bring true success in any line of endeavor.

When the student of Christian Science begins his account-taking he is sure to find, if honest with himself, that any discordant conditions which at all marred the experiences of the year have been due to a lack of diligence and faithfulness in applying his understanding of Truth. It may be that the inexorable rule of divinity which requires us at all times and under all circumstances to seek "first" the kingdom of God and His righteousness has been forgotten. It is not enough that we begin each day with some earnest study and prayer, but we should learn how to think quickly upon the great spiritual issues of being in all our dealings with

our fellow men, so that no "idle word" may be spoken and no opportunity lost to prove our loyalty to Principle by deeds if not by words.

So much for our individual experiences in the way of account-taking, and from this we may indulge in a wider outlook upon the world's advance toward the righteousness which includes all good and is an inevitable proof of the divine ever presence. The Christian Scientist with deep thoughtfulness realizes that the healing work of Christian Science is extending more and more over the entire world. In the course of the year about one thousand wonderful testimonies of healing have been published in *The Christian Science Journal*, the *Sentinel*, and the *Herold*, in addition to the unnumbered thousands given during the twelve months at Wednesday evening meetings, in all parts of the world. The instances of healing thus given out furnish incontestable evidence that the unequivocal promises of the Master are being fulfilled, and that all manner of sickness and all manner of diseases not only can be but are being overcome through the power of the Word as spiritually understood. This is surely cause for both gratitude and gladness!

In a hymn with which many of us were familiar before we had experienced the Christ-healing the opening lines are these:—

At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away.

The closing stanza has these significant words:—

Thy touch has still its ancient power;
No word from Thee can fruitless fall.

Alas that any should ever doubt or deny the spiritual fact herein declared, for the doubt and the denial, wherever they appear, are always due to a lack of understanding of the Master's teachings. As we take account of the abundant blessings which have come to us throughout the year we must surely esteem as the most precious our growing understanding of the power of Truth to overcome discord of every name and nature and to establish in our hearts, our homes, and our entire environment the harmony which means heaven here and now.

One cannot of course take account rightly without reckoning his debts, which means that our deep debt to divine Love must be gladly admitted and the measure of our payment justly rated. This at once raises the question as to how much we have

done to advance the cause of Truth in the world to-day and thus to establish the kingdom of God on earth. If we have done our very utmost each day and all the days, then we shall indeed be "rich toward God," and the one who is spiritually rich can certainly never be burdened with a sense of poverty, whatever be the earthly condition. St. Paul reminds us that "every one of us shall give account of himself to God;" and he goes on to say, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Well may we ask ourselves how much of this heavenly treasure we have laid up in the past year so that we may address ourselves to the tasks before us with joy and gladness and the strength of a fuller understanding of God and His universe.

ANNIE M. KNOTT.

TO BE A SOLDIER

IS there a boy on earth who has not at some time desired to be a soldier? And why this desire? Because to be a soldier means, in one's own consciousness, to fight for the right. A great awakening of ideals has come sweeping over the nations. To remain apathetic is to court death; to fear is to congest or inflame and sicken; but to put on the armor of God and go forth unselfishly is to earn the peace of God, and there is no other real peace. Mrs. Eddy tells us of Jacob's great struggle and its result in these words on page 309 of *Science and Health*: "He had conquered material error with the understanding of Spirit and of spiritual power. This changed

the man. He was no longer called Jacob, but Israel,—a prince of God, or a soldier of God, who had fought a good fight."

The writer remembers one day, after about five months of the world's war, looking from a window in London upon some recruits marching below. The conviction came to him then with startling force that there was no real separation between those recruits and himself. They were soldiers, and so was he, though lacking the uniform, and the meaning of "to be a soldier" became illumined. Humans differ in their propensities to fight. Some are ready to do it, as the phrase goes, at the drop of the hat; others need to be pushed to

the front; but metaphysically considered all must sooner or later become willing to fight, and thus discover that there is no fight in reality and in divine Science. How many experiences may be needed to prove to a given human being that the actualities of life are always harmonious and peaceful remains to be proven by demonstration.

It is customary to speak of Jesus as a man of peace, because his weapons were not carnal; yet there never was a greater fighter of evil than Jesus. He knew better than any of his contemporaries what it was to be a soldier. He recognized in the centurion the qualities of a true soldier when the latter said: "Speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." The account goes on: "When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." Then Jesus gave an absent treatment which healed the servant, saying to the centurion, "Go thy way; and as thou hast believed, so be it done unto thee." The proof followed, for "his servant was healed in the selfsame hour."

Jesus' battle ground was divine metaphysics; his weapons were the two-edged sword of Truth, the keen logic of God, probing error and destroying it, the understanding of human needs, the compassion that heals. His healings of the sick and sinning were victories fought against

devils, or evil beliefs. His speech before Pilate and the crucifixion itself were both victories of spiritual sense over material falsity, though human sense understood them not.

In 1894 Mrs. Eddy received a certificate of membership from the Daughters of the American Revolution, and her writings show her familiarity with military terms. At this special time the attention of the world should be directed to that beautiful prayer of hers in "Christian Science versus Pantheism" entitled "Prayer for Country and Church." In "Unity of Good" (p. 39) she writes, "As soldiers of the cross we must be brave, and let Science declare the immortal status of man, and deny the evidence of the material senses, which testify that man dies." The parents, friends, and relatives of all the young men who are to-day learning to be soldiers should be grateful for this noble endeavor. Those who stay at home can earn their own peace by destroying fear through divine Love and placing this host under divine protection. Then they will not suffer from sleepless nights of anxiety. The physical features of the war may be all that most of them can see or understand to-day, but on the morrow they will know that they are literally the army of the Lord.

As the nature of the two sides in this world conflict is progressively unfolded to human view, there will be no question in any honest mind that the struggle is between Christ and Antichrist. That which seemed to the astonished gaze of an unsophisticated world to be a clash between nations is rapidly uncovering itself

as a war of ideals in which the high priest once more, as of yore, hales the Christ, Truth, before Pilate. It is an honor to form part of the army of Christian soldiers who are being gathered to protect the Christ from this assault. By using the material weapons of which he knows, in this supreme conflict, the young soldier is preparing himself to use the spiritual weapons of which he must eventually learn the use.

Whoever should attempt to disarm these willing soldiers because their weapons are still carnal, would attempt to deprive them of the very experiences which will prove the noth-

ingness of matter and the allness of divine Mind. Let those who are not so fortunate as to form part of this army, see that the keenness of their love of the Christ, Truth, be not dimmed, and that their scientific protection does not fail the young men who have gone forth to learn to be soldiers, first of their native land, and then of the Lord. The words of a familiar hymn come to mind at this time:—

Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

WILLIAM D. McCrackan.

FOOTSTEPS OF PROGRESS

THE history of the Christian Science church as an organized religious movement covers a period of less than forty years. Its growth from humble and modest beginnings to its present status as a mighty power for good recognized throughout the world, has caused even those not interested in the teachings of Christian Science to marvel at its progress. The Christian Scientist, however, as his individual experience develops and as his understanding of mental action becomes clearer, perceives that only through divine guidance and inspired leadership could such results have been attained.

The events between the Hawthorne Hall meetings and the great gatherings in The Mother Church extension constitute a record of the rich inheritance which has been bestowed upon the officers and members of The Mother Church of to-day. Christian Scientists are heirs of the victories

and achievements of Mary Baker Eddy and of her students, the pioneer laborers for this great Cause, who with loyalty and devotion helped their Leader to maintain her church and to fulfill her mission. Only as we study the history of the Christian Science movement do we appreciate the debt of gratitude we owe to those who have borne "the burden and heat of the day," when to stand before the world as Christian Scientists meant little less of selflessness and sacrifice than it did in the earlier presentation of the Christ in the time of Jesus.

Christian Scientists will recall the joy and gratitude which greeted the progressive changes in The Mother Church government which were initiated from time to time in the course of broadening and forwarding the work of Christian Science when The Mother Church was blessed by the personal guidance of Mrs. Eddy.

Since our Leader has ceased to direct the movement in person this Board has proceeded in the firm conviction that the By-laws of The Mother Church — her demonstration of what constitutes government, are simple, practical, and complete. This view has always been proven correct; no essential rule or by-law has ever been found lacking; no right action has ever been limited or prevented by a by-law. From December 3, 1910, it has been the rule of this Board that no important step should be taken without the unanimous concurrence of the Directors, and without advice and approval by the best legal counsel obtainable on any legal questions involved.

For several years it has been apparent that the increasing demands of the movement upon the time and thought of the members of The Christian Science Board of Directors would necessitate some readjustment of their duties. The growth and expansion of The Mother Church and its branches naturally and necessarily require a corresponding growth and expansion in the organization charged with the duty of handling the organic affairs of the movement. It is felt that a partial solution of the problem has been found in the plan which has now been adopted and which became operative on November 3, 1917.

Allison V. Stewart has resigned as

publisher of Mrs. Eddy's works, and is succeeded by The Christian Science Publishing Society, to whom all correspondence and orders for Mrs. Eddy's writings should be addressed.

John V. Dittmore has resigned as Clerk of The Mother Church, and is succeeded by Charles E. Jarvis, who assumes the duties of Clerk in addition to those of Corresponding Secretary to The Christian Science Board of Directors, the position which he already holds.

Adam H. Dickey has resigned as Treasurer of The Mother Church, and is succeeded by Bliss Knapp, who has been for fourteen years a member of the Board of Lectureship of The Mother Church.

James A. Neal has resigned the office of Chairman of the Trustees under the Will of Mary Baker Eddy, where he has had charge of the administrative duties of that office. This work is now under the management of H. A. T. Dow, who has become Corresponding Secretary for the Trustees under the Will of Mary Baker Eddy.

It is believed that these changes will be very helpful to the members of this Board in giving them more time for the direction of the affairs of The Mother Church, and it is felt sure that the changes will be well received by the Field.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

PROGRESS OF CHRISTIAN SCIENCE

CHRISTIAN SCIENCE SOCIETY, PRETORIA, TRANSVAAL, SOUTH AFRICA

IN the month of May, 1903, the good news of Christian Science was first brought to Pretoria by a lady who had been healed of a chronic complaint through reading the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. It may be of interest to note that she obtained the book through a friend, who in turn had heard of Christian Science through one who had ordered a copy of Science and Health from Boston after reading in the *Review of Reviews* an article containing an exposition of Christian Science as given at the World's Fair held in Chicago many years ago.

This lady and her husband quietly studied the textbook by themselves, and ordered the literature from Boston, but they did not succeed in getting in touch with any other persons interested in Science until early in 1904, when they saw in the *Christian Science Sentinel* a testimony given by an American lady then residing in Johannesburg, a town about forty-five miles distant from Pretoria. This testimony was the means of bringing these students together, and the proper method of studying the Lesson-Sermon as given in the *Quarterly*, which until then had not been understood, was explained.

About this time a Pretoria resident, who had been healed in Science while visiting Berlin, Germany, wrote to The Christian Science Publishing Society in Boston for the names and addresses of persons interested in

Science, if there were any such, in Pretoria. The Publishing Society courteously replied that while it was not customary to furnish the addresses of its subscribers, they had written to persons in Pretoria who were getting Christian Science literature, asking them to communicate with the inquirer, if they wish to do so. As a result of this, five young students of Christian Science in this town were brought together. At first they met once a week in a private dwelling house for the purpose of studying the Lesson-Sermon. Toward the end of 1904 a lady from London, who had been healed of paralysis and had received class instruction, arrived in Pretoria, and through her enthusiasm and unselfish work the movement was given a new impetus. Shortly thereafter a suitable hall was hired, regular Sunday services were inaugurated, and a reading room was established.

On August 7, 1907, the present society was organized, and its activities were extended and put on a more satisfactory and businesslike footing. From the year 1910 up to the present time the society has had the great privilege of having an annual lecture, which is always looked forward to with the keenest interest. The attendance of the public at these lectures has invariably been good, and at the last one, given in the Town Hall in October, 1916, the attendance was remarkable. A striking feature was the kindly way in which the lecture was received and reported in

the English and Dutch press of this town. This small society has always been able to pay its way and readily to meet its share of the lecture expenses, and quite recently it had the great privilege of contributing to the Christian Science Benevolent Association fund in Boston.

It is interesting to recall that the society, shortly after its inception, wrote to Mrs. Eddy expressing its deep gratitude to her for the benefits received through the study of her inspired writings, and received a reply, through her secretary, expressing her pleasure at the receipt of the communication and conveying her good wishes.

"Science and Health with Key to the Scriptures," and a few of Mrs. Eddy's other works, "The Life of Mary Baker Eddy" by Sibyl Wilbur, and also the Christian Science periodicals, are kept in the Government Public Library, Pretoria, and we have ascertained that they are much read and appreciated by the public. In addition to this, regularly each week the distribution committee leaves copies of *The Christian Science Journal*, *Sentinel*, and *Monitor*, also pamphlets, at the leading places of business, at hotels, railway stations, and other places. Generally speaking this literature is well received. Pretoria, as the administrative capital of the Union of South Africa, has large prisons, asylums, and the like, and our distribution

committee supplies literature to most of these institutions.

The demand for Christian Science literature, especially for Science and Health, through our reading room is satisfactory. It is noticeable that a large number of people who are not yet prepared to identify themselves with the Christian Science movement, are nevertheless studying Science and Health in the quiet of their homes. The Sunday school for young people is well attended, and good work is being done in this connection. This society, recognizing the importance of having its own church, recently started a building fund which is being well supported by members, and it is hoped that in due time the society will be able to purchase a suitable plot of ground with a view to erecting a church and reading room.

It is interesting to note that there are a few well authenticated cases in the Transvaal where Christian Science has with healing effect found its way into the home of the Kaffir, who appears, notwithstanding his almost total ignorance of our language, to be very receptive to treatment. The society is truly and deeply grateful that the cause of Christian Science is firmly established in this fair and sunny land so far removed from The Mother Church, and that in the principal towns of South Africa there are loyal and ardent workers, eager to push forward the healing and regenerating work of Christian Science.

FIRST CHURCH OF CHRIST, SCIENTIST, McALESTER, OKLAHOMA

THE revelation of the Christ, Truth, and its practicability in healing the sick, as revealed through the

study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was the origin of the

Christian Science movement in McAlester, Oklahoma. An earnest student of Christian Science who had experienced the healing power of Truth, began holding services in her home in May, 1889, with but one other person present. These meetings continued, neighbors and friends coming in, until in February, 1901, so many attended that it was deemed necessary to rent a room uptown in order to accommodate them. Although seemingly impossible to meet this need, it was finally met by securing The Men's Business Club Room in the Deibler Building on Choctaw Avenue, and the first services were held there February 10.

Services continued without organization until one year later, when a society was organized. This organization worked on harmoniously until in February, 1903, a church was organized with ten charter members, and was known as First Church of Christ, Scientist, McAlester, Indian Territory. Up to the present time several changes in location have been made as more commodious and desirable places for our services became necessary and available.

At present we are occupying a prettily built and tastefully furnished church having a seating capacity of about three hundred, located on Washington Avenue, one of the most desirable streets of the town. This building was formerly owned and occupied by the Presbyterian congregation, but is now owned by a private individual. Our first lecture was given March 20, 1903, and great satisfaction was felt over the large attendance and interest manifested

by non-Scientists. In 1906 a building fund was instituted, and a lot, with a house thereon, was purchased as a future building site. There is still some indebtedness existing on this investment.

We have had our problems, as all must have, and without solving them there could be no spiritual growth. Through each one of these experiences we have been enabled to say, "This is indeed a foretaste of absolute Christian Science" (Science and Health, p. 573); and though slowly to outward appearance, the cause of Christian Science has prospered here and given much cause for rejoicing. Through its various avenues of activity,—the Sunday services, the Wednesday evening meetings, the Sunday school, the reading room, library, free circulating library, and distribution committee, an excellent work is being accomplished. Many of our members who first saw the light of Truth here have gone to other fields to sow the seed or to join others who have preceded them in carrying on the work. From time to time the church has been privileged to send contributions to the building fund of The Mother Church, and always, in so far as it seemed able, has responded to the various calls.

We are thankful to God for the revelation of Truth contained in the Scriptures, and also to our dear Leader, who through her untiring efforts and great love for poor, suffering humanity was able to make this revelation a practical reality in the overcoming of sin, sickness, and death here and now; and as with her, so it is with us, for she says of the

author of *Science and Health* (Pref., p. ix), "To-day, though rejoicing in some progress, she still finds herself

a willing disciple at the heavenly gate, waiting for the Mind of Christ."

FIRST CHURCH OF CHRIST, SCIENTIST, GLENS FALLS, NEW YORK

It was in June, 1899, that Christian Science was first presented to Glens Falls through the healing of one whose gratitude for restoration to health and harmony made her desirous of helping others to know this beautiful truth. Word was given out that any who were interested in Christian Science would be welcome to meet in her home for the purpose of holding services, and at the first meeting only three of the twelve persons who were present knew anything of Christian Science. After a few meetings had been held it became necessary to move from the parlor into a room originally intended for a billiard room and with a seating capacity of perhaps seventy-five persons. Later it seemed advisable to hold services in the Empire Theater Building.

March 6, 1901, this society was duly incorporated as First Church of Christ, Scientist, Glens Falls, N. Y. In June, 1901, property at the corner of Jay and Warren Streets was purchased, and the building was remodeled to make it suitable for the time being for church services; reading rooms were also established in this building. It was felt, however,

that conditions were not ideal, and a committee was formed to negotiate for a location more desirable.

The old property was disposed of, and in 1910 a lot on the corner of Lincoln and Davis Streets was purchased. The latter part of the following year the corner stone was laid, and on June 2, 1912, the church gave a lecture as the first service in the new home. Reading rooms were maintained in the edifice until it became evident that they ought to be removed to the business section of the city, and this forward step eventually led to the opening of rooms in the Colvin Building. Still another advance was made in the later transfer to the new Glens Falls Insurance Building, where the work is steadily progressing. In 1913 this church made arrangements to hold services at Great Meadow Prison, Comstock, N. Y., on Sunday afternoons, and the work has proved very gratifying in its results.

The church property, costing approximately seventeen thousand dollars, was cleared from all indebtedness, permitting of its dedication on Thanksgiving Day, Nov. 30, 1916.

TESTIMONIES FROM THE FIELD

WHEN I first asked for help in Christian Science I hoped only for physical healing and expected no more. About a year before this my attention had been directed to this teaching by the gift of a copy of its textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. One day, soon after, on returning home greatly fatigued and suffering from cold, with every symptom of influenza, I picked up the book and read from its pages in a desultory sort of way for an hour or more, but with the result that a great sense of peace and calm came over me and I was entirely healed of every discordant condition.

My meager knowledge of spiritual healing, however, prevented me from realizing at that time the significance of the healing and its cause, so I laid the book aside, content like many others with the relief and harmony gained. Months went by, and the discordant physical conditions grew worse: an eye trouble which was considered hereditary and for which I had worn glasses thirteen years, also distressing headaches and nerve troubles to which I had been subject since a child.

There was a great sense of discouragement, as physicians and oculists seemed helpless and frankly admitted they could find no occasion for these troubles. But divine Love is always seeking to heal and save, and in such instances of human extremity never fails to meet our need. So when I turned to Christian Science and humbly asked for help, I not only received the physical heal-

ing but found much more. My experience was an instance of quick healing in many ways; also of slower healing, calculated to encourage those who seem to wait long and work much before the reward is obtained. The headaches were overcome quickly; the glasses were discarded after the first treatment and were never used again.

With the complete and instantaneous overcoming of an inordinate desire for the pleasures of this world, of an habitual sense of fatigue and exhaustion, and a thoughtless prejudice against Mrs. Eddy, the Discoverer and Founder of Christian Science, came an influx of spiritual understanding and an uplifted thought which enabled me to realize fully that a practical religion was presented to me; and for this I was most grateful. A member of my family was so impressed by these healings that she asked for the textbook, and was healed by reading it. One particular healing did not come for several years, but never for a moment was there any sense of impatience or discouragement.

For nearly thirteen years Truth has been my only healer, and during that time there have been innumerable proofs of the protecting presence of divine Love, not only for myself but for every member of my family. I am filled with an ever increasing sense of gratitude for our dear Leader and her life of loving devotion to Principle and of selflessness toward suffering humanity. This gratitude and true appreciation of Mrs. Eddy's work in this age, reveal-

ing the truth about God and man, the true import of our Master's work, the spiritual significance of the Bible, I know can only be proved by a life consecrated in thought, word, and deed to the cause of Christian Science.—*Perle L. Smith, Birmingham, Ala.*

ABOUT twenty-one years ago Christian Science was first presented to me by loyal adherents of this healing truth. As religion seemed of little consequence to me at that time, I failed to realize the beauty and value of its teachings, until a few years later, when compelled to turn to a higher power than human sense afforded to overcome what seemed an inevitable life of unhappiness. The Christian Science periodicals were sent to me occasionally, and I always enjoyed reading them. Gradually I became very much interested, because of the hope and encouragement these messengers of Truth contained, especially the testimonies, which revealed God to me as the Love that is "impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). The adjustment of various mental troubles was greatly needed, and all material means had been exhausted.

Finally I took up the study of Christian Science in earnest, and began to read Science and Health daily with absolute faith and confidence in the truth therein. It seemed as if I had found a new world,—life never looked brighter, and the constant fear, worry, and dissatisfied state of mind that for years had seemed to separate me from hap-

piness, began to fade away. The thought that I was forever at the mercy of these conditions disappeared entirely, and through numberless demonstrations I am satisfied that divine Principle is applicable to every human need.

Through the loving help of a Christian Science practitioner my husband (although not a student of Christian Science) has been healed of deafness, after having been pronounced incurable by aurists both in this city and in Chicago. Several years ago, while living in the East, an abscess formed in his left ear, leaving it badly affected, and upon examination it was found that the drum was nearly destroyed. After medical treatment had been tried for some time without benefit, the thought of his hearing ever being restored was given up.

Later the right ear became affected also, with constant roaring in the head, making conversation or use of the telephone impossible. As this interfered with business, medical aid was again sought, and every available means exhausted without benefit or the least encouragement. My husband then consented to try Christian Science, and after a very few treatments was able to use the telephone and converse freely. Improvement was gradual until the healing was perfectly manifested.

At another time a serious attack of heart trouble was overcome in less than fifteen minutes after calling a practitioner. For a number of years similar attacks, only of a milder form, had been quite frequent, but since this healing through Chris-

tian Science not even a symptom has ever returned.

I am indeed grateful for the opportunities afforded me in church work during the past five years, having served a term as second reader, besides being active in the reading room work and in other capacities. I am especially grateful for the privilege of being able to take my stand in the ranks with those who are obeying the Master's command to heal the sick.—*Jeannette Carlton, Medford, Ore.*

A FEW years ago I was an habitual drunkard, a confirmed cigarette smoker, and a gambler. I was taken to a Christian Science practitioner after being on a protracted siege of dissipation, and received an immediate healing of the liquor habit. Then started my process of being born again, or the putting off of the old man and the putting on of the new. One by one the offensive habits left me, and as a result of constant study of Science and Health I began to advance spiritually and in the business world.

I know of many "forlorn and shipwrecked" brothers who, seeing this wonderful truth demonstrated, have taken heart again. If anyone four years ago had asked me to give even a dollar to any kind of church organization, he would have had a very disagreeable reception. I am glad this sense of limitation and injustice has been overcome, and that in its place there is a desire to see the kingdom of heaven established on earth, and to do anything I can to bring about the reign of peace and harmony.

My advance in business has been wonderful. While only a trifle over thirty years old at present, I have been called upon to give talks on salesmanship before some of the largest houses in the country. I say this is wonderful, because four years ago I was considered a worthless, hopeless character. Science and Health is to-day healing the world, and anyone that knows anything of it certainly appreciates all that is being done by The Mother Church and The Christian Science Publishing Society.—*James G. Cloud, Omaha, Neb.*

At my husband's earnest solicitation I consented to try Christian Science treatment for sciatic rheumatism, but I was prejudiced against it and received no help. As time went on I grew worse, and finally resolved to go to another practitioner. The first question the gentleman asked me was, "What do you know about God?" Now I had always had a pretty good opinion of my knowledge of Scripture,—of God and His character,—yet I was at a loss what to say; but an answer had to be given, so parrotlike I repeated what I had heard my aunt say so many times, that "God is a personal God." The practitioner asked me a number of questions and in the end declined to take my case.

As I left that office my thoughts were in a turmoil, but finally the thought came that perhaps the practitioner was right after all; for I had to admit that I knew nothing about Christian Science, never having read its literature, but on the contrary had read everything that could be found which spoke against it. Pride for-

bade my going back to this gentleman, but another practitioner was consulted; and by this time I had learned to be more humble. Some benefit was received, but I was not healed; and another disease presented itself, namely, gallstones. I went from one practitioner to another, but with little result. Several years passed, during which I studied Science and also had class instruction; but still my condition became worse, until it seemed as though there was no help for me. A doctor advised an immediate operation; but I would not consent, but took the medicine he left for two days.

Then one day the question, Are you going to continue with the physician? presented itself. An emphatic No, was the answer, and when my husband came home I told him to throw out the medicine. That was ten years ago. It was a long and uphill struggle, covering about six years, and I became very despondent; the thought of death was continually with me. One Wednesday evening the one hundred and eighteenth psalm was read as the Scriptural selection, but only one verse of it was heard: "I shall not die, but live, and declare the works of the Lord." These words came as though spoken to me personally. After that, whenever the thought of dying came I spoke these words, and in a few weeks it ceased to trouble me. Gradually the discordant conditions disappeared, and I am now free from sciatic rheumatism and gallstones.

The carnal mind is indeed enmity against both God and man, and the only way to escape from its tyranny is to follow Paul's counsel, "Let this

mind be in you, which was also in Christ Jesus;" to love more and fear less, to be more charitable, and to know that man's oneness with the Father is intact. I am grateful to our dear Leader, who has so lovingly pointed out the way of escape from the bondage of sin and disease, so that all who will can find it and learn to walk in it.—*Louise Marshall, Chicago, Ill.*

[Translated from the German]

"YE shall know the truth, and the truth shall make you free." These words of Jesus constitute the first quotation on page iii of *Science and Health*, the great textbook left by a pure and selfless woman, Mary Baker Eddy, the Discoverer and Founder of Christian Science, a book which is bringing peace and healing to a suffering world. I can state that this promise of the Master has come true in my own experience.

In 1911 I was taken ill in New York, and the physician designated the condition as abdominal inflammation. As I steadily grew weaker during the following week, I consulted another physician, who announced that I had diabetes. This caused me to feel greatly disturbed, and when in addition to this trouble pain in the stomach set in I consulted a few more physicians, one of whom told me that I had an abscess in the stomach, while another said the trouble was a tumor. I had been under medical treatment for five months when my last physician advised me to go to California soon. There, in San Francisco, I found a specialist who in two months' time brought me to where I was able to

resume work. Every doctor told me, however, that for the rest of my life I would have to be under medical treatment and eat nothing which contained sugar or starch.

In this depressed, hopeless condition, having one foot in the grave, as it were, I dragged myself along fully five years. My wife's attention was often called to Christian Science, but I would not listen to anything of the sort, as I had never believed in God and had not attended church for thirty-five years. Since my wife herself was a good deal of a sufferer from bowel trouble and pain in the head and back, she went to see a Christian Science practitioner in July, 1916. The change which took place in her during the following days was such that I concluded there must be something of a higher order in those teachings, and when after her first attendance at the church she told me of the kind welcome which the members with whom she came in contact extended to her, I made up my mind to go with her the next time.

After hearing the testimonies of healing on Wednesday evening, I asked for the textbook of this teaching, "Science and Health with Key to the Scriptures," and read it assiduously. In about two months' time a bad habit left me of which I had not been able to break myself, despite all my wife's entreaties, namely, that of snuffing. I began to think that there must be an invisible power governing all things, and now I know it is the power of the truth about God and man's relation to Him. I feel better and stronger to-day than at any time formerly.

It seems as if the first half of my life had been a bad dream, and as if I had only begun really to live. I give this testimony in order that others may experience the salvation which is awaiting every one who is earnestly seeking it; and Christian Science shows us the way which alone makes possible this attainment.

It means a struggle to walk the straight and narrow path, but the thing to do is not to become discouraged when mortal sense would overpower one and the struggle seems vain. He who prays to the Father will ever be supported and will surely be helped, until the error drops at his feet and the truth about God, man, and the universe appears to him in all its glory and splendor. Then we see how small was our investment for so wondrous a gain, for a prize which the whole world could not give, but divine Love alone.— *A. Wagner, San Francisco, Cal.*

DESIRE to express gratitude for many blessings received through Christian Science, together with the hope that in reading my experience others may be encouraged, impels me to send this testimony to the power of Truth to heal and save in times of accident and distress. While at work in the office where he was employed, a heavy storm window fell, striking my son on the hand and arm, the splintered glass lacerating the flesh and some of it remaining in the wounds. The full force of the blow seemed to be concentrated on one finger joint. He was taken to a near-by physician, who dressed the wounds and told the boy to come again the next day, as amputation

of the finger joint might be necessary.

My son came from the doctor feeling very low-spirited, but I immediately began to know that God is equal to every emergency. After telling the boy that we would have the right kind of help, and that there could be no discord or loss, I went to the home of a Scientist friend, who telephoned to a practitioner, and treatment was taken up immediately. The next morning the doctor said the hand was a great deal better and that amputation was not necessary, but that the lacerated flesh on the injured joint would have to be cut away. This was done, the boy taking no anæsthetic. The doctor said that it would be about three weeks before the hand could be used, and that the arm must be kept in a sling. Under Christian Science treatment only half a day was lost from work, and the sling was discarded on the third day after the accident; on the fourth day my son went canoeing and paddled, and a week from the day the hand was hurt it was completely healed, with the exception of a few small scars.

Pride and bad temper, which seemed to have a strong hold on me, are slowly but surely being overcome through the study of Christian Science, and I am striving to put into practice what I understand. Lately several of my children have had measles. I worked in Christian Science for the youngest, a boy of eight, with the result that he was out on the third day. My little daughters were also taken ill. One of them did her own work in Science and was out

in a week. The other little girl was out in five days.

Love and thankfulness to God fill my heart, and I am grateful to Mrs. Eddy and to the faithful practitioners who so lovingly respond to every call for help.—*Beatrice Mary Marks, Ellsworth, Maine.*

As one who has received untold blessings through the teachings of Christian Science, I desire to express my gratitude for this beautiful truth. In 1906 I was healed through Christian Science of catarrh that had reached a so-called dangerous stage, together with many lesser ailments. I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began the study of the Lesson-Sermons, receiving blessings all along the way. Later, when the loss of dear ones came, this truth was as the "balm in Gilead;" and as I have grown in understanding I have proven there is no problem to which God's law may not be successfully applied. I have been able to forgive a wrong that it seemed impossible for me to forgive; indeed, without a knowledge of God and His laws the memory of this wrong would have darkened all my life.

In February, 1916, an accident occurred while I was automobiling. I was picked up for dead, after having lain for an hour and a half before help came, then brought back to my home (twenty-seven miles), where a Christian Science practitioner was called. Excepting the practitioner no one entertained any thought of my recovery. During the days in which we were waiting for the mani-

festation of the healing, I applied myself with greater determination to the study of Mrs. Eddy's works, and cannot express my gratitude that this truth was revealed to this age by her purity and her untiring efforts.

My healing has been complete, and I take long rides on horseback up the steepest of mountain trails without experiencing the slightest sense of fatigue. I know that God is "a very present help in trouble," and our textbook says, "Divine Love always has met and always will meet every human need" (*Science and Health*, p. 494). For the blessings received in Christian Science I am most thankful to God, also grateful to Mrs. Eddy.—*Jennie F. Baker, Buffalo, Wyo.*

ABOUT seven years ago I began to attend the Christian Science services with another member of my family who had been most wonderfully helped by treatment, and I soon found that Christian Science is much more than a mere physical healing agent. At that time I did not need physical healing, but was very unhappy because of inharmonious conditions in the home. These are, however, disappearing as the truth is honestly applied, and I have had many opportunities to prove the power of Christian Science to heal both physically and morally.

I am grateful for the thought that what I really need is to know more about God, as I have felt that there were a great many other things I needed. I am grateful for the many channels provided by our Leader

through which this truth comes to us, and realize that the best way to show my gratitude to God, to Christ Jesus the Wayshower, and to our Leader, Mrs. Eddy, is to put into practice what I have learned of this truth.—*Helen M. Marr, Baltimore, Md.*

IT is now eight years since I joined the Christian Science church, and I desire to state that the study of the Bible, together with "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and other of her works, also the reading of the Christian Science periodicals, has led me to see the light, and to realize that man is the idea of God. During these years I have had no need of material remedies, but have enjoyed good health, though formerly I was of delicate constitution and accustomed to use medicine regularly. My heart overflows with gratitude for all the blessings I have received through the knowledge of Christian Science.—*Ferdinand Lodi, Buenos Aires, Argentina.*

THE benefits I have derived from the testimonies printed in the Christian Science periodicals, and from one in particular, which related the healing of a condition similar to mine, impel me to give my experience, knowing that in turn it will help some one else.

When I was four years old my right ear became diseased. I was taken to a physician, who prescribed a simple wash and said the condition was of no importance; but shortly afterward the sense of hearing left

that ear entirely. At fourteen years of age I came to Chicago, and upon consulting a specialist who enjoys international fame, was advised to submit to an immediate operation. The operation which took place is called in medical terms a "radical mastoid," and was considered of sufficient interest to the medical profession to receive lengthy comment in the journals of the profession.

Most of the organs of hearing, including the drum, had sloughed away, and it was considered necessary to remove the remainder. After the operation treatments were given continuously for eighteen months. The condition remained latent during this period, but in about two years the trouble returned. Another doctor, who examined the ear, stated that the theory concerning mastoids had undergone a change, and that serum treatment had to a large degree superseded surgical operations. I accepted this form of treatment, and again the disease abated, but only temporarily.

At this time I turned to Christian Science. Within a few months the condition broke out again in a most aggravated form, and the outer bone of the head became involved. Through Christian Science treatment the ear is healing, and in an entirely different manner from that experienced under material methods. The bones which were cut away are actually being restored, the large cavities left in the ear are filling, the opening into the ear is almost normal in size, or about one third the size it was after the operation. A piece of decomposed cotton and a growth have

been expelled. The sense of hearing has returned so that I have conversed over the telephone with the receiver at that ear, and each day brings some improvement. In one place the bones of the head and the ear have closed together again. The outer ear has been restored to its normal position on the head, and several of the smaller cavities have disappeared altogether.

My gratitude is just a spontaneous outcome of better health, together with a greater peace and an understanding of God and His relation to mankind, gained solely through the study and application of Christian Science as given to us by Mary Baker Eddy, the Discoverer and Founder of Christian Science.—*Helene H. Wehrle, Chicago, Ill.*

WORDS cannot express my gratitude for all that Christian Science has done for me. Over a year ago I had a severe stomach trouble, and could not eat even the plainest food without great suffering. One physician thought the trouble was caused by an ulcerated condition of the stomach; another pronounced it gallstones, and said I could not be healed without an operation. An opiate was the only thing that gave any relief, and because I dreaded to take opiates, I suffered for hours before resorting to them. Finally, seeing that medicine did not help me, my husband consented to my having Christian Science treatment, and through the faithful work of a practitioner I was healed. This is only one of the many blessings I have received through Christian Science. I can never feel

grateful enough for this teaching, and for what it has done for me spiritually as well as physically. I do want to know more of this blessed truth.—*Mrs. C. L. Merwin, Amherst, Mass.*

WITH the hope of helping some fellow man to an understanding of the truth that heals and purifies, I wish to relate what Christian Science has done and is doing for me. The truism, "Man's extremity is God's opportunity," was proven in my case, for it seemed I had to hit bottom before I could rise.

This hard experience was the result of my leaving home at a very early age and going out into the world. After many years of participation in its so-called pleasures I found myself sick, miserable, and as I thought ready to die. I was suffering from what physicians diagnosed as a severe form of catarrh. The entire system was affected, to the extent that I could not eat solid foods without having hours of pain afterward, sleepless nights, and nervousness accompanied by inaction of the bowels amounting almost to paralysis, besides continuous severe headache. Following the advice of doctors, I tried different climates, took drugs, and carried out their instructions, even submitting to an operation, but found myself growing steadily worse. I therefore decided to let things drift, as I could not hope for relief from any source I had knowledge of; but through what I now realize was divine guidance, I was led to Christian Science.

In May, 1913, I went to a prac-

titioner and was given treatment. She told me of the allness and loving-kindness of God, and I was so encouraged that with the expectation of being healed I diligently applied myself to a systematic study of Christian Science. This earnest seeking brought to me not only healing but a higher standard of living and thinking, a more kindly attitude toward all mankind, together with a desire to enlist as a soldier in the cause. I have become a better man in every way. Where before I had no God, no religion, no hope, no health, now I am glad that cooperating with God, good, I can be of some help in the betterment of all humanity. Experience taught me that I could do nothing of myself. Christian Science is teaching me to let God govern and to be grateful.—*J. Bert Mikesell, Houston, Texas.*

FOR the understanding of Christian Science which I have gained I am indeed grateful. As a family, we lived for many years in bondage to sickness and fear; rarely a week passed without our calling a physician, and often he was at our house several times a day. There was not much in the way of physical illness that we did not experience, from croup to a broken hip. The climax was reached when my husband passed on and I was left alone with two frail children. The winter before I turned to Christian Science one daughter underwent a surgical operation, and the other passed through a serious attack of nervous prostration. There came a day when I was desperate and did not know which

way to turn; the future seemed like a great black wall, with no way over or around it.

That morning Christian Science was offered to me, and although I knew nothing of it I sent for a copy of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. That afternoon it was brought to me and I began to read. I had always believed that God sent all the calamities upon me as a punishment for wrongdoing, even though I had tried to do right. As I continued to read Science and Health I found that the troubles were the result of my own wrong thinking; that God did not send them, for God is Love. Then I earnestly began to seek "first the kingdom of God, and his righteousness;" and as I gained in understanding the difficulties began to fade away.

It is nearly four years since the study of Christian Science was taken up, and during that time we have had many experiences of physical healing; indeed we have attained almost perfect health, and every material need has also been supplied. Then, too, we are learning to know God, "whom to know aright is Life eternal," as our Leader tells us in the Preface to Science and Health (p. vii). I am grateful for Christian Science,—this truth that does make free,—for a religion that abundantly satisfies, and for an understanding of God as infinite good.—*Laura E. Williamson, Kalamazoo, Mich.*

I FEEL it is my duty to let others know what Christian Science has done for me, as I have been healed of a severe attack of eczema, which ma-

terial remedies failed to cure. For about four months I used different kinds of ointment, and at the end of that time was worse than when I started. Finding that material remedies were of no use, I laid them aside and turned to Christian Science. I relied absolutely on it, and to my great surprise I was quickly healed. There has not been a sign of the trouble since.

It is not only for the physical healing that we should be thankful to Christian Science, but for the beautiful religion which it has given to the world.—*H. S. Cliff, McCreary, Manitoba, Canada.*

As a student of Christian Science I feel very grateful for all the blessings that have come to me through the application, as far as I understand it, of the Principle taught in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Before taking up the study of Christian Science we had almost continual sickness and sorrow in our home, and I then believed that God sent all our troubles for some wise purpose. I would often say in the words of an old hymn, "Sometime we'll understand," but I did not know there was any way for me to understand on this earth. When I found Christian Science I learned that God is not the author of sickness and death any more than He is of sin, and this truth brought happiness and peace. I also learned that our heavenly Father is a God of love and not of wrath, and with the revelator can say, "And I saw a new heaven and a new earth: . . . for the former things are passed away."

On page 390 of *Science and Health* Mrs. Eddy tells us: "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." It is for this understanding of God as divine Principle, and of man's relation to Him, which I am gaining each day from the study of the Lesson-Sermons and all the Christian Science literature, that I am most grateful.

"The Life of Mary Baker Eddy," by Sibyl Wilbur, was very helpful to me in correcting many misconceptions of this noble woman, whose pure thought enabled her to become the channel through which primitive Christianity was brought to our age and the promises of the Bible were made applicable to our everyday problems.—*May Whiston, Spokane, Wash.*

SOME years ago a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was loaned to me. At that time I not only was a nervous, melancholy woman, but had lost faith in God, my fellow man, and myself. As I opened *Science and Health* at the first page I realized almost instantly that I had at last found the truth. Not only was my faith in God restored, but I found that God is Love, Truth, and Life, inseparable from His creation; and this has been my salvation.

My healing has been permanent and I am daily progressing through the teachings of Christian Science. I have learned to love the Bible, a book I never before understood, and to love my neighbor as myself. I feel

that my gratitude can be expressed only by proving myself worthy of this God-given truth to this age.—*Lulu S. Sincere, Atlantic City, N. J.*

I MUST tell of the joy, happiness, and peace into which I have come through the study of the Bible in the light of Mrs. Eddy's teaching. In the summer of 1915 I found myself a wreck, both mentally and physically. I had been a church member for thirty years, but had not reached the point where I could with an honest heart repeat, "Forgive us our debts, as we forgive our debtors," because I was full of anger, resentment, and kindred errors.

I finally withdrew from all church relationships, disheartened, dissatisfied, and not knowing where to turn. Things went from bad to worse, till a son was in the hospital with what doctors called an incurable disease, and I was in the last stage of a liver trouble dating from birth. I tried to pray for deliverance, but it seemed as if my prayers met no response, and at last in deep distress and despair I cried out to God to show me where I was wrong. In less than forty-eight hours this thought came to me: "You have always derided and ridiculed Christian Science; why not investigate and see for yourself?"

In a few days I had a practitioner from a neighboring town come to my home and talk with me, and afterward she sent me literature which I read. Then came the fear that I might be led astray by strange doctrines; but again I went to God with my problem, praying to be shown in some manner if Christian Science was of Him. Soon the thought was sent

me, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." From that day I have never tasted medicine. I eat everything I want, and have never been sick an hour since. As a result of Christian Science treatment my son was sent home from the hospital in less than two weeks a well boy. I myself did not have treatment, but simply read, studied, and lived Christian Science as taught in Science and Health.

All eternity is not long enough for me to praise God for leading me into Christian Science just for healing, but the glory of the spiritual life into which He has led me cannot be expressed. My daily prayer is that I may be so filled with the spirit of Love that those with whom I come in contact will be made to know that I walk and talk with the King.—*Laura Catherwood, Scott City, Kan.*

It is with pleasure that I express my gratitude for the blessings which have come to me through Christian Science. Up to the age of seventeen years I suffered from kidney trouble and catarrh. Doctors advised me to refrain from violent exercise, stating that it would make conditions worse. They also said my only hope was that I might outgrow these diseases. When sixteen years of age I started to learn the machinist's trade, but had to be constantly using some remedy that had been prescribed for me and was a regular attendant at the doctor's office for treatment. However, none of these remedies gave me any permanent relief, and my condi-

tion was such that I wondered how I could continue my work.

Some friends then sent a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy to our home, and later some Christian Scientists came to see us. I listened very closely to their remarks on this religion, and what they said was so sensible that it induced me to take up the study of the textbook, with the result that after a short time I was freed from the physical disorders to which I had been in bondage so long. There were so many references in Science and Health to the Bible healings by divine means that I became an earnest student of both books, and also attended the Christian Science Sunday school in a neighboring city until I was twenty years old.

Christian Science has healed me of blood poisoning, has enabled me to prove God's power over accidents or injuries, and has helped me to overcome fear, hatred, and resentment. One year ago, when I took a physical examination for insurance, the doctor's report on my policy was considered excellent by him. At present I am able to perform any necessary work in the locomotive works that I am called upon to do, with a sense of happiness and ambition to reflect as much as possible the presence of God, Love, who seems to the majority of my fellow workers like a being to be reckoned with after the change called death. I have had wonderful proofs right before them of God's protective care.

My gratitude to God is beyond expression, and my appreciation of and regard for our Leader, Mrs. Eddy,

for living close enough to God to be able to give us this priceless treasure, is very deep. I am striving always for more faith and for a broader understanding of our God, who is Love.
—*Lewis H. Metz, Argenta, Ark.*

TEN years have passed since I first heard of Christian Science. Heart-burdened and homesick, wandering in the wilderness of material sense, my eyes caught sight of the words "Christian Science Reading Room" on the window of a room fitted up for that purpose in Hamilton, Ohio. For a moment I stood wondering what this meant. I had never heard of Christian Science before, and as I gazed at the words everything seemed to grow bright about me and I felt as though I had seen a vision. I ventured in, and I shall never forget the loving welcome from the one in charge. He recognized my need as I expressed a desire to know something about Christian Science, and asked me if I wished to see a practitioner. Without really knowing what he meant, I answered, "Yes."

When a sweet-faced woman met me and spoke the words which set me free, I was healed mentally, morally, and physically, for like Mary Magdalene I wept tears of repentance. The Bible had long been laid aside. I could not understand it, so I found no comfort in it; but as I listened and drank in the truth my whole nature was changed, and I left that place a happy woman. I was healed of chronic stomach trouble, which had caused me much suffering, and from that day until this I have eaten anything I wished without the least suf-

fering. Later I was healed of blood poisoning after it had gone through my entire system. Indeed the physical healings have been many.

The peace of mind and the joy that have come to me through the study of Christian Science mean more than I have words to express. My only desire is to live a life of prayer and to let my light so shine that all may see and glorify our Father which is in heaven. I can truthfully say that Christian Science meets my every need,—mental, moral, physical, and financial. To those weary ones athirst in the desert of material sense I would say that Christian Science stands with outstretched arms, saying, Come, drink freely of the fountain of life. I have had class instruction and am a member of The Mother Church, also of the local church.—*Elizabeth M. Beck, Lancaster, Ohio.*

FOR all the benefits received through the study of the Christian Science literature, and for the help given me by Christian Scientists, I am more than grateful. I have been delivered from the fear of blindness, from nervousness in its worst form, from kidney and bowel trouble, and from many other ailments; and business problems have been solved. Again, I am grateful for class instruction and the association meetings, which are as stepping-stones on our upward way; also for the pure-minded woman who gave up all for the good of mankind. My desire is to be a true Christian Scientist in thought and deed.—*Harriet Harris, Cloquet, Minn.*

THIS testimony is sent with a heart full of gratitude to God for all His blessings. I also realize what we owe to Mrs. Eddy for her earnest, loving work and life, which revealed the truth of Christian Science to us in such a practical way. Fifteen months ago a daughter was born to me under Christian Science treatment. The practitioner and nurse did not arrive in time for the birth, but such a sense of peace and calmness came to me that I was able to cling steadfastly to the truth and to realize that harmony is the law of God. Practically no pain was experienced, and I felt quite able to get up afterward. This was a great awakening to me, as nine years previous I had given birth to a son under medical treatment, and the conditions were so discordant that a well-known London surgeon advised me never to have another child.

Since studying Christian Science, during the past six years I have proved that God can do what man cannot do and that "perfect love casteth out fear." When my husband and I first began the study of Christian Science we were going through great trouble and did not know which way to turn for help, but this healing truth has brought great joy and happiness into our lives. It has taught us that having the "mind of Christ" means having a right state of consciousness or right thinking, and that as a man "thinketh in his heart, so is he;" therefore when wrong conditions come up, it is because we have failed by not thinking rightly. I have been healed of bowel disorder and

liver complaint, which had troubled me for many years and for which medicine was taken constantly. My daughter is a bright and merry little person; she has cut her teeth quite harmoniously, and of course Truth has been her only physician.

I want to express my gratitude for the help received from Christian Science friends, who are so lovingly helping me on my journey. I am indeed grateful for Christian Science. —*Louisa Rexworthy, Hatch End, England.*

THERE came to my thought two very good reasons for making public this experience in Christian Science healing. It may help another mother to replace a condition of fearfulness and its effects in the home with the peace which passeth all understanding, and it will assist me in the expression of the gratitude I feel to God for this additional proof of His ever presence and availability in time of need.

Our baby daughter was found at night in a stupor, a condition of semiconscious discord from which we seemed unable to arouse her. A Christian Science practitioner was called and treatment begun. In a few hours there was improvement, but the mental condition did not become normal for a week or more. Our attention was early called to another symptom which seemed to annoy her very much. Both the upper and the lower limb on one side hung limp and useless. Some of the symptoms remained for about two weeks. The use of the limbs became normal and all has cleared away. Baby is better

in every way than before the experience, and friends and others who see her remark that never did she look so well. The gratitude we feel is inexpressible. The freedom from fear or alarm at any time during the whole of the experience was marvelous to both mother and grandmother, who had all the care of the child. It is certainly an occasion for deep gratitude.

We are very grateful for our two little girls. Christian Science has met our every need for them and for our home. We are grateful, thankful for all.—*Mrs. Guy A. Hackman, Kansas City, Mo.*

WHEN I awoke last Thanksgiving morning, the thought came to me how grateful I was to God, and to our dear Leader, Mrs. Eddy, for this revelation which she has given to the world in her book "Science and Health with Key to the Scriptures," and in her other writings. The study

of Christian Science has taught me to see God's creation as spiritual instead of material, and has given me an understanding of God as Love. This understanding was a great comfort to me when a dear one passed on a few years ago, for I felt that peace "which passeth all understanding." Through the study of Christian Science I have been healed of headaches, stomach trouble, chronic bowel disorder, anæmia, heart trouble, rheumatism, and extreme nervousness. Christian Science has also taught me how to love my neighbor as myself.

For all these blessings I am very grateful. I am also grateful for the periodicals and for the Lesson-Sermons; they have been and are a great help to me. My daily prayer is for more understanding, and so to live that I may be worthy of the name Christian Scientist.—*Mary E. Carlson, Los Angeles, Cal.*



CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.



CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold*, \$2.00 for the first line and \$1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about forty letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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FREEDOM AND DEMOCRACY

FRANK H. SPRAGUE

THE scientific order of being, in which man exists as spiritual idea governed by divine Principle, has its suppositional counterfeit in a world of mortals governed by material laws and human codes. Led on by the dim recognition that man is free, but failing to grasp the fact that freedom is spiritual, misguided mortals seek release from bondage in unspiritual channels until they are born again into the spiritual understanding of God and His government of man,—the truth which Jesus declared would make men free indeed.

In the "passage from sense to Soul," as Mrs. Eddy terms it (Science and Health, p. 566), the progressive thought is ready to take advantage of improved beliefs as means to an end, following always the practical course which leads nearest in the direction of absolute right, even though such a course may at times seem to be a choice only of the lesser evil. In spite of its too evident shortcomings, democracy at present is the best type of human government, politically and religiously, inasmuch

as it offers the freest field for demonstrating moral and spiritual ideals; consequently we find the powers of darkness, the suppositional forces of evil, consistently arrayed against democratic institutions and methods in a vain attempt to crush spirituality. Under democracy, aggressions of evil which seem to threaten the very existence of the body politic serve to rouse the moral sense, and so prepare thought for the reception of spiritual truth.

The hour of destiny has struck, and the whole earth is waking up in response to the "still small voice" of Truth, at first in bewilderment and consternation, then in the might of a profound moral conviction and consecration to loftier ideals. In the familiar words from the Hymnal (p. 153),—

A glorious day is dawning,
And o'er the waking earth
The heralds of the morning
Are springing into birth.

What do these things portend?
This: that the mortal dream of woe,
strife, and carnage, the wreckage of

human hopes and ambitions, is beginning to dissolve in the vision of spiritual brotherhood founded on divine Principle. The federation of nations, the commonwealth of mankind, universal democracy,—all these are no longer Utopian fancies but approaching certainties, as the expanding buds of more spiritual conceptions force the dried leaves of conventional material limitations to loosen their hold and fall to the ground. The world is entering upon a new dispensation without realizing it. Under the impersonal guidance of the Christ, Truth, as revealed in Christian Science, mankind is casting loose from its traditional moorings and embarking upon hitherto uncharted seas. The greatest wave of moral awakening the world has ever experienced is baptizing the nations with a new inspiration, inaugurating reforms at an unprecedented rate, breaking up supposedly impregnable intrenchments of evil, and undermining the base of error's operations in ways that are not yet fully comprehended.

Images of thought, imprinted on mortal mind as on a motion picture film, are being projected upon the screen of time in the magnified form of international events. Macrocosm and microcosm exhibit like features, so that he who runs may read in the elemental upheaval of the present epoch the selfsame traits, methods, and operations which invite discord on a petty scale in the more restricted channels of personal experience and local church problems. Suppositional evil, vaunting itself in the rôle of autocracy, seeks through deceit, treachery, conspiracy, and

the subtle conceits of mortal beliefs, to check the progress of the spiritual idea by throttling democracy and dominating "heaven above," and the "earth beneath," and the "water under the earth."

Presuming on the apathy of the children of men as an aid in consummating his designs, the dragon, intoxicated with egotism and arrogance, overreaches the mark and is "cast out into the earth," together with his accomplices, the beast and the false prophet, which our Leader, in an illuminating passage of Scriptural exegesis on page 567 of *Science and Health*, characterizes as "lust and hypocrisy."

As water heated to the boiling point undergoes a sudden expansion and change of potentiality in its conversion into steam, so the thought of this age, expanding into the spirit of democracy, is sweeping away unjust and artificial political, racial, social, economic, and geographical distinctions, and clearing the atmosphere for a realization of human ideals of freedom and brotherhood on a world-wide scale. From the suppositional beginning of mortal history, the time was bound to come when truth would gain sufficiently on error to cause a hard and fast material concept of existence to relax its grip. When a ship is launched, the ponderous hull, which stood fast while prop after prop was knocked from under, starts almost imperceptibly at first, and then, gaining momentum, glides swiftly down the ways. So the incubus of false belief is destined, when the props of mortal ignorance and inertia are removed to a certain point by spiritual under-

standing, to move off in a grand climax. Although material sense may see beyond the smoke of battle little more than an era of improved political and social conditions, the Christian Scientist beholds the tide of democracy based on Principle setting toward the true brotherhood of man. He discerns, in the rapid sequence of startling developments which civilization is now witnessing, the door opening on spiritual opportunity.

In this stupendous chemicalization it is daily becoming increasingly apparent that it is not primarily physical forces, armies, and armaments that are engaged in an internecine struggle, but mental factors, beliefs of the carnal mind. Understanding as they do, in a degree, the sovereignty of divine Principle, Christian Scientists can solve the questions of the day not merely by realizing the impotence of the belief of power and intelligence apart from God, but, more specifically, by comprehending the subtle motives and modes by which error claims to deceive and victimize mortals. While visible forms of evil have all along been exposed to the limelight of public censorship, certain latent aspects and devices of error are only beginning to be recognized. Yet it is in the exposure and correction of these secret springs of crime and disorder that the victory of Truth over error must be sealed and eternal harmony demonstrated. The human mind must be dispossessed of its belief in the reality and efficacy of occult forces which in the present exigency conspire against democratic methods

and all instrumentalities conducive to spiritual progress.

The voice of Truth is speaking to this age in a higher conception of freedom than mere personal liberty or political independence; yea, in the ideal set forth by our Leader in Science and Health. Men are learning that freedom does not imply the right to do as one pleases, unless one pleases to do right. While the belief of freedom which appeals to mortals in the name of democracy is better than the belief of political bondage, even such liberty is not an end in itself; it is simply a condition that promises opportunity for winning spiritual freedom. The power which provided a human channel for the reception of divine Science is also preparing channels for bringing the revelation home to all mankind through freer conditions in moral and political environments.

To-day the spirit of democracy cries in the wilderness of human hopes, "Prepare ye the way of the Lord, make his paths straight." Elias indeed must first come and "restore all things" in a mighty moral awakening. Democracy, however, is not the promised savior which is to free mankind; it is but the forerunner of the Christ, Truth. That which to human apprehension appears first in the calendar of time is secondary in the order of Science. John the Baptist did not recognize the Messiah until Jesus, in order to "fulfil all righteousness," came to be baptized in Jordan. In like manner the Church of Christ, Scientist, the visible representative of the spiritual idea, must be baptized with the spirit

of democracy preparatory to going forth on its larger redemptive mission. As the typical exponent of human institutions, the Christian Science organization must needs pass through various embryonic stages in the course of its growth. Starting, as all great movements do, from the life of an inspired individual whose leadership was authoritative, it has now reached the point where the democratic ideal is coming to the front in the branch churches. Many a branch church, indeed, has grown from the work of a practitioner or teacher who was trusted to guide its activities until the demonstration of selfless reliance on Principle should cause personal directorship to be superseded by a more scientific method.

The militant crusades which have blazed the way to political freedom only foreshadow and typify the spiritual warfare which must be waged even more vigorously, under the protection of democratic institutions, with weapons which "are not carnal,

but mighty through God to the pulling down of strong holds."

As Columbus, sailing westward in search of a better route to the Orient, discovered, lo! a new world, so the ideal which piloted the Pilgrims across the Atlantic to establish the bulwarks of the world's political and religious liberty found its fulfillment in the birth of the race-emancipating proclamation of Christian Science, wherein the goal of democracy is revealed in the spiritual brotherhood of man, so vividly portrayed by Mrs. Eddy on page 340 of *Science and Health*. She says: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

FROM JUDAISM TO CHRISTIAN SCIENCE

MILLICENT HYMAN

THE questions may be asked, Why should a Jew become a Christian Scientist? What good thing does Christian Science supply that centuries of Judaism have failed to provide? When one realizes the steadily increasing influx of Jews into this twentieth century religion, these questions are seen to be pertinent to the hour. Centuries of unswerving devotion on the part of a race to a cause must call for a strong incentive to impel them to find interest in another cause. What justifies

this step? It must surely be a mighty influence which can lead a hitherto unchanging people to change.

Spirituality is the element which Christian Science supplies. It is for this "good thing" that the Jew leaves the religion of his forefathers and gladly embraces Christian Science. My fervent and humble desire is to point out, step by step, the mental process through which I passed on my way from Judaism to Christian Science. From the earliest awakening of conscious being I have always

felt an intense longing for something higher, better, than daily life afforded. The first mental step to record this reaching out came to me at the age of two years. It was a dark night, and my young aunt was taking me for a short stroll in front of our cottage. Evidently it was my first glimpse of night out of doors. I distinctly recollect gazing, awestruck, into the heavens and trying to express in words the dark blue of the sky, the immensity of space. I was trying to express my sense of the unsearchable.

My mother was a deeply religious orthodox Jewess. Although our family belonged to the temple, it was her proud boast that she observed the entire ritual of her orthodox upbringing. I was seven years old when we started out on a four-year tour of the United States. Not once during the entire trip did a bit of "unclean" meat pass my mother's lips; the meat killed and prepared according to Mosaic law was the only kind she would eat. I well remember the efforts of my broader-minded father to locate places where a "kosher" meal could be bought for her. Although she became thin and ailing, my mother clung to her sense of devotion to her religion. This is an example of the way in which religious observances were inculcated in me.

My mother's first step upon entering a city was to seek the temple therein. Of all the family (eight members) I was the only one who went regularly to church with her. The only reason I can give is that a vague, unsatisfied longing within me sought peace and looked to the church for its fulfillment. After our

travels we settled in a western city and became members of its temple. It was at this period that I gleaned much comfort from the Prayer Book. This was mainly a compilation of selected psalms and was full of a wonderful solace. Through its perusal, these words were incorporated into my consciousness: "He is my rock, and there is no unrighteousness in him." This idea fed with spiritual food those lean and hungry years which preceded the advent of Christian Science. Looking backward, I realize that I was ever seeking the reason for existence. I formed the habit of sounding my schoolmates for their views on religion, and this custom tended gradually to break the narrow ritualism of home training.

Life opened its book to a new chapter of mental development when I entered high school. Its most far-reaching lesson came with the introduction to me of the New Testament. During Bible reading in chapel I listened often to such helpful, "gracious words." One day it struck me to investigate their source. At the next Bible reading special attention was paid to the caption of the selection. It happened to be from the Sermon on the Mount. That proved a revelation to me of the real character of Christ Jesus. I knew that those words could come from none but a good and wise man; above all else, a good man. I pondered often upon this new version of Jesus. It never occurred to me to doubt the decision I reached—that Jesus was a good and just man. I clearly realized, however, that he had been greatly misunderstood by the Jews.

During this period my aunt, a

rabbi's wife, came to visit us. To her I came for light on a question which greatly troubled me. I asked her, "Can a good Jew be a Christian?" The poor, dear lady was dumfounded. Her face was actually terror-stricken as she exclaimed, "Don't ever say that again." She was greatly upset. She feared for me because I had dared to formulate such an heretical question. I had really desired to know if a good Jew could be Christlike, following the example of Jesus, whose way seemed so simple and right; but I never asked the question again. Later, Christian Science answered it fully, completely, and the answer was, Yes! But in so far as a Jew becomes Christlike he advances out of Judaism up into the Science of Christianity.

Mrs. Eddy has made this point wonderfully plain in *Science and Health* (p. 360), where she says: "Of old, the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he spoke and demonstrated, while to-day, Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works. . . . The Jew who believes in the First Commandment is a monotheist; he has one omnipresent God. Thus the Jew unites with the Christian's doctrine that God is come and is present now and forever. The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God."

At the end of my school days I went to a small city which boasted

a tiny temple, and became an active worker in its various branches: secretary of its club, librarian, teacher of its Sunday school, pianist—what not. I so earnestly desired to do some good, to help, that I must have brought some of the Christ-spirit into my work, for children loved me, clung to me, followed me. They provided a beautiful comfort which I came to need most sorely, for it was during this period of nearly a year, while working in the Jewish vineyard, that I became aware how empty it was. It was desolate, barren: no fruit, nothing but dust and ashes. I met creed and ceremony at every step of the way, but almost no love, and I craved it!

It is hard for me to dwell upon the bitter emptiness of those dreary months. Not only did they teach me that the love and the spirit I longed for were not in the Jewish church, but they taught me that Judaism could not give me what I sought; that Judaism, as practiced, had neither love nor spirit. This is a startling assertion to make; but it is a fact. I proved it.

Human love came to me a year later, and I hoped that marriage might still that cry of the heart which nothing seemed to stifle. I married, and to material sense should have been supremely happy and contented, but it was after several years of marriage, with the gift of children, that I began actually to despair; for although I had all that mortal life could offer, yet the void within me was never filled. When the realization gradually dawned upon me that earth had given me all it had to offer and still I craved, then I

knew not which way to turn. "He is my rock, and there is no unrighteousness in him," — that was my only solace throughout many months. Going to temple became a mere form. I ceased to look to it for help, but as I dropped reliance upon a church, I began to lean more upon God, and He finally delivered me with an "outstretched hand."

My brother, whom I had not seen in several years, came to visit me. He was full of a new subject—Christian Science. I knew practically nothing of it, but as I busied myself about the housework he would talk to me and read from "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The first distinct impression that this book made upon me was the fact of its unanswerable logic. It was primeval logic and completely satisfied my acute sense of exactitude. Among other things I grasped this truth: "There is no sensation in matter," as the textbook records (p. 237). One day as I started to put on my glasses, which I had worn almost constantly for over twenty years, this thought arrested me: If there is no sensation in matter how can my eyes ache? And, anyway, how can glasses help them? My eyes were healed in that hour, and have never troubled me since, although they had been pronounced incurable by several specialists. I learned later that this was called a demonstration of Truth's power, but at the time it simply proved to me to be a natural conclusion of the premise, "There is no sensation in matter."

From that time on I began to apply this Science as quickly as I

grasped it. I had no realization of the outcome of this practice, but just proved its logic as I would have proved a theorem in geometry, and after buying a copy of Science and Health I started in earnest to study the subject. It soon dawned upon me how diametrically different were its teachings from my preconceived notions of God and religion, but I did not dream of giving up Judaism. In the dishonesty of my unchastened heart I reasoned thus: I'll take all the good the book has for me, but I need not acknowledge Jesus in any way. In other words, I proposed to take the results of his loving labor, as so beautifully interpreted by Mrs. Eddy, and give no thanks. But continued reading cleared my vision, and made it plain to me that I must decide upon which side I stood.

The first Christian Science Sunday service I attended hastened my choice. It seemed to me that every other word of this particular service was "Jesus." The songs were of Jesus, and so were the readings. As a climax, the closing benediction breathed his name. I was so angry as I left the church that I felt well-nigh suffocated. Centuries of Judaism had permeated me, and cried aloud their protest. *Shema yisroel adnoy elohenu adnoy ehod*. The Lord is our God, the Lord is One. This corner stone of Judaism would not be denied. True, the builders (modern Judaism) had neglected the spirit of this foundation of Jewish religion, but that spirit cried aloud for vindication. I walked several blocks to collect my wits. Then I said, as it were, "Come now, and let us reason together."

Why am I angry? Answer: Because Jesus seems to have been deified. Did he deify himself? No. Did he teach one God? Yes. Did he ever glorify himself? Never. What did he teach? One God; to love God first and supremely. Is this good? Yes. Does Christian Science teach this? Yes. Then why are you angry? I am not angry. And when I had reasoned thus far I discovered that indeed I was no longer angry.

Then I realized that the reason Jesus' name had been mentioned so often was that his works were being quoted. As he himself said to the Jews, "Many good works have I shewed you from my Father; for which of those works do ye stone me?" A real, heartfelt, brotherly love for Jesus dated from that hour. The mesmerism of centuries of Jewish creed was broken upon this memorable Sunday morning, although it took me two years to outgrow the hold of the holiday customs. The "Passover" and "Day of Atonement" did not go down as ceremonies until I learned their spiritual signification; namely, to pass over the sea of error under God's guidance, to be at-one with God at all times. Then the material ceremonies dropped off entirely.

I find Christian Science to be a process of spiritualizing thought, thus destroying all that defileth, or maketh a lie. Through it I have

learned of a God here and now—one to whom we can go at all times, "a very present help in trouble." During my six years' study of Christian Science I have found that it meets every problem of daily life to which it is applied. It is always effective, but must be applied just as the science of numbers must be applied to an arithmetical problem to solve that problem.

Christian Science has disclosed to me a God to whom I can turn at any time, anywhere,—and never in vain. It is teaching me true Christliness. The end and aim of this gift of God is to teach mankind to love and to express that love. This is its reason for being. All my life I have desired to do good. Christian Science is teaching me how! Through spiritual perception I am learning to discern my brother's need and supply it, by grace of God. Christian Science has supplied the element of spirituality to my life. I do not seek to fill the void any more,—divine Truth has most surely filled my cup to overflowing.

I thank God with the utmost sincerity for the most gracious gift of Christian Science. It is the truth. It is the impersonal Messiah of Judaism, the fulfillment of Judaism's every promise. I therefore consider that I have not turned from Judaism but have progressed onward from it into Christian Science.



They have rights who dare maintain them;
we are traitors to our sires,
Smothering in their holy ashes Freedom's
new-lit altar fires.

Lowell.

RELIGIOUS LIBERTY IN THE UNITED STATES

ERNEST C. MOSES

AS the national life of the United States is illustrating an advanced idea of democracy to all the world, it should be interesting to consider what the status of individual rights is in a land wherein the people are nominally self-governing. With all the progress in liberty of thought and action which has been realized in these states, it can hardly be said that the liberty of choice which true democracy guarantees is as yet thoroughly inviolate in matters pertaining to religion and medicine. The shackles of superstition and tradition have been fractured, but they still cling to thought, awaiting the freedom in spirit promised in the letter of the Constitution of this democracy. The world may ask: Does this democracy really guarantee mental liberty as well as the right to vote, to work, to live, and to own property? Let us see.

During recent years medical and other interests in the United States have been active in advocating and securing the passage of laws to restrict the treatment of the sick mostly to one school of medicine. Attempts are being made to influence Congress and state legislatures to enact additional laws, many of which are unconstitutional and framed for the advantage of sectarian medical practitioners rather than at the demand of the people. These promotions are advanced not only in disregard of the fact that Christian Science is a religion based on the teachings of Christ Jesus, but in opposition to the federal and state constitutions, which

guarantee religious liberty to every citizen of the United States.

Christian Science as a religion was founded by Mrs. Eddy, and she established for its expression The Mother Church, The First Church of Christ, Scientist, in Boston, and provided for the establishment of branch churches and societies all over the world. This organization presents to mankind its institutions under the dignified reign of law and order, and is fully entitled to all the privileges guaranteed by federal and state constitutions.

These organic civil laws are the fundamental witnesses to the rights and duties of both state and individual. Therefore all citizens should understand something of the nature, origin, and purpose of law, of the constitutions which witness to individual rights, and also of the government which enforces and protects them. According to the Bible, to Christian Science, and the recognized authorities on human law, God is the only lawmaker. Authentic writers unite in declaring that all law proceeds from God; one says of law that "her seat is the bosom of God." As God is altogether good, the purpose of law must therefore always be good and harmonious.

Blackstone says in his "Commentaries": "It has become a favorite maxim that it is the great duty of government to promote the happiness of the people. This phrase may be interpreted so as to mean well; but it is a very inaccurate and unhappy one. It is the unalienable

right of the people to pursue their own happiness; and the true and only true object of government is to secure them this right." The prime purpose of human law is therefore to maintain and protect the liberties and rights of the people.

Christian Scientists understand that all true government is of God, who maintains His own will and law in heaven and on earth. This divine influence is symbolized in the uplifting elements of all equitable human governments, which as yet but faintly approximate the government of Spirit, wherein dwells the perfection of law,—the harmony of divine Love. The growth of democracy especially indicates the divine initiative and government leading humanity up to higher planes of civilization everywhere. In the United States this progress is evidenced in the federal and state constitutions, which guarantee the civil and religious rights of every citizen, and it is worth while to review these evidences.

In the first amendment (1789) to the Constitution of the United States we read: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press," etc. This law of religious liberty is based on the individual rights which had been witnessed in several state papers in America prior to the establishment of the federal Constitution. It was well expressed in the Virginia "Bill of Rights" (June 12, 1776), a part of the state constitution. Section 16 reads in part:—

"That religion, or the duty which we owe to our creator and the man-

ner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and it is the mutual duty of all to practice Christian forbearance, love and charity toward each other."

This was the model in substance from which similar statements were drawn and inserted in all the state constitutions. For instance, the Illinois constitution expresses gratitude "to Almighty God for the civil, political and religious liberty which He hath so long permitted us to enjoy," and declares that "the free exercise of, and enjoyment of religious profession and worship without discrimination shall forever be guaranteed."

Two points in connection with these constitutional rights and duties should be carefully considered and understood: first, the right of Christian Scientists to the free exercise of their religion for the benefit of themselves and those who ask for aid; second, the effects of Christian Science on public peace and good order. Regarding the first point, it is clear that the practice of any religion in the United States, whether it agrees with or differs from orthodox standards, whether it heals the mind or the body or both, comes under the protection of the laws constituted by the people themselves, providing such practice is not contrary to public peace. As it is true that Christian Science is a religion with a wonderful peace-making and health-giving record, thousands who understand its origin and objects will unite in claiming for all citizens the

right freely to employ its beneficent teachings and rules. They know by experience that the practice of Christian Science is always in the interest of public welfare, and this brings us to a consideration of our second point.

What are the effects of Christian Science on public peace and good order? The state constitutions all stipulate in substance that in the exercise of their chosen religions citizens shall not "disturb the public peace." Christian Scientists are heartily in accord with this just demand, for human consciousness is charged with ancient and current history of acts done in the name of religion which have brought anything but peace and happiness to homes and communities.

For nearly half a century, in face of constant injustice and persecution, medical opposition, and all physical laws contrary to it, Christian Science has made its way. It has healed millions of cases of sickness, and restored harmony in families, frequently preventing divorces, saving the state the prosecution and care of men drawn back from the verge of crime, keeping thousands out of public hospitals and asylums, saving business concerns from failure, improving legislation, law, and education, abolishing tyrannies, and upholding men in positions from which justice and good order are administered. The practice of Christian Science always improves human conditions, although the effects are not always immediately seen.

Christian Scientists are taught by their Leader (see Miscellany, p. 219) to obey the laws for the protection

of the public from diseases alleged to be contagious; they strive to practice the golden rule among those whose fear of disease requires kindly consideration. The partisans of medical or other biased interests themselves often raise a hue and cry over cases of failure to demonstrate this Science; and physicians practicing material ways and means at times imagine evil consequences from the practice of Christian Science and widely distribute their prejudiced surmises among the populace, while their own systems are constantly failing to bring health and peace. The alleged errors are not due to the practice of Christian Science, but the evil forebodings are due to the mistaken views of prejudiced opponents. In hundreds of instances fair investigation has entirely disproved the false allegations made. Christian Scientists would never justify the commission of criminal or immoral acts against the health and peace of a community under the claim that one was sustained in his action by religious belief.

In proportion as men in authority investigate the effects of Christian Science, there is less disposition in lawmaking bodies and courts to interfere with the "free exercise" of the tenets of this religion or to restrict its healing on pretexts pertaining to compensation or to the protection of the public; for it then appears that its practice is entirely beneficial and legal. It is the hope of Christian Scientists that, encouraged by the example of this country, in their turn the people of all other lands may also enjoy the priceless benefits of a better understanding of God, "who for-

giveth all thine iniquities; who healeth all thy diseases."

The citizens of the United States should remember that individual rights form the foundations on which rest their national and state constitutions; and that these rights do not exist because of the constitutions, but these organic laws exist because of the preexistence and forever existence of these rights. The rights do not exist in the constituted laws but in the people themselves, who, under God, established their constitutions in witness of man's privilege to enjoy "the blessings of liberty."

The right of citizens of the United States to worship God according to the promptings of conscience and reason, which includes the right to be healed of discords by prayer to God in their pursuit of happiness and health, transcends any law which can be constituted or legislated by mankind. In his "Commentaries" Blackstone says: "Life is the immediate

gift of God, a right inherent by nature in every individual;" and this, he declares, includes "the preservation of a man's health."

Furthermore, Mrs. Eddy teaches us that the Bible is "better authority than Blackstone" (Science and Health, p. 438), and in Isaiah we read, "Look unto me [God] and be ye saved, all the ends of the earth," while Paul says, "Christ is the head of the church: and he is the saviour of the body." Therefore Christian Science, which recognizes God as the one and only power, and His Christ as the only healer of sin and disease, has authority to establish the purpose of divine Love to bring comfort, health, peace, prosperity, equity, and good will to humanity, and to maintain these harmonious conditions for all. Are not these in the main the objects and purposes of every rightly framed charter, constitution, law, and ordinance wherever found in Christian civilization?

LIBERTY

CYRIL R. HEWSON

LIBERTY is generally conceded to be the gift of God, and in its true sense rightly so; but in its frequent application, meaning the freedom to do precisely as one likes, it would seem to include few of the godlike qualities,—and it is certainly not in this sense calculated to bring one nearer to Principle. The utterance of the words of Jesus in Gethsemane, "Not my will, but thine, be done," would from this standpoint mean the forfeiture of an inalienable right of man, and the gift of God; but for Jesus, who had learned

that "the flesh profiteth nothing," the prayer meant entering more fully into the God-given inheritance of dominion, or true liberty, which can be found only in obedience to Principle.

An experience of the writer's which changed in a measure the course of his life, seemed for a time to have deprived him of what he believed to be liberty; and at times a sense of resentment and resistance would come up, when he would mentally chafe under his imaginary bonds, but to no purpose. He came to see, how-

ever, the metaphysical truth of the words of the poet,—

Stone walls do not a prison make,
Nor iron bars a cage.

He saw that while he had to a degree been deprived of the freedom to do what he liked and to follow his chosen pursuits, what he had apparently lost were really things unimportant, although until that time they had seemed to make up his life. Liberty, it was seen, had nothing whatever to do with material things, but was purely mental, and the measure of individual liberty was exactly commensurate with one's individual understanding of God.

Mortal mind, from its very nature regarding matter as real, looks there to find its ideals, but instead of finding liberty in material phenomena it has found only its counterfeit, which, while masquerading as liberty, is really bondage to mesmerism, and the world is just beginning to awake to this through the teaching of Christian Science. Paul makes this clear when he says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" He shows that while submission to the material senses constitutes bondage unto death, obedience to Principle constitutes true freedom and leads to eternal life. This is only another way of saying what Jesus himself said with such precision: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Free from what? Obviously from the bondage of these same material senses which have held

mortal man captive through all the centuries. If we come to examine our lives from the standpoint of Principle, and to consider the things counting for so much in our material existence, which with a personal pride born of ignorance we hold to as priceless possessions, we shall learn how little these count for in the sight of God. We shall learn also from the words Nicodemus heard: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Now it is clear that to be born again of the Spirit is not in the least what Nicodemus presumably imagined it to mean, but is the transformation of the human mind from the belief of life and substance in matter to the understanding that Spirit is the only substance, and to the recognition that "the things which are seen are temporal; but the things which are not seen are eternal." Mrs. Eddy, speaking in Science and Health of individual self-government, says on page 106, "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." It thus follows that true liberty has no trace of mortal selfhood, but is found only in obedience to the divine laws, and, paradoxical as it may seem, is attained only through a process of mental self-discipline in bringing every thought into obedience to Christ.

It is clear that Joseph, in the Egyptian prison, must have had a clear perception of the metaphysical meaning of liberty. He knew, at all

events, the unreality of material phenomena and the omnipotence of God sufficiently to make him place obedience to Principle before the thought of physical freedom. The latter naturally followed. It constituted what Christian Scientists call a demonstration. It was, in fact, one of the "signs following," the result of his higher perception and demonstration of divine Principle. In the case of the Israelites laboring under the Egyptian yoke, it was the perception of Principle by Moses, and the obedience of the Israelites in following the vision which he had gained when God spoke to him out of the bush, which set them free from their oppressors.

Similar instances abound in the Scriptures, so that the reader may find them for himself; but we have in the life of Jesus the crowning instance of all. Throughout his life, while he was about his Father's business, doing not his own will, but the will of Him that sent him, he was demonstrating the absolute unreality of matter and material conditions, so that matter meant nothing to him. For this very reason he did not and could not desire the things of material sense; yet he was the richest man that ever lived. Although he said, "The Son of man hath not where to lay his head," yet he never lacked anything, and continually demonstrated the law of supply for others as well as for himself. This surely constitutes a higher sense of liberty than most of us are yet conscious of, but Jesus knew that perfect liberty is gained only in proportion as the human will surrenders absolutely to the divine. His words in Gethsemane, "Not my will, but thine,

be done," marked what might be termed the apex of his demonstration over the material senses, and this, held to even amid the jeering taunts of the Jewish mob, resulted in his victory over all materiality when he rose triumphant over death and the grave.

To the material apprehension of Pilate, Jesus appeared to be at the mercy of his infuriated enemies, and to the limited understanding of his followers his crucifixion appeared to be the greatest of tragedies; but he knew these things to be nothing at all but successive stages on the plane of human experience in his demonstration of the unreality of matter. And although it seemed to the crowd that he who had wrought so many marvelous works was at last powerless, and they said, "He saved others; himself he cannot save," yet he did not rely upon any preconceived or outlined action of the human will, but as Mrs. Eddy points out on page 58 of "Unity of Good" he remained obedient. She says: "His persecutors said mockingly, 'Save thyself, and come down from the cross.' This was the very thing he *was* doing, coming down from the cross, saving himself after the manner that he had taught, by the law of Spirit's supremacy; and this was done through what is humanly called *agony*."

Paul wrote thus to the Galatians: "Stand fast . . . in the liberty wherewith Christ hath made us free." This standing fast, supported by the understanding of Principle, of the allness of Spirit and its creations and the nothingness of matter means true freedom.

DIVINE LAW OVERTURNING EVIL

ROBERT H. TEEPLE

THERE is one book in the Bible in which no sign of any name or title of Deity is visible. It may be read in the original Aramaic, a mixture of Hebrew and Chaldee, and still no reference to Deity will be found. Yet, according to a distinguished scholar, the name of God is in this book not only once but four times, but in every case it is hidden. This refers of course to the book of Esther; and this inspired narrative, so little read and seldom quoted, should be of unusual interest to every Christian Scientist, because it records one of the most wonderful demonstrations of the power of divine law to overturn and reverse completely the machinations of the one evil, to be found in the whole Bible. Why God's name is hidden in the book we shall now proceed to observe.

In the thirty-second chapter of Deuteronomy we read: "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. . . . And he said, I will hide my face from them, I will see what their end shall be." As Christian Scientists we know that God, divine Love, could not deliberately hide His face from His own people, but the meaning of this passage is made clear in the opening words of the fifty-ninth chapter of Isaiah: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you."

The natural and inevitable result of the people's sins was captivity. They were carried into a "far country," even to Babylon (material knowledge). After seventy years a remnant returned to their "own land,"—returned to follow the spiritual idea,—but a portion of the people remained behind in Babylon and degenerated, until we find Mordecai the Jew planning the admission of his niece Esther into the harem of a voluptuous oriental monarch. In this degeneracy God's face was largely hidden from the view of His people, and hence in the narrative which records their tribulations in this "far country" His name is hidden also.

The reader will recall that Vashti the queen was deposed, and that Esther the beautiful Jewish maiden was made queen in her place, while Haman the Agagite was elevated to be prime minister. But, metaphysically interpreted, who and what was Haman? We learn that he was the Jews' enemy. In I Samuel we read that Saul "smote the Amalekites, . . . and he took Agag the king of the Amalekites alive." Saul received a stinging rebuke from Samuel the prophet for sparing Agag, who was of the seed of Amalek, Israel's inveterate enemy on their whole mental journey from Egypt (bondage of material sense) to Canaan (freedom of spiritual sense). Amalek, in a word, typified "the flesh."

Now let us turn to the seventeenth chapter of Exodus, where we read, "The Lord hath sworn that the Lord

will have war with Amalek from generation to generation." On page 288 of *Science and Health* our Leader tells us just what this warfare is: "The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses." And will this conflict ever end? Yes, indeed; for the temporary nature of evil and the certainty of its doom are very clearly set forth in Exodus as follows: "Write this for a memorial in a book, . . . I will utterly put out the remembrance of Amalek from under heaven." So now we are able to understand something of what Haman the Agagite stood for, and his diabolical designs against the Jewish people.

And what was the particular cause of Haman's rage against God's people? The record reads: "And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone . . . wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus." Describing them as a people with laws "diverse from all people," he gains the king's consent to have them destroyed. The decree is signed and sent forth into all parts of the realm, and the doom of the Jews seems sealed. But divine law, unceasing in its operation, is at work. "Behold," says the psalmist, "he that keepeth Israel shall neither slumber nor sleep." Mordecai lays the whole situation before Queen Esther, assuming no doubt that she will at once go before the king and make supplication for her-

self and her people; but there is a seemingly insurmountable barrier in the way, and a certain degree of fear seems to have caused the queen for the moment to quail.

It was the law of the court that if anyone, man or woman, should go "unto the king into the inner court" without being called, the penalty was death, unless the king should choose to be gracious. Before this human, material law Esther for the moment hesitated, but Mordecai's faith in Israel's God did not waver, for he sent word to Esther, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place." Though this was as yet only a blind faith, not knowing how deliverance would come about, yet how splendid it was! In due time it blossomed out into an understanding of Truth's power to destroy all evil. Meantime Haman, gloating over the apparent success of his cruel and diabolical plot, erected a gallows fifty cubits high on which to have Mordecai hanged.

And now let us see how the wonderful demonstration over the seeming power of error is worked out. Esther, her first momentary sense of fear overcome, animated and governed by the law of Love, love for her people, sends word to Mordecai: "Go, gather together all the Jews that are present in Shushan, and fast ye for me [deny material sense], and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." Mortal, material law with its death pen-

alty was trampled under foot; there was a complete and wholehearted turning away from matter to Spirit on the part of God's people, till like the hundred and twenty on the day of Pentecost they were all "with one accord in one place." Then was the presence of the God of Israel realized, and His power manifested to guard and to deliver all those who trust in Him.

The "third day" arrives, and Esther, supported by the law of Love, presents herself before the king in the "inner court," and he is gracious unto her,—“she obtained favour in his sight.” Then begins the downfall of “wicked Haman” and the exaltation of Mordecai. The king could not sleep, and commanded that the chronicles of the kingdom should be read before him. There it was found written that Mordecai the Jew, having learned of a plot to assassinate the king, had sent word of it to Queen Esther, who duly informed the king, and so his life had been saved; but thus far no reward of any kind has been bestowed on Mordecai. The king asks Haman what should be done for the man “whom the king delighteth to honour,” and Haman, wholly absorbed in self and thinking the honor is intended for him, plans an elaborate ceremony; but he is filled with anger when he finds that the honor is for his hated enemy Mordecai, and we read that he “hasted to his house mourning.” Meantime Queen Esther presents her petition before the king, pleading for her own life and that of her people,—“for we are sold, I and my people, to be destroyed, to be slain, and to perish.” On the king's asking, “Who is he, and where is he, that

durst presume in his heart to do so?” she answers, “The adversary and enemy is this wicked Haman.”

Let us now observe how completely the malicious designs of error are overthrown and the whole situation is reversed. From his high office as prime minister Haman is deposed, and Mordecai is enthroned in his stead. On the gallows, fifty cubits high, on which Haman purposed to have Mordecai hanged, Haman himself and his ten sons are hanged. The decree drawn by Haman that had gone forth into all parts of the vast kingdom for the destruction and complete extermination of the Jews, is revoked and annulled, and in its place a new decree, written by Mordecai, goes forth, “wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life.”

This decree was sent forth, and as a result of the humbling of their hearts before God and their reliance upon Spirit, “no man could withstand them,” and in place of death and destruction the Jews everywhere “had light, and gladness, and joy, and honour.” Their deliverance was full and complete. Then they “rested from their enemies.” Not only were the subtle devices of error exposed and its wicked purposes frustrated, but the blow which evil aimed at the spiritual idea fell harmless, and only rebounded upon error's own head. In a word, evil but destroyed itself, and God's people entered into their rightful heritage of the “rest” of spiritual dominion.

How Christian Scientists everywhere should rejoice, and praise God for the revelation of His truth to

His people, as given us in the written Word. How deep should be our gratitude to our beloved Leader, that her spiritual vision was able to penetrate the clouds of misinterpretation and misunderstanding that have surrounded the sacred Scriptures! Interpreted literally, the book of Esther would be a record of cruelty, destruction, and revenge on the part of the Hebrews against their enemies. But our Leader tells us that "the one im-

portant interpretation of Scripture is the spiritual" (Science and Health, p. 320), and interpreted in this light Esther is almost like another book.

One comforting assurance gained from this study is, that no matter how far away God's people may seem to drift from the spiritual idea, no matter how deeply they may seem to become submerged in materiality, divine Love is ever watching over them to guide, to protect, and to deliver.

BORN ANEW

DOUGLAS PARKER

JESUS said, "Except a man be born again, he cannot see the kingdom of God." The real import of these words has surely been overlooked by professed Christians, for few seem to take them seriously; and yet probably no words in all the Bible have more vital significance for the human race, for is not this a question of life or death, heaven or hell?

The reason for this lack of apprehension and appreciation may perhaps be found in the old theological belief that because a man believes, or says he believes, in Jesus Christ, he is saved, or is on the side of those who have experienced this new birth. Did not Jesus say, "He that believeth on me hath everlasting life"? Is not that enough? they would say. People who are content to leave the matter here, must find sooner or later that mere belief is insufficient to get them into the kingdom of heaven, for, as the apostle James says, "faith without works is dead." It would be foolish for one to assert his belief in mathematics while unable to work out a single mathematical problem.

Likewise, if one believes in Christ Jesus, the works he did would necessarily follow; hence Jesus' words, "He that believeth on me, the works that I do shall he do also."

In Christian Science the meaning of the new birth is made clear, and it might be well to consider it briefly from this standpoint. Writing on this subject Henry Drummond used an illustration along these lines: In a certain museum may be seen two small boxes of what appears to be sand. On examination under a microscope, the sand from one box is found to consist of minute crystals of silica (a natural glass), six-sided prisms, capped at either end with little pyramids. This comes from a mountain in Arran. The other box contains, he says, "a vast collection of microscopic urns, goblets, and vases, each richly ornamented with small sculptured disks or perforations which are disposed over the pure white surface in regular belts and rows. Each tiny urn is chiseled into the most faultless proportions, and the whole presents a vision of magic beauty."

Professor Drummond goes on to explain that these are the shells of little organisms which lived in the ocean, and now form the rocks of the island of Barbados. When analyzed by the chemist, both crystal and shell are found to be composed of the same substance; yet one belongs to the inorganic, or what is called dead world, while the other is the product of life. He adds: "No power on earth can make these little urns of the Polycystins except life. . . . We can melt down this Arran earth and reproduce the pyramids and prisms in endless numbers. Nay, if we do melt it down, we cannot help reproducing the pyramid and the prism. There is a six-sidedness, as it were, in the very nature of this substance . . . This six-sided tendency is its law of crystallization—a law of its nature which it cannot resist."

Now the question is, may there not be as radical a difference between the man who is spiritually minded and the man who is absorbed merely in the affairs of this world, as between the shell and the crystal? Do they not belong to different worlds? Did not Jesus imply this when he said to those around him, "Ye are of this world; I am not of this world"? Was not he the product of spiritual life, while they manifested material belief? Those of whom he spoke may have been highly educated men and of unblemished character, but so long as they were untouched by spiritual life they were merely "of this world."

In Christian Science we learn that the universe is in the divine Mind, and that man is the reflection of this Mind, of Spirit. No one, however, could say that a mortal reflects

Spirit. He is recognized as the manifestation of the so-called mortal mind—the supposititious opposite of infinite Mind. This atmosphere of mortal mind being his choice of environment, he naturally manifests conditions inherent in it. These conditions are embraced in materiality, in sin, disease, and death. A mortal may be the maximum attainment of this environment, but he does not reflect Soul or Spirit.

Scripture clearly teaches that there is a great gulf between this mortal man and the man who is spiritually minded. It is even declared to be a matter of life and death. "To be carnally minded is death," the apostle declares, "but to be spiritually minded is life and peace." The Master said plainly, "He that hath the Son hath life; and he that hath not the Son of God hath not life." The question for mankind is therefore the question of Nicodemus, "How can a man be born when he is old?" It must be evident that mortals can do nothing of themselves, for even Jesus said, "I can of mine own self do nothing," and we are told that flesh and blood cannot enter the kingdom of heaven. How, then, it may be asked, is this change to be brought about?

The crystal may teach us a useful lesson on this point. As a six-sided form the crystal is of no use to the animal or vegetable world. The little creature living in the ocean can use the silica, of which the crystal is composed, only when in a dissolved state. The crystal must therefore lose its form, however beautiful it may be. It must be sacrificed before it can enter the higher kingdom.

What shall be said of mortal man? Although he cannot force his way into the spiritual world by any human process, he may reach an attitude suitable for regeneration; and this is surely why Mrs. Eddy wrote (*Science and Health*, p. 242): "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death."

Spirituality is the gift of God, and if we desire it we must first fit ourselves to receive it. We must be willing to sacrifice all our mortal beliefs which would keep us from entering the kingdom of heaven. We must follow in the footsteps of the Master. We must remember that the Christ-life is built on complete surrender to the divine will. "Not my will, but thine, be done," is expressive of this attitude.

Jesus told his disciples that unless they became as little children they could in no wise enter the kingdom of heaven. He also said, "Blessed are the meek: for they shall inherit the earth." This is a reversal of human belief, but if viewed from the standpoint that the meek are likely to be those who have experienced this second birth, one can readily see why they should inherit the earth, for it is the children of God who will eventually rule, even in this world. The apostle Paul wrote: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . yea, and things which are not, to

bring to nought things that are: that no flesh should glory in his presence."

The second birth, therefore, is the birth in consciousness of the spiritual idea. It brings a clear conviction that man is the image and likeness of God, spiritual and not material, with full dominion over the so-called laws of this world. Soul-sense has touched the human mind, which has begun to breathe the atmosphere of heaven: the mortal is gradually put off and the immortal put on. It doth not yet appear what this new child will be, for who can estimate the climax of the spiritual? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Mortals are trying to carry on an evolution in matter, but since matter is merely the supposititious opposite of Spirit, it is no environment for God's child, who lives, moves, and has his being in Spirit. The realization of this fact, and the determination to cease from the impossible task and start the unfoldment in Spirit, which is alone worthy of consideration, is the new birth spoken of by Jesus.

Man's true nature as a child of God must dawn on the human mind here or hereafter, for it is evident that without this awakening no one can see the kingdom of heaven. How important therefore to fulfill the conditions which will enable one to awake from this dream of life in matter! In that wonderful article called "The New Birth," which begins on page 15 of "Miscellaneous Writings," Mrs. Eddy says: "The new birth is not the work of a moment. It begins with moments, and goes on with years."

UNIVERSITY AND COLLEGE ORGANIZATIONS

HENRY EDWARD ASHMUN

CHRISTIAN SCIENTISTS have reason for sincere gratitude that the Manual of The Mother Church, in its completeness, authorizes the formation of Christian Science organizations at universities and colleges. No one can doubt that organizations distinct from regular Christian Science churches and societies holding public meetings must have been authorized in order to meet needs distinct from those which the latter were intended to meet. The history, however short, of college organizations already formed fully proves this fact, and demonstrates Mrs. Eddy's wisdom in authorizing their establishment.

The college student's needs are, indeed, peculiar. He is passing through a period of human experience which the material world sets apart and calls "critical," "formative," "full of doubts and perplexities," "the threshold of life." How needful, then, that those beset by such human beliefs should have presented to them, in such a way as to make it most available to them, the divine Science which solves all perplexities. How essential that they gain an understanding of the Principle which already has formed and completed and adjusted all things, the Life that never had beginning, the Truth that includes neither uncertainties nor mistakes. With material knowledge pouring in from all directions, how helpful for the student to grasp, by scientific perception, the meaning of true education. A Christian Science organization of and for the students and faculty

of a college has an unusual opportunity to meet these needs. Through that channel the one who has not yet studied Mrs. Eddy's teachings has them presented to him from his own standpoint — as available and directly applicable to his own problems. On the other hand, the one who is already a student of her teachings will find special help in applying the truth to every experience of his college life, as well as to the problems arising outside it.

The peculiar value of Christian Science testimony meetings is to show by individual experience the applicability of this truth to every phase of human existence. Those who hear the testimonies are encouraged and made better able to apply the truth to similar difficulties of their own. The activities of college and university Christian Science organizations include such meetings, and, naturally, at such gatherings a large number of the experiences related will bear directly upon the many problems which beset all college students.

The student just entering college hears how Christian Science has helped others to select the right studies, to find the right home, or perhaps to discover employment which has enabled them to begin or continue their college course. With renewed courage the student then takes up his college work, realizing better that this truth is as available for him as for anyone, and is as applicable to his new experiences as to those he has already passed through. One who is facing an examination or a difficult

recitation will learn that others, through an understanding of true intelligence, have been made free from nervousness and fear on similar occasions. The senior, just about to venture upon the broader field of action, hears how others have overcome all diffidence and have demonstrated their rightful place.

Christian Science is directly applicable to every problem that can ever arise. That college life and its problems form no exception to this rule is amply proved by the experience of a rapidly increasing band of those who faithfully apply an understanding of the truth to their college affairs. The teachings of Christ Jesus are being demonstrated to be as practical on the college campus of to-day as in Palestine when Jesus proved them by his works. And the present fulfillment of his prophecy, "He that believeth on me, the works that I do shall he do also," is abundantly shown by the experiences related at such gatherings.

Like many others whose testimony he has heard at these meetings, the writer owes his college education, its continuity, and every degree of success therein, solely to Christian Science. The waymarks of his university course are the victories, through this Science, over the obstacles which strewn the path, victories many of which are directly attributable to the inspiration, encouragement, and enlarged understanding gained through profiting by the testimony of his fellow students. Every meeting has seemed to bring direct help for the particular task or perplexity in hand. Indeed, at what appeared to be the most critical time in his college life,

when disaster seemed inevitable, a testimony was given of a complete demonstration of God's power to deliver from just such a situation. This came as a much needed reinforcement, and assuredly contributed to the ultimate victory.

The testimony meetings, moreover, are but one of numberless avenues for service open to such organizations. The Manual, in providing for their form of government and their activities within the college, has presented to those awake to it an ever widening opportunity to spread the message of Truth. A college or university Christian Science society will serve to unite those among the students and faculty who are interested in Christian Science. This is surely one of the fundamental purposes of such an organization, and ways of accomplishing this purpose which are in keeping with the ideals of our cause will necessarily be revealed to those ready and eager to carry them out. The welcoming of students interested in Christian Science who are entering the institution is one of these ways. The cordiality and friendship which should find constant manifestation among Christian Science students can never be expressed to better purpose than in helping these students to feel happy and harmonious in their new surroundings.

An organized body of Christian Scientists within the college is in an excellent position to correct false impressions about Christian Science and its Discoverer and Founder. Two means of fulfilling this purpose are especially useful. Lectures by members of the board of lectureship of The Mother Church never fail to

awaken interest and to enlighten those whose thoughts are darkened by ignorance of what Christian Science really is. Furthermore, a lecture which is distinctly for a college audience is likely to appeal especially to such an audience and to meet its particular need.

The authorized Christian Science publications, including the various periodicals, are an invaluable set of weapons with which to combat erroneous beliefs about Christian Science. *The Christian Science Monitor*, carrying its blessing to all mankind (see *The First Church of Christ, Scientist, and Miscellany*, p. 353), finds very fruitful soil for its seed of truth and good among our college people. No better field can be found for this wonderful educator than in educational institutions.

The intimate associations of college life give college *Monitor* workers a unique opportunity. Equipped with a knowledge of the special interests and talents of their fellow students, they are in a position to distribute copies of our daily newspaper with discrimination. An opportunity of this kind, where conditions are such as to permit taking advantage of it, merits the most thoughtful and faithful work,—work based upon a thorough appreciation of the purpose and the contents of the *Monitor*.

These and many other possibilities for right activity in this field are a bugle call to those enlisted as Christian Scientists who come within the class named in Article XXIII, Section 8, of the Manual of The Mother Church, entitled "Privilege of Members." Whether members of a college or university Christian Science

organization or not, all who are in sympathy with its motives and aims may, by right thinking,—which constitutes right activity,—cooperate in advancing this phase of our cause. Furthermore, Christian Scientists, whether attending college or not, will be able truly to cooperate in this branch of the work only as they understand the special needs which called for it and the purposes of the resulting organizations.

Membership in these organizations is, indeed, a privilege. It is an opportunity to help as we have been helped; a means of aiding, in a unique way, to extend the Christian Science movement. No one who is ready for this membership can fail to find abundant activity of the right kind,—an activity which, though it must necessarily be entirely unselfish, cannot but bless the one engaged in it a hundredfold beyond his sacrifices for it. Paul said, "Moreover it is required in stewards, that a man be found faithful." Work of this kind calls for the utmost loyalty to Principle, the most loving and patient endeavor, and for the absolute accuracy and promptness of performance, which alone measure up to the name of Science.

A college and its activities are, in many respects, an epitome of the world and its activities. It is both right and desirable that every citizen of the college community should take part in its activities, share in its interests, and participate in its undertakings. Among these activities the Christian Scientist can surely find no more splendid opportunity than work in an organization whose activity expresses the activity of Mind, an activity which must inevitably result

in the universal reflection of that Mind throughout the college. Thus may he follow the example of our Master in being about the Father's business.

Many problems will confront a college Christian Science organization, but not one which can be outside the operation of God's law. Indeed, each may be made to serve as a stepping-stone to higher attainment when solved according to Principle. Whatever perplexities arise, the Bible illumed by Christian Science is a never failing guide. It is the chart by which we may ever avoid the rocks and shoals; likewise, all of our Leader's works and our periodicals are beacon lights to mark the course.

The precise form and the conduct of the college society are left by the Manual of The Mother Church to be worked out according to the needs and state of progress of the individual organization. One requirement, however, is universal. To rest upon a scientific foundation the government must be entirely democratic. Every act performed, whether by officer, committee, or member, must be in accord with the provisions of the Manual and the wishes of the whole body. These wishes should, of course, coincide with God's perfect plan, and will do so in proportion to the society's demonstration of the one Mind; but this is the problem of the whole organization, and no one member or group of members should place a personal sense of God's will above that of the majority. Obviously, any resort to obstructive parliamentary tactics, however proper in a debating society, has no place in a Christian Science body.

One of the ideals to be striven for is equal activity on the part of all members. Not every one can be an officer, but each can be a channel for right activity, and will find his opportunity to be in proportion to his readiness and alertness. So, also, the ideal situation is for all to take equal part in voicing good at the various business, committee, and testimony meetings. This may require an overcoming of repressive beliefs, such as diffidence, fear, pride, or self-depreciation. On the other hand, the words and actions of all should be such as to leave no barrier, even in belief, to a free expression of thought from others, for whom, perhaps, such expression seems difficult. Any intolerance of the words or actions of others simply aggravates the error it may be designed to overcome.

One of the problems which confronts the college society is that of attaining continuity in its work. The active membership is constantly changing. Workers whose experience is of great value to the organization are being replaced by new members. Mrs. Eddy says, "Progress is born of experience," and, "If mortals are not progressive, past failures will be repeated until all wrong work is effaced or rectified" (Science and Health, pp. 296, 240). In Science, no good, no progress, no valuable experience is ever lost or wasted. The tithe which each member brings to this storehouse is laid away where moth and rust do not corrupt, as a perpetual endowment to aid in the advancement of this part of our movement. We should all realize the indestructibility of right endeavor. Moreover, members who leave the

campus for other fields of activity need not thereby be separated in thought from the organization.

In order to deal with the present state of human thought and memory, however, we need to take proper steps to pass along the results of present and past experience to aid in future work and growth. It is well to keep careful records of all transactions of permanent value. While no general rule can be laid down, at least one society is finding it useful to have every committee preserve a record of its work. Each committee, in the report filed on completing its term of service, records whatever in its experience may benefit its successor. The report may also include instructions or actions of the society affecting the committee. Subsequent committees, while not at all bound to follow these reports as precedents, will at least be saved from making the same mistakes. They will be able to

build on the foundations already laid. A further value of such records is to keep the whole body in touch with such of its work as is delegated to smaller units.

Many other problems are continually presenting themselves, and the workers may feel grateful for the opportunity of solving them. Just as the college and university aid in fitting the individual to enter the world's activities, so the training received in a college Christian Science society will be of great benefit in the wider field of Christian Science work. We may all rejoice at the progress already shown in this line of action. But a far-seeing vision will behold the universality of our cause, and therein will discover the infinite scope and limitless opportunity, within its own field, of the university or college Christian Science organization, which is an integral and essential part of the Christian Science movement.

CUMULATIVE VALUE OF RIGHT THINKING

CECIL E. BENJAMIN

IT is a curious fact that while the rapid growth of the Christian Science movement as a whole is undeniable, the temptation to believe that progress is slow in the earnest student's particular community, or in his own individual consciousness, often seems to present itself. This lying argument, which is due to mortal mind's utter blindness to truth, seeks to manifest itself in the form of discouragement. While it is true that Principle never allows us to forget that "we are all capable of more than we do" (Science and Health, p. 89), the circumstances of a certain

ancient law case heard in the English courts in 1706 seem by analogy to throw fresh light on the Wayshower's encouraging parable of the kingdom of heaven being like a grain of mustard seed, and to show its present day applicability to the growth of our beloved cause both from the individual and from the collective standpoint.

The case is that of *Thornbrow vs. Whitacre* (2 Ld. Raymond, 1164), and the facts, according to the defendant's counsel, were that his client had agreed, in consideration of a small sum of money, to deliver

to the plaintiff two grains of rye corn on a certain Monday, four the following Monday, eight the Monday after, and so on in geometrical progression for a period of one year. In other words, the number of grains was to be increased each week by the same number as had been delivered on the previous Monday, and this was to be continued for a period of fifty-two weeks. Without doubt the defendant thought he had contracted to deliver only a small quantity of grain, but it was said at the trial that "all the rye in the world was not so much" as he had promised, the quantity amounting to 524,288,000 quarters—a quarter being eight bushels, or a fourth of a ton.

Now every student of Christian Science knows that each time he has cast out of consciousness a single wrong belief and so made room for a better mental concept, that process has invariably undermined at least one other false belief and so made him receptive to much more of truth than he had realized when dealing with the first-mentioned false belief. Comparative retrospection in moments of clear vision will thus always show the working student that his perception of good has increased in the ratio, so to speak, of geometrical progression.

Therefore, bearing in mind that there never was a genuine Christian Science demonstration which did not bring blessings to many others than the one directly concerned, it is worth while to contemplate the possible cumulative value, say ten years hence, of having in a single instance dispelled the dark clouds of sense by reflecting Love in some kindly

thought, word, or deed. As God's children, perfect ideas of divine Mind, each of us has a special place in the universe that no one else can fill, and when we recollect Mrs. Eddy's statement, "Whoever opens the way in Christian Science is a pilgrim and stranger, marking out the path for generations yet unborn" (Science and Health, p. 174), can we, as trustees for the world of such augmentative power for good, when God giveth the increase so abundantly, afford to allow mortal mind to mesmerize us into accepting the lying belief that we are weary in well-doing, or that our individual work is in the least degree unimportant?

It would seem too that something analogous to the circumstances of the rye corn case must already have happened in the growth of our cause, when we recall that the work of one heroic woman, our beloved Leader, should have resulted during a period of just over half a century in a vast number of people—millions of people, in fact—having become students of Christian Science, and consequently, to some extent at least, participants in its immeasurable benefits. That this growth continues and will ever continue to increase in the ratio of geometrical progression is certain.

Speaking of the millennium Mrs. Eddy says (Miscellany, p. 239): "Its impetus, accelerated by the advent of Christian Science, is marked, and will increase till all men shall know Him (divine Love) from the least to the greatest, and one God and the brotherhood of man shall be known and acknowledged throughout the earth."

THE MORNING STAR

CLARA S. STREETER

FROM those primeval dawns of which it is written, "The morning stars sang together, and all the sons of God shouted for joy," to that "Lord's day" on the isle of Patmos when St. John was bidden to say to the angel of the church in Thyatira, respecting the one that overcometh, "I will give him the morning star," this distinguished herald of approaching day has ever symbolized some new revelation of Truth to a waking world. Those who have proclaimed it and reflected its glory, have for that reason been variously designated as sages, prophets, magi, wisemen. So far above the comprehension of the masses was the status of these seers of old, that it may be said of them that they gave character to the times in which they lived.

Such a one was Enoch, of whom it is written that for over three hundred years he "walked with God" upon the earth, and "was not; for God took him." On page 214 of *Science and Health* Mrs. Eddy says of him, "If Enoch's perception had been confined to the evidence before his material senses, he could never have 'walked with God,' nor been guided into the demonstration of life eternal." We know not what was Enoch's particular mission, but he will ever be to the world a shining example of man's great spiritual possibilities.

In a grossly idolatrous age Melchizedec, king of the sacred city of Salem,—typifying peace and righteousness,—appeared as a star of the first magnitude. He became the

forerunner of a high order of priesthood, to which are ordained only those who have so liberated themselves from the fetters of human pedigree that they are able to demonstrate their likeness to the Son of God, of whom we read in Hebrews, that he was "made, not after the law of a carnal commandment, but after the power of an endless life." The "morning star" of faith in God was Abraham, numbering his seed as the stars in the heavens, and perceiving through faith, when he was about to sacrifice his son Isaac, that life is spiritual and eternal.

Out of Egypt rose the day-star of that code of moral and civil law which was to be the arbiter of justice in every land of progress; and it ascended until its glory encompassed Mt. Sinai, where Moses talked with God. Very lovingly does our Leader veil the light of this perfect law of God, that we, like the children of Israel, may approach near enough to see how it may be humanly applied. On page 200 of *Science and Health* she says: "The law of Sinai lifted thought into the song of David. Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind."

Sacred alike to the Turk and the Russian of to-day, the "Cave of Elijah" is guarded from the machine guns of modern warfare. It is believed that there the prophet Elijah, thirty centuries ago, heard the "still small voice" of God and was not

afraid, because man's true identity was revealed to him. This gave him power to speak with authority to the errors of his day, and to rise above all the limitations of material sense, insomuch that he was borne upward in a chariot of fire. His mantle fell upon Elisha, the only one of the sons of the prophets spiritual enough to follow him in his ascending pathway to the realization of man's immortality.

In the spiritual universe, however, there is but one "morning star," the reflection of the Christ-idea, and the glory of this star, with all other bright and shining ones, is radiated out into the immensity of God's creation, unfolding Life and Love to the waking thought. It is this of which it is written: "That was the true Light, which lighteth every man that cometh into the world." It rested over Bethlehem. John, referring to it again in the chapter just mentioned, calls it the "Word," and says: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

When the light of Christ, Truth, shone upon the pathway of Saul of Tarsus, it was so glorious that for a time it took from him the sense of physical sight and the desire for food. His whole nature, as well as his name, was changed, and Paul became the "chosen vessel" to carry the gospel to the Gentiles and to preach before kings and philosophers. Thus did the western world begin to see the glory of the "morning star." The revelator saw its light shining through all the cycles

measured off in time and space, till heaven and earth had passed away. His messages to the seven churches typified the ascendancy of this light of Truth even in pagan thought, as well as its growth in the individual consciousness, and showed also the gifts of God that follow the overcoming of error.

The church of Thyatira, to which was promised the "morning star," was the fourth of these seven churches in line of progress. It marked a spiritual as well as a cosmological dividing line, and represented that terrific struggle in human consciousness which comes after the light of Truth has laid bare the utter falsity of material sense and all its phantoms of night and darkness. John in his vision saw that at this period in world development the day of grace and the time for repentance would merge into a mighty purification and separation, ushered in by the reappearance of the "morning star," the Christ-idea, sent to prepare the world for that promised day when the Sun of righteousness would "arise with healing in his wings." It was to be the grand testing time of the entire human race, the moral battle ground of all the ages. It is our world of to-day.

Already the "morning star" has appeared above the rugged horizon of our time, and our earth is entering upon a new era of light and progress. To quote Browning, "The day's at the morn," — the morn of a tempestuous but wonderful day. We who in some measure have discerned the spiritual import of the coming of Christ, Truth, to this age, may like the church in Thyatira take

heed to the voice of the Son of God, "who hath his eyes like unto a flame of fire, and his feet are like fine brass." Then may we hear: "I know thy works, and charity, and service, and faith . . . Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants."

Now Jezebel was a prophetess of Baal, the great male divinity of the ancient idolatrous nations round Palestine. Ahab, king of Israel, married her, and through her subtle influence over him Israel again fell into idolatry. Elijah, the prophet of Jehovah, denounced her and foretold her own and Ahab's self-destruction. John saw in her the personification of wickedness at its climactic period,—the consummation of every evil device, combining idolatry, hypnotism, sensuality, dishonesty, greed, mental and physical assassination, blasphemy. There was not one atrocious claim of error which did not find a place in the maelstrom of moral degeneracy that this wife of Ahab, king of Israel, represented.

This complex manifestation of idolatry and wickedness not only propagated itself in Israel in the time of Elijah, but thought to destroy the Christ-idea, the light of the world, by putting to death Jesus of Nazareth, who reflected that light in all its purity. It sought to pervert the teachings of the apostles. It caused the early church in the third century of our era to ally itself with the belief of worldly place and power, and with cunning sophistry has ever since mesmerized it into be-

lieving that evil is as real and as powerful as God, good; that matter and Spirit commingle; that death opens the door to eternal life.

These and other falsities were uncovered when the "morning star" began to rise upon our world of to-day. Its bright light at once disturbed the equilibrium of mortal mind, and set Jezebel's kingdom on fire with resentment, hatred, malice, war, pestilence, bringing about the time of great tribulation of which it is written in Revelation: "And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."

As the morning star in the heavens seems to divide night from day, so the light of Christian Science, the truth of being, as discovered by Mary Baker Eddy, is clarifying individual consciousness as well as world politics. As in Ahab's time Elijah called all the people together unto Mt. Carmel and said unto them: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him," so to-day Truth is calling to the people of all the world assembled at this testing time, "Choose you this day whom ye will serve."

The Spirit further says to this church in Thyatira, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." This is to be not a man-made power, nor a treaty-made power; rather is it to be a power made, "not after the law of a carnal commandment, but after the power of an endless life." To him is also

given the "morning star," the power to manifest the Christ-idea, to walk with and talk to God; to speak with authority to every form of error. Its name in our age is Christian Science, defined by its Discoverer, Mrs. Eddy, on page 1 of "Rudimental Divine Science," as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule

of universal harmony." It shines for all who will lift up their eyes and walk in its light. It brings the day when all shall know the truth. In the dawn of the twentieth century the "sons of God" are again shouting for joy, because human consciousness discerns a new heaven and a new earth, "wherein dwelleth righteousness."

HUMILITY

E. MARY RAMSAY

WE are told that Archimedes, the most celebrated mathematician of antiquity, elated by the wonderful discoveries in mechanics which he had made, declared that if he had a fulcrum, a standpoint from which to work, he could move the world. This world of which Archimedes spoke appeared to him, as it does to nearly every one even to-day, to be a thing of matter, surrounded by a material atmosphere, inhabited by material beings. On the other hand, Mrs. Eddy's discovery of Christian Science is revealing to her followers the fundamental fact that "all is Spirit and spiritual" (Science and Health, p. 331). When God is recognized as the only cause and creator, we must recognize also that since His nature is wholly spiritual His creation, the world and all it contains, must in its essence be wholly spiritual.

While intellectually convinced of these facts, the beginner in Christian Science may yet feel himself so material, so hemmed in by matter, that he does not know where to find his own individuality or where to look for the spiritual universe. "If this body is not myself, where am I?" perhaps he

asks, and he cannot see how to emerge from this state of confusion. In "Miscellaneous Writings" we find a remarkable passage which throws light on this subject. On page 85 temptation is spoken of as "that mist of mortal mind which seems to be matter and the environment of mortals." This definition of matter and mortal environment dissolves matter into wrong thought, confused thinking, into a temptation to believe in persons and things, in modes and methods of action apart from God. After considering the subject further, the student comes to see that his personality—his personal sense—is the pivot or center round which his world turns, and that therefore he and his world are of one piece; all is spiritual or all is material.

Now a so-called mortal is supposed to be a combination of mind or brain and matter. In his least developed state, that of the savage, he connects his individuality almost entirely with matter. In his latest development the mortal thinks of himself largely as a creature of brain. He demands more, expects more, requires more to satisfy his sense of

need. In all outward things he differs greatly from the savage, but he is still the pivot round which his larger world revolves. The difference between the civilized man and the savage is primarily one of thought, but this difference is not of a fundamental character, does not proceed from a change of basis; the one condition is the natural outcome of the other. The civilized man is still surrounded by the Great Unknown, and is as far removed as the most ignorant savage from the free, illimitable ranges of infinity, from "the land of Heart's Desire."

There is a medieval tale of a wonderful enchanted palace in which were held "in durance vile" many hapless captives, fair ladies and gallant knights. No one could conquer the enchanter and set his captives free till the spell of enchantment was discovered and broken. At last came a knight, as wise as he was brave, who discovered the secret. He shot an arrow through the center of the dome, and, behold! the palace which had resisted every attack by engines of war, vanished as the hill mists vanish before the rising wind.

We have already seen that the pernicious belief in a material world is centered on a belief in a material self; therefore to dissipate the enchanted palace we must get rid of self, and accord to God, the divine Mind, His rightful place as the center round which all revolves. This is indeed a greater revolution than any required to substitute for a despotic autocracy a free commonwealth. How shall we carry out this high emprise?

Several years ago a student of

Christian Science was feeling depressed and burdened. The problem on which he was working seemed hard to solve, and he felt sad and discouraged at his lack of spiritual insight and power. In the hope of finding a passage which would throw light on the subject in hand, he took up "Miscellaneous Writings," and the book opened at the first page. Here his eye soon fell on the words, "Humility is the stepping-stone to a higher recognition of Deity." He said to himself: Beautiful words, but not appropriate to the need of the hour. I have no need of humility; I feel as if I had never accomplished anything.

With this thought the student prepared to turn over the page, when something forced him to return. He read the passage again, once more finding nothing in it to help him, and for the second time prepared to turn over the page, when the inner voice again bade him return and examine Mrs. Eddy's words more closely. "A higher recognition of Deity" is certainly what you require, and as you seem unable to reach it from where you stand, a stepping-stone would be helpful. Imagine yourself in some unfamiliar district; you wish to ascend this high hill at the head of the glen, and naturally look about for an indication of the best way to reach the top. From where you stand it seems as if this little path leading west is the right one to take. As you are thinking of following it, you see approaching some unknown man, a stalker or shepherd of the hills. You inquire the way, and he replies: "Hold to the east."

Without a moment's hesitation you follow the instructions of this

unknown fellow countryman, and take the opposite direction from that which your eye indicates as the right one. Now turn to the instructions in "Miscellaneous Writings." Here is Mrs. Eddy, who is as familiar with the uplands of thought as ever was stalker with the forest or shepherd with the hill, and you refuse to follow her instructions because the path she points out is not the one indicated by material sense! Convinced by this simple argument, the student turned to the thought of humility, and asked simply that the meaning of this word might be revealed. Almost at once the burden seemed lightened, and gradually cleared away, but it was a month or two before he saw the reason.

A belief in an unsuccessful self is just as much a delusion as a belief

in a successful self; there is but one Mind, God, and man is His reflection. As a man grasps the meaning of meekness, the mists which seem to surround him will lift, and he will become conscious of the spiritual link which binds him forever to God. As he becomes conscious of this unity, he will discover his own individuality, his own nature, and will get a glimpse of what our Lord meant when he spoke of "the glory which I had with thee before the world was."

Thus man will finally reach the demonstration of which Archimedes dreamed. He will take up a position outside "the world," and recognizing matter as only a temptation to believe in a power separate from God, will eventually see it, as Mrs. Eddy says (*Miscellany*, p. 260), "reverentially withdraw itself before Mind."

[Written for the *Journal*]

PROGRESS

MARY J. ELMENDORF

Where there is no vision, the people perish.—Proverbs.

THERE is a peak past yonder hills I fain would reach,
 An unsung, joyous chord of music I would sing;
 The thundering of breakers on a broader beach
 I fain would hear, and greet a longer, greener spring.

Yet well I know when lies that peak beneath my feet,
 Legions of higher, snowier heights beyond will rise;
 When gushes from my heart that chord surpassing sweet,
 New strains will lure like sudden stars in twilight skies;

The heavy surge I long to hear will die away,
 Lost in a deeper, grander surge; and that long lease
 Of bloom will whisper softly of another May
 Where flowers are fairer and perpetual is peace.

Thus at the urge of golden longing, on I go,
 Hailing in every vision won a vision higher,
 Learning that with my growth my visions mightier grow,
 Till Love's full heaven I win—the ultimate desire.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

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EDITORIAL

CHRISTIANITY, LIBERATOR

CHRISTIANITY is not something vague and historical, a tradition out of the past. The evidences of Christianity are not arguments set forth by a professor of apologetics. Christianity as evidenced is a distinct expression of mental activity. In brief, when men are actuated in thought and demonstration by divine Love, which is that same Mind "which was also in Christ Jesus," they express Christianity. Now the new command to his disciples wherein Christ Jesus set forth his own example was as follows: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Obedience to this commandment is liberty, because thereby restraint and constraint are removed, bonds are broken, and the slave is made free.

Nothing but Christianity has maintained liberty in the world. Men have fought for political liberty, and struggled to be free from domination of many masters, only to be subjected more miserably to their own passions, being mastered by undestroyed evil within. Mrs. Eddy makes this very

clear in her statement (Science and Health, p. 225): "The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind."

Men of intellectual pride in past times have said that Christianity was a religion for slaves. But in seriousness let us ask if the Christian slave in some first century household was not the freeman, and his war lord, despiser of Christianity, though master of many slaves the real bondman. First of all, the pagan was in captivity to superstition, and that is relentlessly cruel. Next, he was in subjection to customs meaningless, but also merciless. Lastly, he was the slave of pride, anger, vainglory, revenge, a bonds slave also of passion, habit, and desires leading to degradation and death. The emperor in his purple robe was subjugated by his evil thoughts, and he and his evil-thinking companions were "slave-yoked" together. But with the Christian it was as if innocence and brotherly love became wings whereby he could soar into the peace and freedom of heavenly thinking.

Who was the freeman in Rome? Was it Nero, the emperor there,

who felt that he had liberty to order that his mother Agrippina should be put to death, or Paul the apostle, saying, "For the hope of Israel I am bound with this chain," who was occupied with "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him"?

Down through the centuries genuine Christianity has always made free men. Those who have accepted the teaching of Christ Jesus regarding God, Spirit, when he said, "They that worship him must worship him in spirit and in truth," have found how true also is Paul's statement, "To be spiritually minded is life and peace."

Even when counterfeit Christianity as a system tried to control those who were genuine Christians, and formal religion with ceremonious pomp and exacting dogmas claimed power like that of the Cæsars over the thoughts and persons of men, there were always some who knew how to turn to Principle. Every acceptance of Principle is liberation. Mrs. Eddy in her sermon on Christian Healing (p. 3) shows how it was that men lost the understanding of Christian healing, or liberation from disease through Mind, because of their losing the understanding of God as Principle. She says: "In proportion as the personal and material element stole into religion, it lost Christianity and the power to heal; and the qualities of God as a person, instead of the divine Principle that begets the quality, engrossed the attention of the ages."

Jesus foresaw the world's opposition to the truth which would make free. He bade his disciples to love one another because of this claim of hatred against truth, reassuring them by saying, "If the world hate you, ye know that it hated me before it hated you." He gave them wise counsel against being offended because of trials to come. "Yea," he said, "the time cometh, that whosoever killeth you will think that he doeth God service." And yet there was a calm trust and quiet assurance in the certain victory for the liberating message. Mrs. Eddy says (*Miscellaneous Writings*, p. 163): "In no one thing seemed he less human and more divine than in his unfaltering faith in the immortality of Truth. Referring to this, he said, 'Heaven and earth shall pass away, but my words shall not pass away!' and they have not: they still live; and are the basis of divine liberty, the medium of Mind, the hope of the race."

Because it is Christianity both genuine and practical, Christian Science is of course the great liberating influence in the world to-day. Anyone by considering its records of liberation may come to understand what is at work this hour redeeming mankind from slavery. One is classed as a slave whose person is looked upon as property. The owner takes everything from the slave, labor, earnings, even his children. When it is said that a man is a slave to an evil habit, it also means that the habit owns him, takes all his earnings, controls even his thoughts. It is not necessary here to make a list of the many ways whereby men by their false beliefs are deceived

into slavery, and subjugated by their lusts. It is enough to say that Christianity practical and scientific, that is, Christian Science, liberates not only the thrall to custom, the serf of fashion, the captive of fear and the bondman of pride; but also the slave helplessly addicted to habit, and even that "slave-born" person enchained by evil heredity.

There is no hindrance, therefore, to man's advancement, for liberty always means progress. If the manumitted slaves rejoiced to wear the pileus, or liberty cap, sign of their redemption, is it any wonder that

genuine Christian Scientists the world over reveal their freedom by a sign? It is the same sign which characterized the early Christians, of whom it was said, "See how these Christians love one another." Think of the new world coming, wherein Principle rules all, and every thought is in captivity to the Christ of God. Mrs. Eddy asks (*Science and Health*, p. 91), regarding the new heaven and new earth wherein dwelleth righteousness, "Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?"

WILLIAM P. MCKENZIE.

THE MILLENNIUM

"ONE day is with the Lord as a thousand years, and a thousand years as one day," writes Peter in his second epistle. On page 504 of *Science and Health* Mrs. Eddy illuminates this statement with the following interpretation: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence." Advancing humanity is constantly reaching out for its thousand years of peace and plenty, for a long drawn surcease from sorrow and suffering; but behold, here is the millennium, to be had on the instant, as a brilliant light of spiritual understanding, burning away all time, all personal sense, and a false belief of the universe as matter, leaving the infinite Truth and its manifestation resplendent and triumphant. More than an interval of beneficial government or a mere cessation from war,

the spiritual millennium is a glorious state of consciousness in which a thousand years "are but as yesterday when it is past;" in which "one thousand shall flee at the rebuke of one," and that one the light of Truth instantly operative.

The time is ripe for metaphysics. The handling of the evil which endeavors to darken consciousness must be done by those who are spiritually awake. "Awake thou that sleepest, and arise from the dead," admonishes the writer of the epistle to the Ephesians. The stagnant, apathetically minded, the neutral thought which is hand-clasped with error, needs to be aroused from the sleep of death. For to be mentally neutral is to side with evil, but to use the adroit idea may be equivalent to a golden silence before thine accuser. The precious moments are passing and every soldier of the Lord should be equipped with spiritual armor, should be so alert to the enemy that not one argument

of hate can penetrate the barricade of righteousness. The right doer is under the protection of the Almighty, safely guarded and guided by the power of eternal Love.

Down in the abyss of the human mind there dwells the evil planner, the schemer, the accuser, the striker, and the false brother, but the searchlight of truth thrown upon this mistaken belief of existence turns the betraying quality of the human mind into falsity and routs out the seeming by replacing it with the divine declaration, "Hear, O Israel: The Lord our God is one Lord." Then, if the Scriptures be true, there is nothing God cannot do. Into the depths of depravity God goes with healing power and cleanses away the filth of mortal mind. The darkness of fear is made the place of God's glorious sunshine through the application of Christian Science.

Hypocritical tendencies, prenatal or inherited in belief, are pried to the surface through the lever of Christian Science applied to world problems. God in His infinite wisdom foresees and foretells the death knell of the human spells of sin and sickness. Whithersoever the army of the Lord goes Christian Science goes with it, out upon the ocean, down into the depths to the help of humanity. It promises safety to the man who trusts God and understands his life to be indestructible, so perfectly attached to God that he is inseparable from his Father-Mother. On page 336 of *Science and Health* Mrs. Eddy writes: "God and man are not the same, but in the order of divine Science, God and man coexist and are eternal. God is the parent Mind, and

man is God's spiritual offspring." God is the supreme power ruling the world, and if Christian Scientists completely understood the meaning of that statement, the millennium would surely become apparent to humanity. That instinctive reaching out for safety and protection which brings with it the vision of the thousand years of the kingdom of Christ on earth, is natural and normal. Christian Science proves that the real peace time for which the world sighs is always present, for Christ, Truth, is never absent. It is for each one to behold himself as the child of light, reflecting the divine energies, the perpetual activity of right ideas, emanating from the one cause, God.

As mankind works out this spiritual millennium with the aid of the Christ, Truth, there comes the constant warning against traps laid out by mortal mind, appearing in the guise of temptations and limitations. He who mentally naps may find his house broken into by thieves. For mental protection there is the scientific deduction that there is no attraction to the evil-minded from those who are spiritually obedient, who keep their lamps trimmed and burning bright and live in the house of the Lord. God acts as the keeper at the door, allowing no intruder, no thief, no crafty warrior, to enter where the righteous dwell.

If ever the storms of fear break loose or designing malice flares its hurricane, there will be the solid rock of conviction that the Christ is able to still the storm as Christ Jesus did on the Sea of Galilee. The house built of the four walls of spiritual understanding withstands the shocks

of hell itself, but mortals for their good need to be warned against the precipice of timidity, which is self-consciousness, lest it weaken the individual by adding fear upon fear until he ends in abject submission. This battle has frequently been experienced by individuals as though man had a dual self and finally gave in to the weaker argument. Christian Science has answered the call for mercy at such sad hours by pouring forth courage, endurance, joy, and success.

Then hail, pioneer, the giver of living waters, the Christ at the well of purity where mankind can be filled and satisfied. The humble Nazarene, walking the earth with compassionate touch of healing, pointed the way to

heaven whereby man could find it by becoming as a little child. The simple action of believing and trusting, playing in God's joy, where health and love reign, makes the childlikeness to bud and blossom into the full image of God. The reign of harmony comes from the giving up of the false sense of self for the real self, the individual reflecting the divine qualities in which God made man.

The millennial reign of Christ is here spiritually perceived in light. "A day in thy courts is better than a thousand," says Scripture, and of him who welcomes the light the saying is true to-day, "A little one shall become a thousand, and a small one a strong nation."

WILLIAM D. MCCrackAN.

SPIRITUALITY AND FREEDOM

TO students of the Bible there can be no question that real freedom springs from nothing less than spirituality. Paul must have discerned this when he wrote to the Corinthians, "Where the Spirit of the Lord is, there is liberty." None would deny that the present world struggle has been maintained through a deep though it may be unconscious desire for liberation from all the oppressive institutions and tendencies of the race. This very desire is conclusive proof that man's likeness to God can never be destroyed by mortal belief, though it often seems to be sadly obscured by materialistic tendencies; and no struggle to reach the light can ever be in vain,—that is, so long as the impelling motive is pure and unselfish. One of the most hopeful signs of the time is the inescap-

able fact expressed through many of those who have been most strenuously engaged on the very battle fields, that the need of spirituality is felt to be much greater than the need of material food,—the bread that perishes in the using. For this reason the literature of Christian Science is eagerly sought after, especially the writings of our revered Leader, Mrs. Eddy.

In olden time the Hebrews kept well in sight the ideal of liberty which had enabled them to escape from the bondage of Egypt. So we find this statute in the book of Leviticus: "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof." This statute was very properly buttressed by admonitions against aggression and oppression,

and the people were reminded that the one God, who bestowed all good, must be remembered in every transaction between man and man.

As the centuries rolled on, and only a small measure of spirituality and consequent freedom was realized by the people, we find the prophets calling upon them to rise above the material concepts of God, man, and worship, and to seek that which is purely spiritual. A most glorious emancipation proclamation is found in the sixty-first chapter of Isaiah; and it is deeply significant that when Christ Jesus publicly announced his mission in the synagogue at Nazareth, he read from the roll the words of Isaiah, which as given in Luke's gospel are as follows: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." It is altogether likely that this was a familiar passage to most of his auditors, but there must have been something unusual in his manner of delivering the inspired message, because we read that when he sat down the eyes of all those present were fastened on him; and we can guess the impression made upon them when he said, "This day is this scripture fulfilled in your ears."

The student of Christian Science will readily apprehend what this must have meant, for it often happens that some who attend a Christian Science service for the first time are startled at the Scripture reading, and may even ask at the close of

the service if the Bible has not been changed in order to support Mrs. Eddy's teachings. They of course are assured that the good old Bible has been read just as they have had it from their childhood, but the clear conviction that the Christ-teaching can be fulfilled to-day gives vitality to the words, which too long had seemed a dead letter because of the belief that Christ was no longer with us. It may be well to note in passing that not all who were in the synagogue were willing to admit the application of the prophet's words to all human conditions, and so they were filled with wrath, and would even have put to death at that very day the divinely inspired messenger who gave them something more than the letter, and whose word "was with power."

The liberty which Christ Jesus came to offer was so complete that when it is understood by all mankind, as it surely will be ere long, it will not only be admitted but actually proved that liberty is a constant and unfailing characteristic of the divine government, and attests the ever presence of God's kingdom among men. Some may ask why so many long and dark centuries have intervened between the glorious days of Jesus' ministry and the present time. Such questioners need to remind themselves that all the days have not been dark; but it must not be forgotten that all the light and all the liberty which have come to gladden human existence have come from some measure of spiritual illumination on the part of those who were pure enough to perceive it and brave enough to give it forth at any cost,

even if this should be the sacrifice of life itself, as life is humanly considered.

In this present age we have had a revelation of divine Truth which opens up anew the glorious teachings of Christ Jesus, and brings to those who are willing to receive his "word" and to "continue" in it, the complete freedom from all evil which the Bible so unreservedly promises to those who will accept it. As in the Master's time, this truth not only offers but actually provides freedom from sin and sickness, and from everything which would limit in anywise man's divinely bestowed possibilities.

To some it may seem strange that the Discoverer of divine Science should have been a woman, but

those who are gaining their freedom through this Science understand that the one whose consciousness was ready to be a transparency for the divine revelation must have had the tender mother qualities which would bring near to humanity's great need the promised Comforter. At the same time it was necessary that the Leader of this great movement should be one who possessed the sublime courage which took no account of difficulties, but pressed on through them all, that God's will might be done on earth as it is in heaven. On page 128 of *Miscellany* she assuringly says: "God is everywhere. No crown nor sceptre nor rulers rampant can quench the vital heritage of freedom."

ANNIE M. KNOTT.



CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, WHEATON, ILLINOIS

IN August, 1902, one who had been healed through Christian Science invited a number of others, who had also found help in time of need through its teachings, to meet and consider the advisability of establishing Christian Science services in Wheaton. On October 11 arrangements were made for the first service, and invitations were sent to a number of families; also plans were formed for a lecture in the spring. On October 17 four members of The Mother Church met and organized the Christian Science Society of Wheaton, Illinois. They elected readers and officers and adopted by-laws. By December 11 the organization was completed; eight persons signed the by-laws, others soon following. A very pleasant room in the Adams Memorial Library Building was rented and regular Sunday services were started.

At a business meeting in March, 1903, the society agreed to subscribe regularly to the per capita tax of the state publication committee, also to make a liberal contribution to The Mother Church. On April 3 the Sunday school was organized, and four days later the first lecture was given. From then to the present time we have given one or more lectures each year. In July of the same year Wednesday evening meetings were started. From the first the interest was apparent and the meetings have been a great encouragement to us.

On December 8, 1904, the charter of the society was surrendered and

the organization was incorporated as First Church of Christ, Scientist, Wheaton, Illinois. At the same time it was decided to contribute regularly to The Mother Church until the completion of its new edifice. It is with gratitude that we remember the total amount the church was able to send. On March 21, 1905, a reading room was opened in the business section of the town, the ladies of the congregation lovingly donating their services in caring for it.

The room in which church services were being held was very pleasant, but larger quarters were soon needed. After careful and prayerful consideration it was decided to lease an old church building and repair and refit it. Early in 1907 we moved into it, and also opened it as a reading room two days a week; but in the course of time a regular librarian was engaged and the reading room was opened every afternoon. In moving into this church building, which seemed our greatest step, we remembered the promise in Joshua, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." We recognized the great opportunity our literature offered to feed the multitude with the bread of life, so distribution work was taken up and a committee was appointed. This work has grown rapidly, and has been an important factor in the growth of the Christian Science movement in this vicinity.

By 1916 we were again confronted

with the need of more room to accommodate the increasing congregation. In July, 1906, we had purchased a fine lot at the corner of Main and Center Streets, and in a short time this had been paid for. It now seemed, after earnest work, that the time to use this land had come, so it was decided to rely upon the promise: "The God of heaven, he will prosper us; therefore we his servants will arise and build." Steps were taken immediately, and the building progressed gratifyingly, although it seemed necessary to prove every step of the way. December 20, 1916, the corner stone was laid, and July 1, 1917, the church was practically completed and opened for the first service. It is attractive, comfortable, and harmonious, and cost about forty-five thousand dollars.

In the meantime it was decided to rent a very pleasant room for a reading room in a new building erected on a most desirable corner in the busi-

ness district. This reading room has been attractively furnished and was opened to the public April 23, 1917. During the year 1906 several persons from Glen Ellyn who had also felt the healing power of Truth were taken into membership. From that time we have had increasing membership and attendance from neighboring towns and most loving cooperation in each step taken.

The history of the progress of any Christian Science church can never be recorded in statistics. Only the members can know of the "line upon line," the "precept upon precept," the "here a little, and there a little," that has been necessary in the pressing "toward the mark for the prize of the high calling of God in Christ Jesus." We feel that our constant growth has been largely due to the fact that from the first there has been close adherence to the Manual of The Mother Church, and the various activities therein recommended.

FIRST CHURCH OF CHRIST, SCIENTIST, LAWRENCE, MASSACHUSETTS

It must be about forty years since Christian Science was first introduced to our city through a student of our revered Leader to whom an appeal had been made for physical healing. In the process of events this same student, at the solicitation of Mrs. Eddy, gave a series of informal talks on the subject of Christian Science, covering a period of a year or more, that gradually attracted considerable attention and was the means of leading a very few of the regular attendants at these meetings to take a course of instruction with its Discoverer and Founder.

Although these students did not have in those days the great supply of Christian Science literature which is now available, they had the compensation of personal contact with their Teacher, Mrs. Eddy, who upon two occasions lectured to them, and the eager listeners were made glad with the new presentation of Life and salvation. These few who were privileged to study with this profound thinker, were so elated with their new-found light that they decided to hold weekly meetings in one of the private homes, for the purpose of increasing their own knowledge and of

sharing the same with any who might wish to investigate.

This effort was continued until larger quarters were needed, when rooms in a more central location were engaged. These were outgrown three times before it seemed advisable to take steps toward church organization and to consider the possibility of erecting a church building. As soon as the proposition was placed before the little band of earnest workers they responded most heartily, and a sufficient amount was pledged to warrant the committee to begin the work without delay.

This was in the winter of 1895. The following May the corner stone was laid with impressive ceremonies, and in August of the same year the church was dedicated to the worship of the true God. A special service

was prepared for that occasion, the most important feature being the reading of the beautiful letter written to them by our beloved Leader and which appears on page 154 of "Miscellaneous Writings." We were so overjoyed to have a church of our own that the matter of an organ was scarcely considered; but after a few years we were able to enlarge our building, install a pipe organ, furnish a reading room, and purchase all that seemed essential, in a temporary way, to the prosperity of the cause in our midst.

This was in the vicinity of 1902; and while we have never had a rapid growth, numerically speaking, we have always considered our church a prosperous one because of the unity of thought and action that has characterized its efforts.

FIRST CHURCH OF CHRIST, SCIENTIST, OTTAWA, ILLINOIS

ON the fifth day of April, 1897, a number of persons interested in the formation of a church for the purpose of advancing the cause of Christian Science, for mutual help, and to be known as a church body, met and organized. These few persons conducted Christian Science services in a private home on the South Side during the summer of 1897. Others from every side of town joined in these services, so the need for a public and more centrally located meeting place was felt. On October 1, 1897, Normanna Hall, on the corner of Main and La Salle Streets, was rented for a church home, and the membership was very soon doubled. The church was incorporated on January 3, 1898.

The first lecture was given in 1898, and one has been given each year since. In 1915 two lectures were given through the assistance rendered by the Trustees under the Will of Mary Baker Eddy. Contributions of ten dollars each were sent to the building funds of First, Second, and Third Churches of Christ, Scientist, of Chicago. A total contribution of \$883.56 was sent to The Mother Church building fund. Work and distribution in connection with the publication committee have been carefully attended to since 1898. In 1900 the church voted to pay a certain sum annually, to be applied toward the maintenance of the state publication committee. The Sunday school was organized at the same time as the

church, April 5, 1897, and in the summer of 1899 established a building fund, to which all its funds were contributed. Through the following years the church contributed to this fund established by the children, and in January, 1907, it amounted to \$2857. The church then decided to build a chapel and appointed a building committee. The lot on La Fayette

Street facing the public square and next to the public library had already been purchased for \$2700.

April 1, 1907, ground was broken on the building site. The building was brought to completion at a cost of \$5358, and the first services were held there July 7, 1907. The cost of lot and building was \$8058. The chapel was dedicated July 8, 1917.

FIRST CHURCH OF CHRIST, SCIENTIST, JANESVILLE, WISCONSIN

CHRISTIAN SCIENCE was first introduced into Janesville in November, 1886, when one who had been healed went there to take the glad tidings to two invalid friends. The seed proved to have been sown in fruitful soil, for by the earnest study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and the application of its teaching to their daily lives, these two invalids were restored to perfect health. At the same time another resident of Janesville, spending the winter in a near-by town, became interested in the teaching, and, returning to her home, took with her the truth which was to enrich her life. In the spring of 1887 a student of Mrs. Eddy gave a talk on Christian Science to about sixty guests at the home of the two ladies who were then working out their own healing. Much healing work followed this meeting.

In a quiet way the work went on, gaining new adherents through healing done, until in 1889 a student came to the city, opened an office, and established regular services. Until the fall of 1893 these services were held, with more or less regularity, at the rooms of the student or

in private houses. Then it was decided that the time had come to secure a room in a business block. As yet there was no organization, but from the first there was an earnest desire to do the work in an orderly manner. A Sunday school was organized in October, 1895, and has continued to be an important part of the church work.

Early in 1897, several students of Christian Science having received class instruction, the time seemed to be ripe for organization. Accordingly First Church of Christ, Scientist, Janesville, Wisconsin, was incorporated under the laws of the state and held its first service April 3. Many lessons had been learned during the formative period which were of great value to the young church, chief of these being the necessity of relying upon Principle rather than person to sustain the work in every way. The recognition that the protection and growth of the branch depend upon the parent vine, together with loving obedience to The Mother Church, was always the inspiration of its work. Still another lesson learned was that money given grudgingly, or a contribution in a sense

forced, is not a true gift, and does not enrich any church.

Unbounded gratitude has been expressed by the church in later years for its early wisdom in seeing that a church dependent upon Principle must have a democratic government. All questions were submitted to the full membership, and when decided by the majority they were supported and carried out by the members as a unit. Appreciating its great privileges, the church gave its first lecture in January, 1899, and one was given each year thereafter until 1904, when a second was added to the schedule. At first these lectures were provided for by special contributions; but for many years this has been considered a part of the regular church expense. Two weeks after Mrs. Eddy's request that a reading room be established in connection with each church, one was opened in the best business block of the city, a suite being divided to accommodate the finances of the church, although this privilege was accorded to no other tenant.

During the building of The Mother Church extension it was the pleasure of this church to send the building fund between seven and eight hundred dollars. In all, the sum of \$4193.93 was contributed. It was abundantly proven that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79), since in 1907 the church was able to purchase a desirable lot, for which it paid three thousand dollars. The building of the Christian Science Publishing House offered the next opportunity for activity.

The year 1912 found the church ready for the erection of its own edifice, and on February 2, 1913, the beautiful little structure was dedicated, free from debt, having cost about twenty thousand dollars. The Sunday school contributed five hundred dollars toward the lighting. During the building of the church it was many times proven that a clear apprehension of the relation of the branch to The Mother Church was an effectual help in overcoming obstacles.

In 1915 an organ was installed, toward the purchase of which the Sunday school children contributed two hundred dollars. The next progressive step was the removal of the reading room from the church edifice to well-furnished rooms in the Jackman Block, centrally located, and the establishment of a circulating library. The method of raising funds for each progressive step has seemingly been a large factor in the harmony and unity of the church, the aim being to establish the thought of equality in giving, with its accompanying equality of responsibility, and thus to bring a united effort to the solution of each phase of the problem.

The church has been quick to respond to calls for help from those suffering from flood, earthquake, or war. The work of the literature distribution committee is one of its latest activities, and is accomplishing much good. In all of these activities the church has realized that it was a part of the great forward movement inaugurated by our beloved Leader, Mary Baker Eddy, for the uplift of mankind.

TESTIMONIES FROM THE FIELD

FOR the help received through reading in our periodicals the testimonies of healing through Christian Science, I wish to express my gratitude. Not only for my own healing through the power of Truth am I grateful, but also for a better understanding of the truth which has enabled me to contribute in a small degree to the harmony of the world, through the more harmonious relation which is apparent between others and myself.

Eight years ago I went to a physician for a medical examination, with the intention of taking out insurance. I was asked if any of my relatives had ever been subject to anæmia, and when I told the physician that my sister had passed on with the disease a few months previous, he said I had symptoms of the trouble. This information came as a surprise, and I can see that it caused a sense of fear which grew upon me unconsciously. The doctor advised me to cease work entirely for a while, go to the seashore, and take treatment to build up the blood, saying it would take five or six months for me to be restored to a normal condition.

I did not, however, at this time do any of these things, but for the next six years I did everything I thought I could do in a material way to improve my health, such as taking cold baths, plenty of out-of-door exercise, breathing pure air, and so on. Not until the spring of 1914 did I take of the doctor the treatment which he advised and which seemed very necessary. After he had treated me a few

weeks without any apparent benefit, I went from one doctor to another, and finally tried Christian Science. For a few weeks under Christian Science treatment I made some progress toward recovery, but the thought would come to me that possibly the improvement was due to the remedies which the first doctor had given me. Early in 1915 I was much worse, and by March was unable to work.

While visiting friends in Rochester, Minnesota, I was examined by four doctors, and was told I had what is called pernicious anæmia, besides jaundice and heart trouble, the last ailment being aggravated no doubt by my work, which had necessitated a great deal of stair-climbing for the past ten years. They gave me no hope of a cure, because the disease had reached such an advanced stage. Some drugs, however, were given me, with instructions to take them in the hope of getting strong enough to have an operation, and I carried them home and started to take them. About three days afterward a Christian Science practitioner came to see me as I lay in bed. I was so weak at this time that I could stand only with great effort. I threw away the drugs, determined to rely upon God alone through Christian Science, and from that time I was up and dressed every day.

For a few weeks I gained rapidly. Then in May a dentist who had just purchased an X-ray machine wished me to let him take an X-ray of the teeth, which he intimated were causing the trouble. Four teeth were ex-

tracted with comparatively no discomfort to me, which was unusual in view of my past experience. I continued to gain, and the dentist expressed an earnest desire that I should have an occasional test made of the blood. To this, however, the practitioner refused to consent, saying I must choose between Christian Science and material methods. I readily chose the former, but the dentist was persistent in urging me to have an occasional test made, and was very indignant because I was firm in my refusal to comply with his request.

In July and August I was back in as bad a condition as ever, and I attribute this to the erroneous thought held by many, including myself, that the removal of the teeth might help me. Thus I had to learn another lesson of the inefficacy of material means. In October I began to gain, and resumed my work as letter carrier at the University of Minnesota. I continued to climb the stairs in spite of the heart trouble and grew strong very fast. By January, 1916, I was entirely free from all of the diseases which I have mentioned, besides being healed of some which I have not mentioned.

Trusting this testimony to the healing power of God through Christian Science may be of help to some one, I give it in gratitude for what that power has done for me. I am also grateful for the Christian Science periodicals, as well as for "Science and Health with Key to the Scriptures" and the other works on Christian Science written by our beloved Leader, Mrs. Eddy.—*Eugene W. Perrin, Minneapolis, Minn.*

I HAVE benefited in so many ways by the study and practice of Christian Science that it is difficult to say in which way the blessing has been greatest. I was first healed by this wonderful truth about eighteen years ago, but as the healing was quickly and easily brought about, I did not heed it very much. After two years of indifference toward Science I was healed in less than three weeks of a severe stomach trouble with only a few treatments from my sister, who had also treated me in the first instance. I then took up the study of Christian Science, but not with enough zeal to understand very much. After a third healing, however, several years later, I began to study earnestly and tried to put into practice each day what little I understood.

One of the most beautiful healings I have had was that of chronic colds. I usually endured weeks of suffering, but when the last cold came on I began immediately to work, as best I could, according to the teachings of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I repeated thoughtfully the "scientific statement of being" (p. 468), and when I reached the statement, "All is infinite Mind and its infinite manifestation, for God is All-in-all," it was so clear to me that a cold could not be the manifestation of God, and that therefore it could not exist, that all evidence of the trouble disappeared. That was nearly eleven years ago, and I have had no recurrence of it since.

Words can never express my gratitude to our Leader for her wonderful kindness to the whole world, and

for her example of a spiritual and unselfish life. She has certainly taught us how to know God and to be able to demonstrate Jesus' teachings. He said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Sometimes help has come to me slowly, and I have had to study long and earnestly before there was any gain physically, but the understanding and spiritual uplift derived from this study and the application of the truth helped me more than I can say. I am more grateful for the knowledge of God and for the happiness and joy that I have gained, than for the physical healing. — *Minnie C. Hall, Oakland, Cal.*

OWING as I do all my happiness to the earnest study of Christian Science, I wonder that I have never before written to say so. Four years ago, when I first became interested in Mrs. Eddy's wonderful book "Science and Health with Key to the Scriptures" and began to read it in connection with the Bible, I was in ill health and deeply in debt. There were so many problems in my life which I seemed unable to solve that I had concluded most of them possessed no reasonable solution. The fact that all of them were due to my own foolishness and wrongdoing merely served to increase my sense of self-pity; and when by dint of human means some small problem would be solved, that only helped to feed self-righteousness.

I was taking medicine for "brain-fag" at that time; but from the day I began to read Science and Health

I have taken no medicine, and have not suffered from any sickness other than an occasional toothache that has succumbed at once to Christian Science treatment. Besides taking stimulants regularly and sometimes to excess, I was in the habit of smoking sixty or seventy cigarettes a day. I would wake up in the night to smoke them; and my greatest fear was lest I might at some time be deprived of tobacco. As a result of my study of Christian Science neither alcohol nor tobacco has now any lure for or power over me. I have not smoked for two and a half years, and have not wanted to.

One by one my debts have been paid, except some very old ones long ago outlawed and in another quarter of the globe; but the means of paying these as soon as the parties can be traced has been given me. The will to pay and the means of paying are both entirely due to the study of Christian Science.

Whereas I was warned repeatedly on no account to study Christian Science because it would ruin my chance of success in the business in which I had just started, I can truthfully say that all my success in that business is due to Christian Science and to no other cause. From a perpetual condition of fear and hand-to-mouth living, with more enemies than friends (to my own belief), I have been led through Christian Science to a healthy, normal, useful life in which gratitude to God is the chief motive. I have been enabled to help others and to see their misery turn into happiness. It has been given me to look forward and to know that the great good I have ex-

perienced already, the great truth I have been privileged to learn, is but a wonderful prelude to eternal understanding of eternal Life.

I am indeed grateful to God, to Christ Jesus, and to Mrs. Eddy; also to my dear wife, who first led me to study Christian Science and who has never ceased to help and urge me forward; to the loyal practitioners who from time to time have helped me; to all the members of our church for the good work done, by which I benefit as much as they; and for the privilege of doing my share in the cause which Mrs. Eddy so wisely founded and guided on its way.

From being four years ago a scoffer at Christian Science and at Mrs. Eddy personally, I have come through Christian Science—thanks to Mrs. Eddy—to the point where I can say, “I know that my redeemer liveth.” I know well that the problems still confronting me will be solved in good time, as the others have been, by the right understanding of God, who is Love.—*Talbot Mundy, Norway, Maine.*

I SHOULD like to express my gratitude for the understanding of God and of man's relation to Him which I have gained in Christian Science. If anyone had told me two years ago that I would be a Christian Scientist to-day, I should have said it was impossible. I was an ardent member of a church which I believed was teaching what had been handed down in an unbroken line from the time of the apostles and which I felt must therefore be right. On the other hand, what I had continually been told about the teaching of

Christian Science made me feel it was a thing to be avoided at all costs.

I am thankful to say that I was not allowed to remain with such a wrong impression of Christian Science, but was led to seek its help through the healing of a friend, who had been an invalid for fourteen years and had suffered terribly, in spite of the fact that everything which medical skill and her own church could do for her had been done. Her healing seemed little short of a miracle to her friends, and I thought if Christian Science could do so much for her the Christian Scientists undoubtedly had the understanding which we as a church had lost, and so I decided to try it.

I sought the aid of Christian Science, as my friend did, purely for relief from physical ills; but the healing of the body has been nothing in comparison with the peace and joy and comfort received from its teachings. It never occurred to me that I would find therein the solution to the numerous questions which have been perplexing me for years, and which I had always been told were mysteries that would one day be explained; but after much earnest study of Science and Health and Mrs. Eddy's other writings I rejoice to say that these points have been made clear to me now, and the Bible is a new book, which I read for pleasure instead of as a duty. For the first time in my life I have been able definitely to make up my mind about things, and I am convinced that no problem can arise which cannot be solved if we honestly apply the truth as taught in Christian Science.

The understanding that God is the

only creator, the only power and presence, the source of all supply, and that man made in His image and likeness is therefore spiritual and perfect, governed by His love and great good will,—this understanding removes fear, worry, anxiety, and doubt, and brings peace, rest, and spiritual comfort in their stead. In spite of the fact that some of my friends are very angry, some bitterly disappointed, and others grieved because I have taken up Christian Science, I simply could not give it up. I could not live without the understanding which has brought me such joy.—*Dorothy A. Crosthwaite, Pretoria, Transvaal, South Africa.*

For the clearer understanding of God which has been unfolded to me through the study of the Bible and Science and Health in the last two years I do indeed praise the Lord. My former religion meant to me only one of the features of education. For many years I attended the church services because my parents believed it was right for me to do so, that it was a duty I owed to God and mankind; and I repeated the prayers and creeds without any intelligent understanding of what the words implied. There was no real love for God, or for this religion that taught me of a God who had created both good and evil.

As I passed into womanhood I grew out of these teachings altogether. The church meant nothing to me, for I found that in no way could it give me any comfort or hope or faith when I seemed most in need of it. Then I turned to books, searching the philosophies of so-called big

minds to ascertain if they had found a God who could be a comforter to one who had passed through much sorrow; but they too seemed to be searching for the “unknown God,” and were miserable and discordant because they could not find Him. Finding that this search was fruitless, I began to believe that God must be in nature, as this seemed to be the only harmonious and beautiful feature of life.

There was always in my thoughts and affections a longing which nothing material could satisfy. Then one glorious day “Science and Health with Key to the Scriptures” was loaned to me, and I had read but a few pages in that wonderful chapter on Prayer when I realized that the void had been filled with the truth about God,—that He is Love, the creator of good only. Seeking for the understanding that would unfold the true idea of Him, I turned from the so-called pleasures of the world and their seeming demands, and gave my time to searching for the true knowledge found in the Bible and in the Christian Science textbook. Science and Health has revealed to me the ever present God and my relationship to Him, and my every moment is one of rejoicing and praise for this revelation which has come through the channel of the pure and perfect thought of Mrs. Eddy. Truly she has given to us the spiritual light which illumines the Bible, that we may know God’s “wonderful works to the children of men.”

Through putting into practice the truth and by eliminating thoughts of self I have been regenerated morally and physically. Selfishness, an-

ger, fear, worldly pleasures, all of which were the cause of my suffering and sickness, have been in a great measure overcome, and have been replaced with spiritual facts of Love and the understanding that all joys and happiness are of the spiritual sense and are invariable and unchangeable. Through this transformation and regeneration of my consciousness, nervousness and sleeplessness, which had caused me many years of suffering and depletion, have disappeared. Every physical ailment has been overcome by the power of divine Love, and I know that real health, happiness, and peace are to be found by reflecting the divine Mind in thought, word, and deed. In this way I can best express profound gratitude to God, and thankfulness to Mrs. Eddy, whose teachings have lovingly guided me in the path of righteousness.—*Bernice M. Post, New York, N. Y.*

[Translated from the German]

BEFORE I became acquainted with Christian Science I was afflicted with internal troubles, and upon the advice of the physicians had an operation performed. Instead of improving I grew weaker, however, and as a result contracted hernia, which caused me untold suffering. I also suffered greatly with stomach trouble and was able to partake of but few kinds of food.

I was in this wretched condition when a friend took me to a Christian Science practitioner, and after the very first treatment I experienced a wonderful relief from pain caused by the hernia, and was able to eat everything I cared for without bad

results. I was so happy and grateful to God that I immediately destroyed all my material remedies, and since that time have set my trust on God alone; and whenever I have asked for help prayerfully and in the right spirit, I have invariably experienced it.

About a year after becoming acquainted with Christian Science I fell down the stairs and was jammed in such a way as to require the efforts of two men to release me. I cried out to God to help me, and did experience His help, for instead of being severely injured, as those around me thought and said I was, I thank God that I was entirely unhurt. During these ten years we have found it to be true that "man's extremity is God's opportunity."

My husband, who had been a sufferer for many years, and was unable to obtain relief from the physicians, turned to Christian Science and was healed. Now at the age of seventy he is attending to his work daily. As for myself, I am able to do my housework. The Bible, "Science and Health with Key to the Scriptures," and the *Herold* are used daily in our home, and we attend the services regularly. Last summer the old condition, to sense, was trying to assert itself again, but with God's help I was freed from it. When last winter I was taken down with an attack of acute lung trouble, fear got hold of the members of my family, and we allowed doubt to creep in. I then asked a friend, who was just calling, for help in Christian Science, whereupon there was an immediate improvement, and after a little time had elapsed I was entirely freed.

For these and other blessings, as well as for the recognition of God which we owe to Christian Science, we are most deeply grateful to God, and are thankful to our beloved Leader, Mrs. Eddy, who was instrumental in bringing this truth to the world.—*Frau Rosina Ott, Youngstown, Ohio.*

It is with a deep sense of gratitude that I tell briefly of my coming into Christian Science. From 1910 until February, 1913, I was in the East, in Japan, China, and the Philippine Islands. As a token of love from my wife I had presented to me as a birthday present, in August, 1910, a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. During the following year I read this book at different times until I had read practically all of it, and began to think that I was an authority on it, in a small way. The fallacy of this thought was not unfolded to my spiritual consciousness until three years later, after my return to the United States and my subsequent arrival in Boston, where I learned how utterly mistaken I had been in my interpretation of its teachings.

While in the Philippine Islands I was cured of the drink habit, and the tobacco habit of twenty-five years' standing left me two years after my return to the United States. The cure of the drink habit was one of the most wonderful results of a wife's untiring devotion. While in Hong Kong, China, my wife secured the services of a Christian Science practitioner, and again when we arrived in Manila. While I gave no credit

to Christian Science for my healing, this devoted companion had seen and known the power of Truth.

It gives me joy and unspeakable happiness to state that my healing has been permanent, for what God does nothing can undo, and when divine Love heals and lifts one from a seeming world of sin, the regeneration can be no other than permanent. When the light of spiritual understanding began to dawn upon my consciousness I realized that I had been trying to master this Science from an intellectual viewpoint. It was then that with thankfulness to God for His bounteous love, and with gratitude to Mrs. Eddy for her clear exposition of divine Love, I knew why I had been healed, and I now give credit where it justly belongs. In closing I would like to express my gratitude to all those who have helped me along the road.—*Samuel C. Burgess, Assistant Naval Constructor, U. S. N.*

It is with a deep sense of gratitude and love to God, also to Mrs. Eddy, that I send this testimony. In 1905 Christian Science was presented to me by a friend who knew I was suffering from what doctors call fibroid tumor, as well as numerous other ailments supposed to be caused by this condition. Three doctors had examined and treated me. They said an operation was necessary, but it would give only temporary relief. I received six weeks' treatment in Christian Science, then decided to try to help myself, but in a few weeks I consulted another doctor, who also declared an operation necessary. I, however, continued to read Science and Health,

with the result that I was healed of a serious condition of the heart, of uterine, stomach, and bowel trouble, besides other ailments. In April, 1909, while listening to a lecture on Christian Science, I was healed of the fibroid tumor. Since then nervous headache and other ills have been overcome through Christian Science. I am grateful for membership in The Mother Church, also in a branch church, for class instruction, which has enabled me to help others, and for the writings of Mrs. Eddy.—*Cathern Lowe, Neligh, Neb.*

WHEN Christian Science was first mentioned to me I was believed to be at death's door. Our family physician was with me night and day, and all were waiting for the end to come. I had not been able to retain food for several weeks, owing to catarrh of the stomach and bowels; I suffered with violent cramps as well as heart spells, and every organ of the body was said to be affected. All that could be done by doctors was of no avail.

While I was in this condition a friend came to me through the worst weather we have ever known in eastern Virginia, traveling nine or ten miles by private conveyance to bring the truth to me. I shall never forget the result of the treatment she gave me, for such a sense of peace came over me. I seemed at once to be awakened, and rested much easier. This kind friend had just taken up the study of Christian Science herself, and on her return home telegraphed to a practitioner in New York, who worked patiently and lovingly for me, with the result that I was healed, and in a short time was

strong and well and able to eat things I had never dared eat before.

With one treatment in Christian Science my aunt was healed of influenza. Owing to her age and the distressing symptoms it seemed as if she must pass on, but after this one treatment she was well, bright, and happy, and came in to see me, smiling and rejoicing. This dear aunt has had many instantaneous healings. She always turns to Christian Science and is always relieved. Three years ago she was very ill, and two doctors said there was no hope; but I wrote to the friend who has always helped us so patiently out of the dark places, and in a short time she was well.

I am the mother of seven boys, and have had many beautiful cases of healing in Christian Science. I have never been to a Christian Science church, have never heard a lecture, but we have had many blessings. I find in Christian Science my greatest comfort in this time of war, for two of my sons expect daily to be called. It is impossible for me to tell the great help the *Sentinel* is to us; I find so much peace and so much love expressed in its pages.

May my life show my thankfulness to God for what Christian Science has done for me and mine! My heart is always full of gratitude to our beloved Leader and the dear friends who have so lovingly shown us the way of Life, Truth, and Love.—*Bettie Drumwright, Waldrop, Va.*

THIS testimony is given in thanksgiving for what Christian Science has done for me. For years I suffered from so-called valvular heart trouble and the many conditions that go with

it. Doctors had given me up, saying they could do nothing more for me; that I would never be able to do another day's work and at most had only a few weeks to live. My insurance was taken from me, and I was left without hope.

Then I was asked to try Christian Science. I did so, and was healed within one month. I have since experienced a healing of erysipelas, which yielded to the truth in less than a week. I have also been healed of a very bad temper. Many minor ailments have been overcome in Science, and I have lost very few days from business on account of illness. I have become a member of the Christian Science church and am an earnest student of its teachings.

Words cannot express the gratitude I feel to God, and to our revered Leader, Mrs. Eddy, for giving us this truth to live by. I am indeed thankful for the healings, but more so for the spiritual uplift.—*Gratia C. Hager, West Philadelphia, Pa.*

FIFTEEN years ago, while staying in South Gippsland with some friends, I was suddenly taken ill during the night. Although a doctor was called in, it was a week before I had recovered sufficiently to undertake the journey home, and considerable time elapsed before I could say that I was myself again. In the years that followed, this illness attacked me at intervals, the attacks becoming worse and the intervals shorter. I had three doctors attending me regularly at different times, and in addition the advice of a specialist. Sometimes it was necessary to call in a trained nurse, as the attacks usually lasted

from three to five weeks and recovery was slow. This illness assumed different forms, the symptoms pointing to one thing at one time and to quite another the next time, so that it was hard to give it a name. It had one distinguishing feature, however, that never failed to make its appearance,—sudden collapse. After watching carefully for some time, the doctor who last attended me pronounced it a case of nervous breakdown. He gave me a strong tonic for the heart, but finding it did not agree with me he lessened the doses and finally agreed to my dropping it altogether, advising complete rest.

About this time a friend lent us the book "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I had for years longed for a satisfying religion and knew I had at last found it. I read day and night and was healed of two internal troubles while reading. My heart overflowed with joy at having found the "living water."

I did not think I would ever be ill again, but later the old trouble attacked me in a very alarming form. I at once communicated with a Christian Science practitioner, and with her loving help in ten days I was well, having all the time gone about my household duties and even carried out my social engagements. This would have been impossible had I not had verses from the Bible to give me strength. The healing thoughts from Science and Health were to my bruised and suffering sense like morning dewdrops to a drooping plant. Several years have now elapsed and I am in perfect health. It was great happiness to me to learn through this

healing of the life-giving power of Spirit.

My gratitude to God for this beautiful truth is unbounded and can only be expressed in a changed life. I am also deeply grateful to Mrs. Eddy for her discovery of Christian Science, which is bringing happiness and peace to so many.—*Alfreda Coutts, Camberwell, Victoria, Australia.*

At the age of fourteen I became ill with heart trouble. The family doctor and a specialist attended me and informed my parents that I would never be fit to attend college again, and worst of all I was never to lift anything heavier than a pen. Such a gloomy prospect for the future depressed both of my parents terribly; on the other hand, I, being so young, did not make much of it. About twelve months later the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was given to us, and its teachings proved to be what my mother had always longed for. After studying it for a fortnight she explained the allness of God to me, with the result that I was instantly healed. That was five years ago and I now fully realize from what Christian Science has rescued me.

My gratitude for the spiritual comfort, the knowledge that God is ever with us, and my gratitude to Mrs. Eddy for her marvelous courage in overcoming the false evidence of the human senses, passes all bounds. I realize that in Science words alone are useless. My desire is to prove my gratitude by my works, and I thank God daily for the opportunity.—*Boyd Coutts.*

For a long time I have felt that I should like to tell something of what Christian Science has done for me, as I have found so much help from reading the testimonies of others. I first became interested in Christian Science in May, 1913, while feeling very ill and discouraged. For years I had been suffering from stomach and bowel disorders, and after examination by X-ray was told that without an operation I could never expect to be well. I was forbidden to eat certain things and was expected to take drugs regularly. Feeling that I could not undergo an operation I decided to have Christian Science treatment. After seeing a practitioner a few times I became much more hopeful, and in less than a fortnight was healed of the bowel trouble. The other healing took longer, but this made me read and study the more. I am now in perfect health, and able to do more than I have done for nearly twenty years.

It was a few days after I had begun to read Christian Science literature and had received some benefit, but before I had seen a practitioner, that the doctor showed me the X-ray photographs, — evidence, convincing to him, of the seriousness of my condition. While he was with me I had a very bad attack, due no doubt to fear. That evening a friend spoke to me of Christian Science and I determined to try it and give up the doctor. From that day to this none of my family has had medical treatment. One of my happiest moments was when I threw away the large X-ray plates and all my medicine.

Christian Science has brought me many blessings in addition to physi-

cal healing. I am very grateful for the privilege of the Sunday school for my children, and also for the helpful literature.—*Ada Chinneck, Hildenborough, Kent, England.*

IN the spring of 1907 I started on a trip to visit relatives in Oakland. When I had about reached my destination the conductor gave the name of a station, and picking up my things I made for the door, not noticing that the train was still moving, and jumped off, landing on my side. My hip was so badly injured that I could scarcely get up or walk. On making inquiries I found I had gotten off at the wrong station and would have to walk half a mile to reach the electric cars. I kept declaring the truth, and when I reached my destination was much better. By the next day I was well. There was never a sign of swelling or discoloration, and no one knew about the accident except my cousin, who agreed not to speak of it.

Since coming into Science my disposition has changed to a great extent, so that I am not like the same person. Temper, stubbornness, and impatience have been overcome, as well as nervousness and fear. I cannot but strive for that "true Light, which lighteth every man that cometh into the world." I feel very grateful to God for giving us Mrs. Eddy to show and lead us in the way of all Truth and Love.—*Edith A. Turner, Oakdale, Cal.*

My heart overflows with joy as I think of the inestimable good that Christian Science has brought to all mankind; and my gratitude goes out

to our dear Leader for again bringing to light the truth that Christ Jesus the Wayshower lived and practiced over nineteen centuries ago.

About eight years ago I was instantaneously healed of a painful condition in the side, which our family physician pronounced enlargement of the spleen, but failed to relieve. A year later I began to study the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, together with the Bible, and since that time God, good, has been our ever present help in times of accident, sickness, and distress of all kinds, as well as our protector in times of health and harmony.

Christian Science has enabled me to overcome much fear, hatred, and resentment, and is daily, hourly helping me to be more loving and charitable toward my brother. Incidental to the spiritual unfoldment, there have been many physical healings in our home. Some of these have been instantaneous, others have seemed slow, according to our willingness to give up the false and accept the real.

On two occasions intense pain, caused by burns, has been overcome at once, and the complete healing has followed quickly. Recently our little girl spilled boiling grease over her face, neck, and chest. A practitioner was called, and as a result of the treatment the child stopped crying and went about her play in a very few minutes, absolutely free from discomfort. In one week the healing was complete, leaving the skin in perfect condition.

I am grateful that through the realization of God as our only Father-Mother, and of man as His image and likeness, all sense of fear, pain, and discomfort was overcome when our last baby was born. Most of all, I am thankful for the gratitude that comes to me, for I know it is the open door to heaven, harmony, and I would say with the psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—*Mary P. Church, Evanston, Ill.*

Four years ago I was in such poor health that physicians said I would never be well again. I had been operated on twice, and they said all they could do would be to operate again, although I might live through the operation and I might not. The mortal law was held over me that I had no constitution, had never been strong and could never expect to be. Just a little over two years before deciding to investigate Christian Science I was operated on for an internal trouble. I was on the operating table three hours, and for several days it was doubtful whether I would live or not. I could not take any food for over three weeks, and my heart became so weak that it would only respond to the most powerful stimulants.

After six weeks I was taken home and for a while seemed to improve some, but my heart got weaker, and I had to take medicine most of the time. While in the sanatorium my lungs were tested and pronounced tubercular. My husband was told that he should take me to a higher altitude, but as we were not very well off finan-

cially we felt that we could not follow his advice. I did try it for a few weeks, but was not contented away from my husband and children, so I came back home. After a few months I was taken ill again, and as I had had kidney trouble along with all the rest, my condition became more aggravated. Then the physicians said I would have to undergo another operation, and as I knew by this time what an operation meant I made up my mind to try other means first.

I went to the Christian Science reading room, a friend of my husband having told him that I could be healed through Christian Science, and asked the librarian about this teaching and how it healed people. She gave me *Science and Health* to read. I thought it very queer to give a sick person only a book, but took it without question. When I arrived home I took one of my tablets for the heart trouble and lay down to rest. On opening the book and reading the first words of the Preface, "To those leaning on the sustaining infinite, to-day is big with blessings," I felt as if I had come out of a dark room into a bright place. As I read farther Christian Science seemed more wonderful and beautiful.

After this I just lived in that book, and when I finally thought of my old complaints I found that I could not think of them as anything, and they simply vanished into their native nothingness, except a chronic bowel trouble for which I had taken a material remedy every night for seven or eight years. This was such a habit with me that I had quite a struggle before I could see its nothingness; but this trouble too vanished, and in

about two months the bowels became normal and have remained so ever since. About a week after beginning to read *Science and Health* I took off an abdominal support which had been worn for over two years for the abnormal kidney, and have never needed it since. Now, after four years, I am well and strong, and so happy!

I am deeply grateful to Mrs. Eddy for living so close to God that she was able to hear His voice and write this wonderful truth down so that all who wish can understand and be made whole. I could fill pages with the many beautiful demonstrations which have been made in our home, generally without the aid of a practitioner. Truth has never failed to meet and destroy every false seeming. Words fail to express my gratitude to God, who through Christ Jesus gave to the world the truth which makes free, and which has again been given to this age in Christian Science.—*Ella Tomlins, El Reno, Okla.*

WHEN Christian Science found me eight years ago, I was strongly impressed by the clear explanations of some Bible verses in a copy of *Der Herold der Christian Science*, and the longing to read "Science and Health with Key to the Scriptures" by Mrs. Eddy became so strong that I secured a copy though I did not understand English. With a dictionary I began to translate the first chapter, and very soon was convinced that Christian Science was the Comforter promised by Jesus and that my need to know God was met. It would be impossible to enumerate the many blessings received through the study and application of the teachings of

Christian Science. I had grown up with the belief of poverty and was often troubled by the thought of what I should do if I had no work, but with my growing understanding of Science and Health these thoughts of fear gradually left me.

In October, 1914, in order to help somebody I had to give up some new work I was about to undertake, but I knew I should want for nothing and was greatly blessed by this thought. In November, when getting ready to go to our Wednesday meeting, I received a letter from the front in which I was asked by a friend who had been taken prisoner, to send to her mother every month some money. At first I was very glad I could do something for my friend's mother, but on recalling the small sum in my possession I was sad, for if this money were sent to her I would soon be without funds, I thought, as at that time I was receiving no salary and could not look for a position. Suddenly the thought came that all I had God gave me and that He certainly would supply my needs.

At the service, as I opened the Hymnal at page 135 my glance fell on the lines,

Help to bear thy brother's burden,
God will bear both it and thee.

I never thought it possible that this promise could be fulfilled, but in January, when my funds were well-nigh spent, I received a present of some money which covered my expenses for nearly three months. I cannot describe what I felt on seeing it so unexpectedly before me. In February I had to make a journey. At first fear ruled my thought, the expense seemed to be so great, but by

working in Science, knowing that my motive was right in taking the journey, I overcame every thought of fear. On the day of my departure, I got a postal order which covered the expenses of the journey, and eight days later, when in Riga, I was asked to go to the librarian of the Christian Science reading room, and she handed me a still greater sum of money from an anonymous donor.

Divine Love met my needs. I had not asked for help in any of these cases. For eight months I had no salary, but all my wants were supplied. As soon as I was able to look for work, I got it at once, although it was difficult to get work at that time. This experience showed me very clearly that there is only one preserver and provider, God, and that if we are obeying God's commands, Love will richly supply our daily needs. I am truly thankful for the Lesson-Sermons and all the Christian Science literature, for now are the teachings of the Bible practical and available in my daily work. Through the study of this truth great peace has come into my life.—*Elisabeth Lucht, Petrograd, Russia.*

For benefits received through the teachings of Christian Science I wish to express my gratitude. In November, 1912, my face and eyes were severely burned by an explosion of gunpowder. The eyes were swollen and the sight was seemingly destroyed. My sister, who had been an invalid for over a year from tuberculosis of the bone, was being helped at that time by Christian Science, and although I knew very little about it I insisted upon having treatment.

The result was that I did not suffer any pain, and in a short time the burns were healed beautifully and without leaving any scars; but it was some time before the normal sight was restored.

I feel very grateful to God for opening my eyes to the truth. I read the *Journal* and the *Sentinel* and receive much help from the articles.—*Orval J. Thompson, Sheridan, Mich.*

I WOULD like to express my gratitude for what Christian Science has done for me. I was taken one morning with a very hard chill, and called a practitioner; but there seemed to be a complication which caused me to become fearful, and as there was much opposition to Christian Science in the home, I did not respond to treatment, though it was continued for five months.

Instead of improving, my condition grew worse until I was helpless, my limbs being drawn so that I could not get my left foot to the floor or close my hands. The bowels refused to act, and for seven weeks with one exception there was no relief. In this time I had five practitioners, all of whom had in other cases proved that God heals the sick; and at last it was proved to me, for the help came after I had been confined to the bed for six months. The physical healing is only a small part of what this experience means to me, for to-day I am attending to my housework, able to walk any distance, and better than I was for several years before my illness.

I only hope this testimony will encourage those who feel they are not getting along fast enough, for "God is no respecter of persons," and

we read in the Bible that it is the Father's good pleasure to give us the kingdom.—*Mattie A. Moore, Joplin, Mo.*

I would like to express my gratitude for all that Christian Science has done for me in the past four years. For five years previous to taking up the study of Christian Science I was a great sufferer from stomach trouble. Three doctors and several kinds of medicine were tried, but no relief was obtained. I seemed to be very weak and could not walk any distance without severe pain. The doctors said that I would never be strong and would always have a weak stomach, consequently would never be able to eat hearty food. I was in such a discouraged condition that I hardly knew which way to turn next.

A friend asked me if I would attend a Wednesday evening meeting at the Christian Science church with her, and I did so. As a result there was such a change in my condition that I could hardly wait for the next Wednesday evening to come so that I could go again. A copy of Science and Health was loaned me and I bought a *Quarterly*. Then I began to read the Lesson-Sermons, and when the pains would come, instead of taking medicine as I had been doing for so long a time, I read the textbook. In a month I was healed, and there has never been a recurrence of the trouble. The first summer I gained in weight rapidly. I am in better health than ever before and can eat anything.

I am indeed thankful to God and

grateful to Mrs. Eddy for all this, and am daily striving for a better understanding of this wonderful truth.—*Grace E. Galloway, Reading, Mass.*

For the many blessings which have come to me through Christian Science I wish to express my gratitude. About ten years ago I tried many methods of cure and a variety of material remedies for relief from a severe stomach trouble, but met with no success; on the contrary, my condition rapidly became more acute. On consulting the most prominent stomach specialist in San Francisco, I was advised to confine myself to a very strict diet. This bringing no relief, I finally agreed to see a Christian Science practitioner, and in five treatments the trouble was completely overcome and I gained rapidly in weight and strength. This is but one of the many healings I have had during the years which have intervened since I first learned of Christian Science.

In our family whooping cough, measles, serious burns, and nervousness have been overcome. Christian Science has been a most wonderful help in making me less fearful for my little girl, and has taught me that she is guarded and guided always by the one Mind. I still have many problems to work out and many fears to overcome, but know that as I reflect more love and become less selfish and more trustful my every need will be met. I am trying to show my thankfulness to God and my gratitude to Mrs. Eddy by living the life of a real Christian Scientist.—*Ruth M. Ryan, Los Angeles, Cal.*

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

Applications for advertisements in *The Christian Science Journal*, *Der Herold der Christian Science* or *Le Héraut de Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold* or *Le Héraut*, \$2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal*, *Der Herold* or *Le Héraut* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applications for advertisement in *Der Herold* are received only from those able to speak and write both English and German. Applications for advertisement in *Le Héraut* are received only from those able to speak and write both English and French.

Applicants are required to accept and use as their textbooks the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal*, *Der Herold*, and *Le Héraut* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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CHRISTIAN SCIENCE AND PROPHECY

SAMUEL GREENWOOD

THE importance of the prophetic word is indicated by the fact that it comprises about one fourth of the entire Scriptures, also by the Master's care in pointing to its fulfillment in his own experience and ministry. We have become, as a general rule, so accustomed to think of the prophecies as chiefly concerned with a remote past or a remote future, that we do not perhaps fully realize, in this connection, that our own time is to us the only connecting link between the past and the future, and therefore the most important period there now is.

Jesus rebuked the spiritual dullness that could "discern the face of the sky," but could not "discern the signs of the times." Is there not likewise the possible danger of Christian Scientists becoming so absorbed with the things of their immediate environment as to get out of touch with the larger problems of human destiny? We must look up sometimes from the petty round of material cares, or we shall miss the glorious perspective of

our world-wide movement, stretching away toward the new heaven and the new earth of prophetic vision that is even now beginning to loom on the mental horizon.

What the word of the prophets meant to the religious and political life of the early Israelites, had their counsel and warnings been heeded, is written plainly across the pages of the Old Testament, which is still pregnant with meaning concerning the religious and political life of the world to-day. Those spiritual seers voiced a wondrous message to the people of these "latter days," and its import is being written in no uncertain language across the pages of contemporary history. They who perceive the inner significance of what is now transpiring will recognize the present application of Jesus' words, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

There is a timely interest in the early Hebrew tradition, that the his-

tory of mankind would correspond with the week of creation, as recorded in Genesis, the seventh day of which was to be the sabbatic period of rest usually spoken of as the millennium. According to Biblical chronology the world is now approaching very close to the end of the sixth day, or six thousand years since Adam; so that both tradition and prophecy indicate that humanity is standing at the very threshold of that long-heralded "day" which is to witness the setting up of Christ's kingdom upon earth, when the age-long despotism of evil is to give place to the reign of divine Principle.

The coming of the Messiah was naturally the one supreme event to which the Israelites looked forward, but their expectation had, for the most part, lapsed into the desire for a personal king who would restore their temporal kingdom, rather than for the unfolding of the divine nature in man. They were not prepared to see that dominion over the earth must come through spiritual understanding, and this prevented them from recognizing the Christ, made known by Jesus through his teachings and demonstrations; and it is the same looking to personal sense, instead of to Principle, that blinds men to-day to the presence of the Christ, Truth, in their midst.

The idea of a coming deliverer, which was part of the Hebrew consciousness, grew out of that first prophecy recorded in Genesis, that the seed of the woman should bruise the head of the serpent. This inspired utterance, which awakened and sustained a nation's hope, became the

essence of all subsequent prophecy. It was, indeed, the sum of all prophecy, since it involved in its fulfillment the ultimate destruction of evil. The events foretold by the later prophets were chiefly but incidents along the way of human progress toward the final realization of the Edenic promise.

While the Hebrew allegory of the temptation in Eden serves to illustrate the mental mode by which a sense of evil gains admittance to human consciousness, it does not imply, as is sometimes taught, that the persons named in the story were the first mortals. From the standpoint of material belief it has been shown that human beings existed upon the earth at a period remotely anterior to Adam and Eve; but something evidently occurred in their experience which so impressed itself upon the mortal consciousness as to be accepted as the starting point for human history. And that something was, without doubt, the woman's perception that evil was but a false belief, the lie of self-conscious matter, as seen by the sense of shame that followed. Her recognition that corporeality is but a deceitful sense of being, opened their eyes to its nakedness, and is the first recorded attempt to give evil its proper classification.

Eve's acknowledgment, "The serpent beguiled me," attested her discovery that the evil which overcame her was but a mental suggestion, and this discovery was in itself a prophecy of the final uncovering of evil and its elimination from consciousness. Here we have the significant fact that human emancipation from

the error of material sense began with woman; and the seed or outgrowth of her discovery was in due time to open the way for the coming of the Christ, the spiritual idea. As Mrs. Eddy points out on pages 533 and 534 of *Science and Health*, Eve had "already learned that corporeal sense is the serpent;" and she adds: "This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man."

Thus, from the first, Scriptural prophecy points to one ultimate fulfillment, and that is the coming of Christian Science, the full appearing of Truth to human understanding. A careful study of the Bible shows one unified purpose through all its pages, which is to voice God's revelation of Himself to humanity, and the one object of this divine revelation is to redeem mortals from their sense of evil. Thus we find the sacred writers ever pointing to something yet to come, and that something was, obviously, not the appearing of a person, but that which should unveil to human consciousness the truth about all things.

In the fullness of time the promised deliverer came into human view as the child Jesus, as one born of a woman. While Mary's thought had risen to perceive the fatherhood of God, she had not wholly risen above the sense of human motherhood in giving birth to her ideal; hence the Christ first appeared to mortals as

a man. Jesus, however, did not regard his advent in the flesh as the consummation of the prophecies, and foretold the coming after him of "the Spirit of truth," evidently referring to the time when the truth of being would dawn upon the human understanding, when the presence of the Christ would be recognized in demonstration, and be no longer thought of as an absent personality. This knowledge of Truth, this divine Science, would be the "Comforter," the real Messiah or Savior, for by guiding mankind "into all truth" it would redeem them from all error.

The ultimate of prophetic fulfillment must therefore be looked for at a period subsequent to the beginning of the Christian era. It is true that Jesus presented the Christ, or Truth, to mankind, and gave indubitable evidence in his own experience of the correctness of his teachings, but the understanding of these teachings, and of the real meaning of his life work, gradually disappeared from Christian thought and practice. Therefore it was an inevitable necessity that Truth should reappear, and remain in the understanding of men, if the prophecies relating to Christ's kingdom on earth are to come to pass.

The time pictured by Isaiah has not yet come, when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," that is, when animality with all its passions shall have been purged from human consciousness; but until this shall take place, the reign of spiritual sense will not be universally recognized. The wonderful description given by the prophets of the return

of the children of Israel from captivity, when they shall be gathered who have been scattered, and shall be reunited as one nation with the house of Judah, is still a prophet's vision; hence the anxious looking forward by the Hebrew people to the day when he whose right it is shall reign over the nations, for then shall these things be.

Christian Scientists who can read the signs of their own times, know that the final advent of Truth, or Christ, began with the discovery of Christian Science, and that it is destined to continue until all error shall be destroyed, fulfilling in its course all that remains to be fulfilled. It is worthy of more than passing notice that the years 1866 and 1875 were assigned, by some authorities on the prophets, as the time set for the re-appearing of the Christ; and that these are the dates, respectively, of the discovery of Christian Science and the publication of its textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

The "seed" of the woman is undoubtedly the spiritual idea in Christian Science, which found its first definite articulation in Mary's spiritual conception of life expressed by the man Christ Jesus. The Mary who gave birth to the spiritual idea in this age, and made it articulate to human understanding, had reached the perception that God is both Father and Mother; therefore the divine idea that reached mortals through her pure discernment appeared without corporeality, and was named Christian Science. Thus the second advent of the Christ was lit-

erally "without sin,"—that is, without the accompaniment of mortal birth,—and this purely spiritual conception of man's origin, and nothing else, bruises the head of the serpent. In other words, Christian Science rebukes the belief of both human birth and death, and its perfect demonstration will finally destroy the animal magnetism that first figures in the Scriptures as a serpent and last as the "great red dragon," and with it will disappear the mesmerism of the belief of life as something apart from God.

Thus the first and last prophecies of the Bible unite in Christian Science as their fulfillment, for no greater revelation than the divine reality of things can come to men. The bow of prophecy—that is, of divine promise—spans human experience from the first intuition of the nature of error to the time when its naked nothingness shall be fully seen and realized. "The woman" prefigured in the garden of Eden, in the Virgin-mother, and in the Discoverer of Christian Science, marked the highest points of spiritual discovery down the ages. At the third and highest point, woman is finding her escape from the oppression of despotic beliefs, and is taking her place as in all respects the equal of man; and in this reform alone, which is more spiritual than is generally acknowledged, may be heard the death knell of the evils that have desolated the earth.

Writing of the "heralds of Science," Mrs. Eddy says (Science and Health, p. 223): "Marvels, calamities, and sin will much more abound as truth urges upon mortals

its resisted claims; but the awful darning of sin destroys sin, and fore-shadows the triumph of truth. God will overturn, until 'He come whose right it is.' " And that is what is happening to-day. The nature of the so-called carnal mind has always been one of enmity toward the spiritual idea, but St. John saw this carnal mind eventually cast into the bottomless pit of its own self-destruction. The truth that good is the only power is the nether millstone upon which the things that offend are even now being ground to nothingness.

According to Origen the millennium

will be a period of gradual enlightenment, rather than a time of sudden transition from evil to good, and this view coincides with Mrs. Eddy's statement on page 239 of "The First Church of Christ, Scientist, and Miscellany": "The millennium is a state and stage of mental advancement, going on since ever time was. Its impetus, accelerated by the advent of Christian Science, is marked, and will increase till all men shall know Him (divine Love) from the least to the greatest, and one God and the brotherhood of man shall be known and acknowledged throughout the earth."

"FOR THE ELECT'S SAKE"

MABEL S. THOMSON

THE spiritual interpretation of the Lord's Prayer as given by our Leader (Science and Health, pp. 16, 17) thus defines the petition for daily bread: "Give us grace for to-day; feed the famished affections;" and if ever Christian Scientists needed grace for each day it is now, for on their thinking depends, to a much larger extent than they perhaps recognize, the form of the world which will presently emerge from the melting pot in which it is now seething. It is beyond question that Mrs. Eddy foresaw the immense importance to humanity of the unity of the two branches of the Anglo-Saxon race, a unity to be based not on merely political grounds, but on the more fundamental basis of a common determination to uphold the methods which make for right and progressive government. Now that this unity has become happily an accomplished fact, it is our business to

see that it is neither disintegrated nor perverted from its destiny by any of those hidden reactionary forces which would naturally oppose themselves to it.

Those of us who have been brought by circumstances into immediate contact with these terrific detonations of human forces, have turned constantly to the study of the Bible prophecies for light and information, and especially to that chapter of Mark's gospel where Jesus speaks of the conditions which he saw must arise in human experience before the spiritual idea is fully recognized and acknowledged. He foresaw that immense upheavals must convulse human thought, and added, "These are the beginnings of sorrows." The writer will never forget the extraordinary illumination and comfort which came with a more exact translation of those words,— "These are the beginnings of birth

pangs;" for this translation shows exactly what is happening, and that the birth of the new world must be forwarded by the "elect," for whose sake, the Master added, the suffering of those days will be shortened. The "elect" must unquestionably be those who understand the spiritual idea, and who work for its establishment among men.

The Christian Science movement then, as a whole, should realize what is demanded of it, and individual Christian Scientists have found that if they are to meet those demands and not be engulfed in the new flood which has overtaken the world, the first necessity is to recognize the nature of the catastrophe. This may be epitomized in one word, revolution,—a revolution the first symptoms of which, it is easy now to see, came to light in those tremendous years between 1790 and 1815, whose development made the nineteenth century a constant battleground between reactionary and progressive forces. More recently, too, the physical world has been convulsed by a series of cataclysms, in which floods, earthquakes, and volcanic eruptions have succeeded each other with awful rapidity, thus fulfilling literally the terms of Jesus' prophetic utterance.

The consideration of these facts seems to make it abundantly clear that mortal mind is indeed stirred to its depths, and that the activity of the spiritual idea, or Christ, has brought to light the operation of unrecognized forces, which in all parts of the world are trying to prevent humanity from finding its freedom. This being so, the Christian Scien-

tist is forced to take a world-wide view of events, if he is to deal with them metaphysically, or even intelligently. To deal with them in terms of nationalities or personalities is to pave the way for the very disasters and horrors he desires to overcome or prevent. By this it is not meant that a honeyed neutrality, or an attempt to call evil good, or a studied apathy is the right attitude of mind for a Christian Scientist, but that the effort to localize or personify evil is simply to perpetuate it by building up self-righteousness or national pride in nations or individuals, and thus to provoke the arrogance or magnify the ambitions of others. It still remains true that our Father maketh His sun to shine on the just and on the unjust, and the ability to judge that righteous judgment demanded of the Christian needs great humility and spiritual discernment.

What is war? One phase of it is the concentrated explosion of the sensuality, animality, and hatred always active in human thought, and all must admit that these qualities are not confined to one spot of earth, nor to one particular period of time. They have been universally growing in power and influence, fostered by the artificial inflation produced by the accumulation of enormous wealth and its consequent self-indulgence all over the world, though they may be more grossly and more aggressively expressed by some conditions than by others, and to the general obstruction of progress. It is well for the Christian Scientist who can clearly see that when those qualities enumerated on page 115 of *Science and Health* under

the head "Depravity"—"evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death"—are violently expressed, the people are victims of an oppressive, even if unconscious, mesmerism, which is being deliberately exploited for the enslavement of mankind.

Here then is the starting point from which each one of the "elect" must do his thinking. We are not dealing with nations, with men, with guns, or with ships, but with conditions of mortal mind, phases of mortal belief. As all Christian Scientists have found in dealing with that phase of belief called sickness, the less we attach it to an individual the more quickly a patient recovers; so in this case, the more clearly we can see this world war as apart from men and nations, the more are we lifted above it to a mental altitude where we can help and heal and save by our better understanding of the reality of things.

At the same time, there are some very practical issues to be faced, and each individual must settle for himself or herself how he is going to face them. Our Leader has pointed out unequivocally that we have our duties to our country to fulfill; that under certain circumstances there are certain methods, undesirable in themselves, which have to be made use of as being the only ones mortal mind understands. So every man and woman has to decide how he can be of most service to his country. Can he see that the work which is of the highest national importance is the

actual demonstration of the Christ-healing, and hold to that metaphysically, in spite of the almost universal mental pressure which tells him the opposite? If he can, well and good, both for himself and for the world; but if he cannot, and he honestly feels that he must take part in some of the ordinary activities or else he will not be "doing his bit," well and good also, because it is his honest conviction and he will profit by his experience. Under these circumstances condemnation of another's action is inexcusable and indicates a narrow mind.

The great struggle with each individual must be to maintain the right values of all these conflicting suggestions which surge, like an ebbing and flowing tide, into his unsuspecting thought, and part of this struggle arises from the fact that there is no stability anywhere in human thought at this moment. If a student of Christian Science can see that it alone can save the world, he will soon discover that whereas all around him have no mental resting place, he can maintain a calm and confident state of mind; but this state can be won only by scientific right thinking. Again, it is absolutely necessary to be clear that whatever the exigencies of the situation may demand of Christian Scientists in the way of actual participation in national activities, those activities are the world's weapons, and if we take up the world's weapons we are liable to take on the world's thinking. So let no one be cozened into the belief that if he is doing his duty by his country that alone will keep his spiritual perception clear and alert. Unless he is

really awake to the danger, he will find that imperceptibly the things of the Spirit become clouded, and the things of the war world become to him more and more engrossing.

There is yet another subtle influence which must be at least recognized if we are to keep our heads above the waters. There are well recognized conditions which occasionally arise in the animal kingdom, when certain domestic animals will become a prey to "the taste for blood,"—a condition for which there is, it is supposed, no cure. This may serve as an indication of the deeper meaning underlying Mrs. Eddy's words on page 225 of *Science and Health*, "The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind." There is no question that under the stress of such conditions as are at present abroad in the world, a mental contagion which can only be described as a form of tyranny which has become a lust for killing, has swept over the world like an epidemic, and that however sincere the belief in the justice of a cause and in the necessity for defending what is believed to be the only safeguard for humanity, the human mind has unwittingly fallen a victim to this disease.

In a chapter called "Peace and War" (*Miscellany*, p. 277) Mrs. Eddy has spoken plainly and most wisely on this subject. Her advice there seems to be epitomized in a sentence which occurs on page 289 of her "Miscellaneous Writings": "From a human standpoint of good, mortals must first choose between evils, and

of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis." But it is to be noted that while she recommends action on the basis of the lesser of two evils, she nowhere recommends thinking on that basis. On the contrary, all through her writings she lays stress upon the tremendous power of scientific right thinking, and upon the fact that the world can be saved only by such thinking.

This brings up naturally the subject of protection for those who seem to be in danger, and now as of old it is found true that it is the pure in heart who see God. In the nineteenth chapter of Revelation is a wonderful vision of these times, where the rider of the white horse goes forth to conquer, and those who follow him are clothed in "fine linen, clean and white." There have been those who thought that Christian Science could be used as a kind of magic to save those they love, but that is far from being the case. Christian Science is Science, demonstrated according to rule, and must be practiced as well as professed by those who desire to obtain the fulfillment of its promises. Only those who have seen what Life truly is, and where its origin and ultimate alone dwell, can echo the prophet's glorious declaration,—"Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

MAN'S DWELLING PLACE

PAUL WALSH

“**H**E that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty,” the psalmist declared; and in another psalm we read, “Lord, thou hast been our dwelling place in all generations.” In Christian Science we learn to grasp the practical significance of these inspired sayings of Holy Writ. We see that man, as the perfect expression of infinite Mind, forever dwells in that secret and secure dwelling place. Naught can remove him from his home in God, nor can this real man even entertain a desire to remove himself from God’s presence, because there is not an element of discord in the whole of God’s creation. God’s expression of Himself being infinite, eternal, changeless, the promise therefore applies to every creature of God’s creating, in every place throughout all time. Did not our Master testify to this when in that beautiful story of the shepherd and the sheep he said, “No man is able to pluck them out of my Father’s hand”?

In reality there is no safe dwelling place except in God, but human experience and the testimony of the material senses do not testify to this. These do not tell us that God has been our dwelling place in all generations, but if the psalmist’s record is true the testimony of material sense must be untrue. The evidence of a material creation, separated from God, embracing sin, sickness, and death, exists only to a false consciousness, and seems true to mortal sense simply because this sense does

not know the truth. If humanity were this instant to become conscious of the truth about God and His creation, every condition of sin, sickness, and mortality would vanish, and heaven, man’s dwelling place, would be consciously present to us.

Heaven is here even now; the false testimony of material sense has not destroyed it. The mortal dream never has been and never will be able to remove God’s man from his dwelling place in infinite Mind. All that it can do is to present to human consciousness a dream of discord, for God’s creation remains throughout eternity. St. John discerned this great fact. He saw “a new heaven and a new earth,” new because he had never before seen it in all its grandeur. It is new to human consciousness to-day because it transcends the human sense of things. No change had taken place in God’s universe, but St. John had changed his material sense of heaven and earth for the spiritual sense. In “Science and Health with Key to the Scriptures” our Leader gives us a wonderful account of this. She says, “This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material” (p. 573). She too had a glimpse of this new heaven and new earth, and her teachings are bringing the vision of St. John to the apprehension of humanity.

When human consciousness awak-

ens to its need of something beyond and above itself to save it from its sorrowful, sinful, suffering dream, and begins its journey from sense to Soul, there seems to be standing at the threshold an emissary of false sense called doubt. It tries to make us fear that something evil will happen if we turn away from the dream which has so long surrounded us. How can one, it asks, be sure that all of God's creatures may dwell in "the secret place of the most High"? How do you know that this mortal sense of things is not real? How can one know that he is good enough to dwell "under the shadow of the Almighty"? Thus error would have us parley with false sense and prevent us from rising above the mental mists that hide from us the presence of the never absent God. It would turn us from the contemplation of Truth to the realm of conjecture. If we hearken long to its arguments, we shall find ourselves in a state of confusion,—lost on the mental trail; but confusion cannot come to the traveler who holds fast to divine Principle and keeps to the strait and direct highway of spiritually scientific methods in his journey heavenward.

As one looks back over his so-called mortal sense of life, many mistakes and failures may be seen; but shall we make a reality of this sense? Let us rather look into the realm of Truth and Love, where St. John was looking when he saw the new heaven and new earth. No sin, sorrow, disease, or death mars this view; then why contend for the reality of that which we do not want, since it cannot help us on our way! When we

contend for the reality of evil, past or present, are we not helping to sustain the lie about God's creation, hindering the coming of the kingdom of heaven to human consciousness, denying that man's dwelling place is in the presence of the Most High?

This by no means permits one to sin, and to escape punishment for it by process of the denial of sin's reality. He who sins is contending for the reality of sin so long as he sins, and his denials will profit him not at all, unless there is an earnest longing in his heart to turn from sin. Nor does this mean that we are not to resort to self-examination, to see what in our consciousness is unlike God.

The human mind, however, tends to cling tenaciously to its false beliefs, even after it has awakened to know something of the truth about God and man. Even then one often hears it said, when the truth of being is declared, "Do you mean to tell me that I am to declare that all is harmonious, when my very senses tell me that I am suffering?" The answer must be, Yes. Right in the midst of seeming discord, when the material senses are testifying to pain and sorrow, one must still be so faithful to the one and only God, who made all that was made, and made it good, that he will refuse to believe there can be aught in God's kingdom that can be sick or suffer. When our Leader tells us (Science and Health, p. 151) that "every function of the real man is governed by the divine Mind," we understand that this is true all the time; that it is now, always has been, and always will be the fact of being.

This "secret place of the most High" is purely spiritual, and effort to realize one's presence therein is mental. If one's conclusions are drawn from a material sense of things, there is little difference between his standpoint and that of the medical practitioner who examines symptoms to determine the harmony of his patient. The one calling himself a Christian Science practitioner would not think of examining the tongue or pulse to determine the condition of his patient, but if he is not alert he may find himself deducing reasons for discord from evidences just as false and unreliable as those which present themselves to the physician.

Our Leader has told us how to enter the secret place and become con-

scious of man's uninvaded harmony. On page 15 of *Science and Health* she says: "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness." If we persistently obey these injunctions we shall be able to abide in the secret place and realize "God with us," made manifest in the healing of sin, sickness, and discord of every nature. Then we shall be able to realize the truth of the psalmist's words: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

LOVE, THE COMFORTER

MARY KERN TIPS

MANKIND has no greater need to-day than to learn the nature and power of God. St. John, who had the wonderful privilege of learning of that marvelously wise exponent of Truth, Christ Jesus, what the Scriptures taught about man in the image and likeness of God, defined God as Love. John also knew the true meaning of love in its relation to humanity. His theme was always, "Love one another: for love is of God." His clear perception of spiritual truths lifted him to the summit of revelation, where he discerned that in the future there would appear to mankind another idea of Love, whose perspicacity would make manifest the Comforter which Jesus foresaw and foretold would come as

soon as there was a readiness to receive it.

Down through the ages since that time, many thinkers have theorized and taught their highest conceptions of Deity, have lived godly lives and thereby enriched the world, but not until Mrs. Eddy's discovery of spiritual law and its application to humanity's urgent needs did scientific knowledge embody this promise and reach its fulfillment. A careful comparison of her teachings with those of the one who said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," will disclose the oneness of their

source. The statements made in the Christian Science textbook may be proved by any sincere seeker for surcease from the incessant turmoil which seems to be the heritage of those born of the flesh; hence it is demonstrable that Christian Science is the promised Comforter.

Christian Science accords with the Bible, insisting that God is the giver of all good, that the law of Love is supreme, ever operative, unchanging, and true; whose purpose is fixed, because it is the Principle of all that exists. Divine Love cannot depart from its own nature, or cease its beneficent activity in behalf of the spiritual universe, including man. It establishes itself in the hearts of the receptive ones who long for something more satisfying than the merely material concept of love. The mortal sense of love, embracing selfishness, fear, envy, jealousy, binds and enslaves its object. Its promised happiness ends in sorrow. Out of the crucifixion of the mortal sense of love comes the resurrection of a true understanding of divine Love, which is always accompanied by a demonstration of power and dominion, comforting and sustaining through the elimination or transformation of wrong conditions.

Does the heart cry out for peace? Does it seem that the odds are against the attainment of cherished ideals, that circumstances over which there is no visible control hem in and curtail opportunities and activities yearned for? Does it seem that love and happiness are withheld, that the cup of bitterness meted out is running over, and that every effort put

forth results in failure, leaving trials and tribulations as the only portion? Do misunderstanding and inappreciation enfold as a thick cloud, causing discouragement to knock at the door of thought with its argument that faithfulness has received no reward, and seeming to reverse the divine order, "Thou hast been faithful over a few things, I will make thee ruler over many things"?

Has zealous prayer for deliverance brought no relief from disheartening experiences? Rest assured that the sincere desire to be better, more helpful, purer in thought and deed, will bring the answer to every such prayer. It is not always recognized as such, but this does not in any wise alter the fact. These very trials are all cause for rejoicing, for they are proofs that the material sense of things is transient. God is never so near as when in the hour of distress the suffering sense yearns for deliverance from a load of supposed responsibilities. The human will is then of no avail because of its inability to succor the afflicted when the need is most imperative, and a haven of refuge is sought beyond the resources of materiality.

To learn to know God as Love is the noblest ambition that can stir the human heart. To live in obedience to Love requires the highest expression of selflessness and involves a clear comprehension of our Master's saying, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Job's advice, "Acquaint now thyself with him [God], and be at peace," is pertinent. This ac-

quaintance includes an acknowledgment of Love's omnipotence, together with courageous watching, working, praying. True watchfulness detects and resists subtle suggestions or latent fears before they become obsessions. In working to relinquish the human will, which is the only obstruction to progress, and in praying for divine guidance in dispensing Love's bounties to the needy and impoverished who are hungering for the bread of life, the true interpretation of the Scriptures is gained.

Let no one be discouraged so long as the deep desire to know God as Love is felt, for this desire is truest prayer, and is made manifest in proportion as one puts forth his best efforts to attain a realization of the omnipresence of Love and renders intelligent obedience thereto. Every ardent wish for more spiritual understanding will stir into activity that which brings it forth, compelling progress and ministering to human needs in the most practical way.

On page 108 of "Science and Health with Key to the Scriptures" Mrs. Eddy says that "human experiences show the falsity of all material things," and on page 66 she says, "Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth." This mental process is the appearing of the Christ to each mortal, and the degree in which this glorious guest is welcomed and entertained measures the attainment of a joy unshaken and a peace undismayed. This awakening to a right concept of what

being is and what it demands is inevitable.

With the radiant glow of spiritual perception and divine impulsion there comes the question of how to make one's every motive conform to the standard of Christlike living. In his first epistle to the Corinthians, Paul gives a beautiful explication of the *modus operandi* of spiritual love. This is the quality of love that never faileth, because its source is God. It is not concerned with getting, but is ever busy with giving. Being godlike, it is impartial and adequate, universal and available. Therefore no condition can be too difficult, no situation too complicated, no sinner too hardened, no sickness too severe for Love's efficiency, for "with God all things are possible."

Only through the lens of unselfed love can the way be perceived. Only through humble striving can the pathway be followed. Although this way is strait, narrow, and steep, the illumination which divine Love throws upon it makes the ascent less tedious. Self-love and self-will are inseparable, and their opacity to spiritual intuitions is a barrier to the painless progress of which Mrs. Eddy speaks on page 224 of Science and Health. Every willful want must be denied, every exalted purpose cherished, till fruition appears, as it certainly will when the First Commandment is heeded and above all else Love reigns supreme in the affections, aspirations, and endeavors,—“till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

HEAVEN, THE KINGDOM OF GOD

WILLIAM B. HARRISON

HISTORY and tradition relate many interesting changes in human views respecting a future state of existence. The origin of belief in a realm of sorrow and suffering, anciently known as the nether regions, or sheol, is too remote to be distinctly traced, but it is clear that this belief was fixed in the thought of primitive peoples, who held that all humanity went to this region of despair after death and that punishment was there meted out in proportion to their shortcomings on earth. No hope of escape was offered.

Heaven, to be sure, existed in their thought also, but it was the exclusive realm of their gods, to which no being with human frailties could attain. In time, however, thought advanced to the belief that it was possible to experience such purification after death as would admit one to the realm of the gods, and later came the doctrine that by conspicuous service or heroism one might pass direct from the plane of mortal existence to the region of the blessed. Such direct transitions were held to be exceedingly rare, however, and possible only to those who had become so ennobled in the virtues which were then esteemed, as to render them equal to the gods with whom they were to associate.

Belief in sheol, or what later came to be known as hell, as a place beneath the surface of the earth, and of heaven as a locality above the earth's surface, was in part a product of the accepted teaching that the earth was flat. Light apparently

came from above; hence a place of light and beauty must be upward. In the darkness and gloom beneath the earth's surface was the natural location for hell, according to the prevailing concept of it. Moreover, to primitive people the sky was a solid dome or wall in which the stars were fixed, and this dome or wall separated the region of earth inhabited by humanity from the realm of heaven inhabited by the gods. Absurd as they now seem, such beliefs were adhered to in those times as universally and tenaciously as the more modern beliefs respecting heaven and hell.

To all who accept the Copernican theory of the universe the absurdity of such beliefs is self-evident, for if the earth revolves on its axis every twenty-four hours, he who points upward toward heaven finds himself pointing in exactly opposite directions at midday and midnight. Yet so reluctantly does superstition yield to reason that fancy still disputes with fact this undebatable ground.

Varied indeed have been the hopes of humanity in a future life of bliss and the means of transportation thither. The Hindu, freed by death, ascended to an abode of happiness by climbing Mt. Meru; the Egyptian sailed to fields Elysian in "the boat of the sun;" the early Greek reached the realm of the gods by scaling Homer's Olympus; the Athenian of later day was piloted across the dismal Styx to the isle of the blessed, while the American Indian anticipated the joys of a "happy hunting ground." But none of these under-

stood the meaning of heaven as it was defined by Jesus. Material thought demanded a material heaven, and answered the demand with a material concept. Perhaps the poet Moore was thinking of this when he wrote:—

That prophet ill sustains his holy call
Who finds not heavens to suit the tastes
of all.

Vain things! as lust or vanity inspires,
The heaven of each is but what each desires.

“Heaven,” Mrs. Eddy writes (*Science and Health*, p. 291), “is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of ‘the mind of the Lord,’ as the Scripture says.” When this definition of heaven as “a divine state of Mind” was first given, a half century ago, its author was regarded as having challenged one of the most sacred beliefs of the orthodox church. Indeed, a half century ago to deny the existence of heaven and hell as distinct localities meant in a majority of Christian churches to forfeit forever the hope of one and to be consigned eternally to the tortures of the other. What an advance there has been in five decades! True, many still cling to the old material concepts, but in thousands of churches it would now be regarded as a mark of ignorance to insist that heaven and hell are definite localities. One seldom hears the terrible threats of eternal damnation amid literal flames, nor is it customary to regard material splendors as the true representation of the holy city. Before truth,

fetish, dogma, and superstition have yielded slowly but surely, especially since Truth as revealed by Christian Science has become known.

But while old beliefs have been crumbling, the organizations which held to them have found it more and more difficult to substitute a satisfactory concept in place of them. So there has come a gradual breaking down of creeds in these churches, an inevitable debacle as reason advanced. The generally recognized decline in interest in church activities outside of Christian Science is one inevitable result of failure to teach that which fears not the searchlight of reason and of truth.

A study of the Scriptures, in which all Christian denominations profess to believe, supplies the true concept of heaven when even a little of the light of Christian Science is thrown on them, for the definition given above, “a divine state of Mind,” is one that coincides fully with Bible teaching on this subject. The terms “kingdom of heaven” and “kingdom of God” occur frequently throughout the Scriptures, especially in the New Testament, where they are synonymous. Jesus rebuked the belief in heaven as a locality when he said, “The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” If his words are true, how can the kingdom of God, or heaven, be anything but a mental state?

This concept of heaven as the realm of divine consciousness is not altogether new. The Israelites advanced beyond the belief in a physi-

cal heaven when they gained their lofty concept of the one omnipotent God who is everywhere, and who therefore could not be contained within any bounds. In the later psalms we note frequent references to heaven in language precluding the thought of locality. Mark records in his very first account of the missionary work of Jesus a rebuke of the popular concept of a far-away heaven, when the Master proclaimed, "The kingdom of God is at hand," and followed this with an appeal to his hearers to repent (literally, to reverse their thinking on this subject). When the Nazarene delivered his first message to his neighbors in his home village, he announced that he had come "to preach the acceptable year of the Lord," which was equivalent to declaring that God reigns in the present. The apostles were enjoined to preach, "The kingdom of God is at hand," and Paul repeated the injunction to his followers. We are told in Acts that the disciples went everywhere, proclaiming that God's kingdom is come, or is at hand.

What do these oft repeated utterances really mean, except that heaven, the reign of divine Love, is a present and eternal fact of spiritual consciousness? If heaven is at hand, we cannot reach it by traveling to some distant realm, much less can we pass to it by dying. If it is within us, it is neither bounded by jasper walls nor threaded by streets of gold. Oriental imagery, which when it is rightly understood pictures a heaven of purified consciousness, sparkling with ideas more precious and beautiful than human language can de-

scribe, leads one, when misunderstood, into a sorry mire of superstition.

No message ever heralded to humanity was freighted with greater significance or greater benefits to the race than the insistent declaration of the early Christians, "The kingdom of heaven is at hand." The mystery of miracles, even to the raising of the dead, is made plain when that statement is understood. Every Christian Science demonstration is based on the understanding of God's kingdom already established as an incontrovertible fact. It was the clear comprehension of the reign of spiritual law in the present, demonstrated so perfectly by Jesus, which enabled the early Christians for at least two centuries after his time to repeat his works, as he declared all should do who understood his doctrine. It was the loss of this understanding of God's ever present kingdom that carried with it the loss of the healing power from the Christian church; and it is the restoration of that understanding through Mrs. Eddy's "Key to the Scriptures" which is restoring that healing power. To deny the present existence of this spiritual kingdom is to challenge the Bible from the story of creation in the first chapter of Genesis to John's description of the holy city in Revelation.

In this kingdom of God there is no sickness, sin, or death; no matter; neither are there any material laws, conditions, or beliefs. Its walls are the infinite bounds of spiritual beauty and goodness, its gates the portals of purified consciousness, its streets the pure gold of spiritual living,

with all the dross of materialism destroyed. We approach its portals as we put off the old man and put on the new, as we cease to believe in things material and learn to know things spiritual. Death brings us no nearer heaven, because the belief in death must be overcome before heaven is reached. We can never see heaven through material eyes or

understand it through a material brain. We can, however, bring it into our experience in proportion as we grow in the understanding and practice of truth. As we do this, we find that the kingdom of heaven, "the harmony of being" (Miscellaneous Writings, p. 53), is actually within us here and now in the degree that we comprehend it.

"I AND MY FATHER ARE ONE"

CHRISTIAN ANDERSEN

IN Christian Science we learn that through prayer man's unity with God is realized. Perplexed humanity, conscious of the feebleness of this realization, is continually crying out: Teach us how to pray. Nothing can be of more assistance in learning how to pray than an earnest study of the life of our Master, for he proved his unity with God by his works; he showed that he understood the true meaning, reality, and power of prayer. The one outstanding fact which characterized the prayers of Jesus was his knowledge that they would be answered. At the grave of Lazarus he prayed: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." Then with the authority of divine Truth he cried, "Lazarus, come forth," and the one who was in the tomb obeyed.

How are we to acquire this certainty that our prayers will be answered? Plainly, by being like Jesus in thought and deed. When we can say with confidence and understanding, "I and my Father are one," we can speak "as one having author-

ity," for in the last analysis a prayer answered is nothing less than divine power made manifest through man, God's image and likeness. Only in proportion as we see this image and likeness in our own consciousness can we rise to the true understanding of prayer and realize its power. Impossible of attainment, some one may say. Then why did Jesus declare, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you"?

On one occasion Jesus told the disciples about two men who went up into the temple to pray. One of them thanked God that he was not as other men; the other smote his breast saying, "God be merciful to me a sinner." Jesus concluded, "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

It is easy to see why the self-righteousness of the Pharisee failed to reach the God who is Love and who is "no respecter of persons,"—but what about the second petitioner? It

is easy to see that Jesus himself could never thank God that he was not as other men,—but could he ask God to be merciful to him a sinner? Plainly, no! The publican went away justified because through his humility he was ready to be exalted; he had reached the stage of repentance, while the Pharisee was still asleep in his pride of respectability, scholarship, and material worship. Sooner or later every one in this condition must pass through the mental state of repentance and self-abasement. Comparing these two men with Jesus we see that neither the Pharisee nor the publican had reached the point where he could say truly, “I and my Father are one,” although the publican was nearer this point than the Pharisee.

This is a question to be well considered: Have we passed the stage of the publican and have we felt the exaltation following true repentance? If so, then we may to some extent at least realize man’s unity with God, claim our heritage as His children, and have a measure of confidence that our prayers will be heard. Such a consciousness of unity with the Father as Jesus expressed is far removed from that of both Pharisee and publican. He that could wash the disciples’ feet and accompany that act with the statement that they did well to call him Lord and Master had nothing in common with either guilt or self-righteousness. To be able to say with conviction, “I knew that thou hearest me always,” we must, like Jesus, see ourselves as well as others as the spiritual children of God.

The ability to see and to say as did Jesus, “I and my Father are one,” means the rejection of evil in our thoughts and the acquirement of that Mind “which was also in Christ Jesus;” but if we really desire to reach this understanding of our right relation to God and a consequent ability to pray rightly, what is to prevent us? This desire to be like God; this prayer for growth in grace, where does it originate? If in God, does it not carry with it its own answer? Let us then begin by being grateful for this very desire, this prayer for understanding, knowing that in this way we cannot “ask amiss,” and that God, our Father, will impart the needed spiritual understanding freely to all who really desire it.

But, says some one, how do I know that God exists, let alone that He answers prayer? How do I know that anything exists except what I can cognize with the senses? We will answer this question by an illustration. Suppose you and I, unknown to each other, were walking along on opposite sides of the street and simultaneously saw a child that was hungry and cold. We would both become conscious of a desire to extend love and protection to this child without any expectation of a return. At the same time countless other persons in other places would have a desire to do good. Is it not clear that all these impulses to love and be helpful would originate in a common source, and this source not confined in any material structure, but a self-existent, infinite, ever active Principle, omnipresent, omniscient,

and omnipotent? What is this source of love but God, and what is there we can know which is better than the love reflected in our own thoughts, the emanation of God? That this love does not originate in matter is plain, for if it did we could certainly recognize it with the so-called senses.

Granted for the sake of argument, says the objector, that there is such an infinite Principle, Love, which manifests itself to our thoughts, and which you may call God if you like, but what about evil thoughts? Are there two gods, one evil and the other good, or does the one God originate both evil and good? This is a legitimate question and must be answered, if we are to be sure that the God to whom we pray is able to answer our prayers without hindrance from some other power, evil, which might frustrate the designs of Love.

Take another illustration. Suppose a man to be associated with a partner in some occupation, say surveying. To be a good surveyor requires a knowledge of geometry. We will assume that this man had such a knowledge and that his partner had not. When he made a survey for a client his work came out right, because he understood the basic laws of surveying. On the other hand, his partner would continually be in trouble on account of his ignorance of geometry; his thumb rules would not save him and he would have to resort to what is known among surveyors as fudging, or covering up of poor, slipshod work by manipulation of figures to make them agree with one another.

Suppose that these partners were

ordinary men. The one acquainted with the subject in hand would gradually impart to the other his knowledge of it, but that other could never impart to anyone his ignorance. Why not? Because he had nothing to teach. Ignorance is not anything; if it were, it could be taught, and rules for the ignorance of geometry could be laid down in books and learned. Ignorance is merely the absence of knowledge, a negation, not based on any principle whatever; all the ignorance in the world could not in the least affect the simplest geometrical truth.

What then is evil but ignorance of God; what origin has it or on what is it based? Yet evil seems to be as real as good and more tangible, just as ignorance of geometry was noticed a great deal more than knowledge of it. The mistakes caused by ignorance led to trouble and expense; perhaps lawsuits resulted from the poor work, while the correct work probably passed unnoticed. But when knowledge superseded ignorance what became of the latter? When we open the door of our consciousness to Christ, Truth, what does evil become to us? It becomes just what it has always been, nothing. The understanding of the nothingness of evil comes in proportion to our efforts to express good, just as the surveyor lost his ignorance by an earnest study of the laws of geometry.

In our efforts to understand God, in order that our prayers may be more than "vain repetitions," we do well to remember the blessing Jesus pronounced on the pure in heart,—

"They shall see God." In this connection, to "see God" plainly means to understand God, and it becomes evident that our understanding will be in proportion to our purity, and that to try to see God in any other way is merely to make a "graven image." One involuntarily connects the purity of Jesus with his marvelous ability to heal. In order to heal oneself or others it is necessary to "see God," and to recognize that man is the image and likeness of God. How is it possible for one to do this and at the same time be sensual and impure of heart?

When the disciples failed to heal the epileptic boy and asked Jesus for the reason, he in effect told them that they were lacking in respect to "prayer and fasting," lacking in that purity of heart which comes from overcoming the lusts of the flesh. To be pure in heart means not only to be personally pure but to overcome all that would stand between us and God. One of the commonest forms of impurity is expressed in the desire for place and honor, the desire to be first. In rebuking this trait of the disciples Jesus did something more than verbally to express disapproval; he took a little child, set him among his listeners, and told them they must become like this little child in order to enter the kingdom of heaven at all.

If our prayer for purity of heart is based on the desire to "see God" not only for our own sake, but also that we may help others, the prayer will be answered before it is expressed even in thought. In praying for his disciples Jesus said, "And for their

sakes I sanctify myself, that they also might be sanctified through the truth." The purification of the world can come about only through the purification of those who have named the name of Christ.

Nations as well as individuals do well to mold their ideals in accordance with the understanding of unity with God. This understanding will make it evident that our brother, irrespective of race or creed, is also one with the Father. Even when nation rises against nation and we are hurled into the very hell of war in seeking to maintain the right as we see it,—even then we must struggle against hatred and pray for peace, not only for the sake of our own nation, but that we may help to bind up the wounds of those who for a season seem to be enemies. Hatred is the most deadly and subtle poison; if not overcome it will destroy a nation as well as an individual.

It is significant that after Jesus had given the disciples what is known as the Lord's Prayer, he practically repeated that portion dealing with forgiveness, saying: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." How important then to pray fervently that we may learn to forgive, thus demonstrating that "Love is reflected in love" (*Science and Health*, p. 17). Such a prayer for peace and for love in our own hearts will make us partakers of the blessing Jesus pronounced on peacemakers,—that "they shall be called the children of God."

“TO THE OBEDIENCE OF CHRIST”

MAUDE M. GREENE

ONCE a Christian Science student was heard to say that it sometimes seemed to him as if some who knew nothing of Christian Science, and did not even want to know anything of it, had an easier time and got along better than those who were making an honest effort to conform their lives to its teachings. He felt resentful over the struggles he was having, and was rebellious that the human situation which he deemed afflictive did not disappear from his experience; it did not seem “fair” to him, nor compatible with the teaching that God is Love. He was so honest in his doubts and questionings that the Christian Scientist to whom he spoke took some pains to show him a possible “why and wherefore” of the difficulties he was experiencing.

He was reminded that Christian Scientists need especially to consider the fact that these experiences which they call their “struggles,” represent only the resistance of mortal mind to the proof of its own nothingness by the demonstration of the allness of divine Mind. This resistance of the human mind is really the great proof of its finiteness; if it could understand truth, it would know truth; and if it could know truth, it would be at-one with truth. Material belief is wholly incapable of apprehending in the least degree the spiritual idea; and when this idea appears to human consciousness and begins at once, through its own inherent activity and law, to displace erroneous belief, this belief does not always welcome its own displacement

and resents it as interference; and believing itself intelligent and capable of resisting this activity of the divine idea, it does its utmost to substantiate this claim.

As the Christ-idea appears to human consciousness, every material belief therein included feels the impulse of divine law and must sooner or later respond to its power, and ultimately and inevitably through advancing footsteps of betterment forsake itself. The apostle Paul must have had some thought of this experience of bringing human belief into adjustment to the law of the spiritual idea when he wrote, “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds . . . and bringing into captivity every thought to the obedience of Christ.” Every stronghold of human belief “that exalteth itself against the knowledge of God” must ultimately surrender itself to this weapon of spiritual warfare,—the spiritual idea. The experiences which belief demands to make itself ready to come as a willing captive to this obedience, determines the nature and extent of the individual’s struggles.

The human mind must forsake its belief in a selfhood apart from God, because this is the eternal demand of the law of omnipresent, omniscient, and omnipotent Mind, a law more certain in its operation than that water finds its level. This human mind does not willingly yield itself to this demand until it is tired of itself, and through experience has proved its own insufficiency to help and heal itself. The

belief which first turns from itself and asks for help in Christian Science, has as a rule come to this place where it knows it cannot save itself, and is made ready by its experience of suffering and dissatisfaction to yield itself to the obedience of Christ. This explains why beliefs of disease and lack are apt to come first to be healed, rather than beliefs of health and sufficiency. This condition of thought tends to make the first footsteps of the Christian Scientist comparatively easy and satisfactory, because they are devoid of the resistance of human belief to its betterment by the law of the Christ. This stage of development is generally marked by the exchange of the sense of discord and pain for harmony and comfort.

But all that mortal mind represents is not immediately disowned when Christ, Truth, dawns upon human consciousness, and there are resident in this mortal mentality many phases of belief which are yet quite satisfied with themselves and their conditions, and do not care to come into obedience to the Christ. They cry out as of old, "Art thou come hither to torment us before the time?" This conscious or unconscious resistance of belief to the compulsory adjustment demanded by the Christ constitutes the acute transitional stage of human consciousness which is often referred to in the Scriptures as the "wilderness." Mrs. Eddy has named this "chemicalization," and defined it as "the process which mortal mind and body undergo in the change of belief from a material to a spiritual basis" (Sci-

ence and Health, p. 168). To understand the import of these wilderness experiences, and to know that they represent the bringing of resisting human belief to the obedience of Christ, is to rob them of any power to confuse or to dismay; and it is moreover to learn that their duration depends upon the individual's willingness to let resistance become obedience.

There is no place of bettered human belief where the Christian Scientist may indolently abide. As more and more of Truth appears to his consciousness, its inexorable demand is for a correspondingly higher basis for the adjustment of belief to the spiritual idea. The human resistance to this ascending scale of adjustment is apt to be indicated by that which this same human sense interprets as "difficulties" and "afflictions." Thus it comes about that sometimes the student does not seem, as he grows in understanding, to be making such rapid progress as he did when he first began the study of Christian Science; but it is only that his enlarged understanding entails a higher adjustment of belief.

The resistance of human belief to the obedience of Christ is often not willful, but rather ignorant. When Jesus said to the father who was seeking spiritual healing for his epileptic boy, "If thou canst believe, all things are possible to him that believeth," the father exclaimed with tears, "Lord, I believe; help thou mine unbelief." This illustrates how that in us which does believe, that which reason tells us must be true, delivers us by its own activity and law from

that which does not know how to believe, does not know how to let go of itself,—that sense which, failing to agree with the absolute facts of being which have been perceived, resents and resists them. When human sense coincides with fact, when reason and realization meet each other, then adjustment of the human beliefs is accomplished and the result is called demonstration.

We need continually to remember what the term Christian Scientist stands for,—a human consciousness in which some perception of Truth has dawned, one who is in some measure at least trying to bring all that constitutes this consciousness into some degree of adjustment to the demands of Christ. We need to remind ourselves that the unregen-

erated quantity of human consciousness is often in a state of ferment in its conscious or unconscious resistance to this compulsory alignment. Therefore if we happen occasionally to see and hear a Christian Scientist do and say unaccountable and inexplicable things, let us remember this adjustment of belief which is going on in the Scientists' consciousness, and understand that these inconsistencies often represent the rebellious extremes which belief defiantly assumes when it knows surrender is at its door. Let us then "put the finger on the lips," and seek the realization of "acceptable prayer" (*Science and Health*, p. 3), confidently knowing that nothing less than a loving and complete obedience to the Christ can be the ultimate outcome.

SPIRITUAL DEVELOPMENT AND ASCENT

MYRTLE STRODE JACKSON

THERE are few who when reminded of the household adage, "Some are born great," have not mentally added, "Yes, and some are born good, too!" We read in the Bible of the colossal characters of patriarch, prophet, and apostle, and feel that in their spiritual development they are so far above the average mentality of ourselves and our immediate neighbors that one might as well try to compare the lilies and orchids of the horticulturist's supreme skill with a cottager's row of carrots and onions.

Suddenly, from some obscure mountain village, or emerging from some little crowded back street of a teeming city, comes one whose being is

aflame with the immanence of God, and whose path in life henceforth is marked by special acts of self-sacrifice and by stupendous achievement. Somewhere from out earth's mists and fogs springs the hero, he whom Carlyle has described as the man who knows; in other words, the man who knows God. The Bible is full of such phenomena. Men and women born in the same houses, wearing the same kind of clothes, eating the same kind of food, working at the same trades as are the vast millions of their brothers and sisters, suddenly for some unexplained cause have stood out apart from the throng as great poets, teachers, reformers, rulers, "doing that which was right in the

sight of the Lord." How is it that the light came to them and not to others? Theology jumped at the explanation lying on the surface of the senses, that God must have called such people specially and have made them a personal gift of goodness, that they could not be so inherently good, so amazingly spiritually minded by any other means. But in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 13), we read, "Love is impartial and universal in its adaptation and bestowals."

Even after this is accepted we at times wonder if there is any quality of human thought, any starting point which may form the first stepping-stone across the Jordan of our earthly experience to the Canaan of spiritual rest, to the consciousness of man's divine character. Studying with eager, earnest hope the heroic figures of the Old Testament, we find that they all seem to possess in common one human quality,—not that of courage, such as characterized the Achilles and Hectors of epic lore, nor that of intellect, such as the ancient Greek or the modern industrial world might respect, but that of love, the element which in its simple human expression is set aside as that which counts least in the real business of life.

We are told that Abraham loved his wife Sarai in spite of the fact that she had borne him no son; but it would seem as if that love must have broadened and deepened when he was told that she was nevertheless to become the mother of a son, the heir according to promise. In due

time Isaac appeared along the line of the greatest love that Abraham knew, the son in whom "all the nations of the earth" were to be blessed. As we follow the life of Isaac we come suddenly upon one of the sweetest love stories of all time: the romantic journey of the servant of Abraham in search of a wife for his master's son; Rebekah coming down to the well to draw water, and finally her decision to follow the stranger far away to her unknown home.

The closing lines of this most tender of idyls gives us a marvelously sweet picture of Isaac, who represented the promise of divine revelation: "And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? . . . And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her."

According to the record, Rebekah was Isaac's only wife, so that these two have become the type of conjugal fidelity and constancy to the world. From that home we see their son Jacob set out staff in hand on his long pilgrimage. The light of spiritual being was only beginning to dawn; nevertheless Bethel is still to us the holy of holies. The ladder from earth to heaven, the vision of angels, points to a plane of metaphysical exaltation that Jacob must indeed have attained, but which seems

far removed from human life. But later on in the record we come upon a very remarkable passage, and one which is not beyond our present understanding,—a key to Jacob's human character whereby we enter somewhat into his mind and see with his eyes: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."

From the strange medley of Eastern customs, with their frauds and deceptions, Jacob's faithful loving shines forth, gleaming like a star amid the dark clouds of material ways and means. Fourteen years in all he served for Rachel,—“a watch in the night” in the eternity of God's allness, but a weary time for a human being to learn through patience, long-suffering, and steadfast hope of the unchanging, indivisible nature of Love. The man who saw “the angels of God ascending and descending” could however love unrequited for fourteen years. Conversely, the man who could thus love for fourteen years could see the vision of angels, could wrestle as Jacob afterward wrestled at Peniel with the dream of life or love in matter, and emerge into the glorified sense of life and love in God. Their son Joseph is perhaps the grandest character of all in the Old Testament, and the one who most nearly approached our Master, Christ Jesus. Mrs. Eddy speaks of Joseph (*Science and Health*, p. 589) as “a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies.”

Thus far the line of spiritual development has been shown in the love of men and women, a love deep enough and strong enough to be the vestibule of the unfoldment of a diviner sense of life. But love is not limited to one kind of relationship only. As we approach in Bible study the historic records of the children of Israel, we come upon a book of but four chapters, the story of Ruth, the story of the love of woman for woman. It is worth reading afresh, for Ruth was the great-grandmother of David. With Abraham, Isaac, and Jacob it seemed to be an essential safeguard that they should choose wives of their own kindred and race, but in this narrative the love which is pure and spiritual is found to be sufficient in all things.

Ruth was a Moabitess, risen like a fair flax flower from out the dark swamps of a heathen and idolatrous race. When she and her sister-in-law, Orpah, set out with Naomi, their mother-in-law, to speed her on her journey back into Canaan, the tender-hearted Ruth refused to leave her; and there on some unknown road, at the parting of some forgotten way, was uttered one of the most deeply passionate expressions of love that has ever fallen from human lips: “Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.”

In human history such understanding has been rare in the oft-times difficult relationship of a young wife with her mother-in-law. One

longs to lift the veil of the past and learn the cause of such a tender and unselfish friendship whose roots struck so deeply into the heart of things. Wonderful, exquisite Ruth! We see her, the personification of modesty and grace beyond the dreams of poets, standing in the field of ripened corn, her love all golden and her gold all love, and feel that when she was received into the kingdom of Israel it became from that day forward more than ever before a kingdom of Spirit, a type of God's kingdom which will ultimately include "all nations, and kindreds, and people, and tongues."

To attempt to analyze the complex character of David the great king in the space of a few lines would be impossible, but one event of his early years, before the days of his simple shepherd life were wholly forgotten, rises in connection with the present purpose of tracing these footsteps of spiritual ascent. In the first flush of his unparalleled victory over Goliath, in the full blaze of a nation's pride and patronage, he turned aside and became unconscious of all the trumpets, and the shouting, and the glory, because a greater King was present than Saul.

The story reads: "The soul of Jonathan was knit with the soul of David, and . . . Jonathan and David made a covenant, because he loved him as his own soul." In the presence of a multitude which became as naught, in the strength of "that fierce light which beats upon a throne" and which faded away, was kindled one of the great friendships of the world, a friendship

which burned with pure, ennobling flame, surviving nameless difficulties, storms, passions, and the carnage of battlefields, till in the long, misty years only the quiet, pathetic figure of Mephibosheth the cripple, limping in to sit and take his meat at David's table for the sake of Jonathan his father, reminds us of it.

In the New Testament there is one man whom the evangelist denotes quite simply as "the disciple whom Jesus loved." The Master healed and fed multitudes, and was crucified for the sins of the world, but there was one friend who leaned on his breast at supper, and he is the one who has given us the most deeply spiritual record of our Savior's words and works. From all this ever increasing store of persuasive evidence we are led to feel that there may be heavenly fire where there seems to be only human loving; that love like that of John for his Master may indicate how a higher sense of love is kindling in the heart, and will glow into the supersensible, unquenchable reflection of God.

The mortal *per se* is an egotist. His whole outlook on this world or any other is bounded by his own personality. At first he can only conceive of his mortal self, its nature, talents, and desires; it is his only consciousness of existence. When, however, love awakes within him, he dwells no longer only upon his own needs, and views no longer his own attractions, but finds them more beautifully expressed in another. He discovers that his own necessities and pleasures can be dispensed with for another's sake, and that his sense

of life is not in the least impaired thereby; rather does it become stronger than it was before. So do God's thoughts gather back to Him, to fold themselves in His bosom, to rest in His infiniteness, the one divine Father and Mother of all. Shall we not indeed regard such love as we know as our holy ground, our point of departure for great spiritual growth, the place where we take off our shoes and kneel down and pray, knowing that from henceforward the gates of the kingdom of heaven are ajar for us, and the angels are guiding us safely home? Did not Christ

Jesus say, as we read in John's gospel, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another"?

Mrs. Eddy, who herself loved much, who knew the cost of establishing a spiritual religion in a material age and the qualities of thought necessary for such discipleship, writes on page 234 of "Miscellaneous Writings": "In love for man, we gain a true sense of Love as God; and in no other way can we reach this spiritual sense, and 'rise—and still rise—to things most essential and divine."

ABSOLUTE SCIENCE

DUNCAN SINCLAIR, B.SC.

"IN the year 1866," Mrs. Eddy writes on page 107 of *Science and Health*, "I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." No ambiguity there! Mrs. Eddy's words convey only one meaning, and it is that absolute Science has been established through her discovery of its divine Principle. Every one who has studied Christian Science, and as a result has perceived in a measure the Principle which it elucidates, and applied his understanding of that Principle to the problems of human life, has come to the same conclusion, namely, that absolute Science stands revealed now and for all time.

To those who know nothing about Christian Science this may seem a startling pronouncement. Some may have been on the search for years for the Christianity which is identical with absolute Science, may have been for long on the watch for the reappearing of Christ, Truth, like the shepherds of old on the Bethlehem plains; and to such Christian Science will without doubt reveal the Christ. It cannot be otherwise; it is the watcher who sees, it is the humble who discern, and the pure in heart who understand spiritual truth.

The word science means knowledge. It is true the word has usually been coupled with the adjective natural, or physical, giving the term natural or physical science. But what are the so-called natural sciences? They are, one and all of them, knowledge of so-called mate-

rial things, of so-called material law, of the phenomena which are seemingly manifested to human consciousness through what are named physical senses. Every natural scientist will admit that sense perception is always material, and that consequently every conclusion drawn from data obtained through sense perception is merely temporal. In other words, the physical senses of men convey only the most superficial aspects of the phenomenal to them; and every thinking man knows that through these material senses he can never attain to the knowledge of absolute Truth. He may seem to get a step farther when a new development takes place along a material line, but he can never console himself with the conviction that he is appreciably nearer the absolute knowledge of reality.

Christian Science does not hesitate to say that since so-called natural science is purely a finite appreciation of things and not absolute knowledge, it cannot lay claim to be science at all. Science, in the correct meaning of the word as true or absolute knowledge, must deal with reality, with the cause of reality, and with the laws through which reality is governed by its cause. Mrs. Eddy calls these laws the "divine laws of Life, Truth, and Love." Christian Science reveals the nature of the cause of reality, the nature of reality, and the laws of Life, Truth, and Love which govern reality; and thus Christian Science is absolute Science. Nothing is of greater interest to the student than the facts that Christian Science has established Christianity

on a scientific basis and that whatever is truly Christian is scientific; in other words, that Christianity and Science are one. On page 483 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached."

Now the Science of Christianity, or Christian Science, is built upon truth, which is undeniable. Christian Science does not consist alone of a number of postulates which are recognized as true; it is a complete structure, the interpretation of infinite Mind, extending to the mental molecule and reaching to the infinite idea. If people think they have exhausted Christian Science when they have merely accepted, theoretically, perhaps, the definition of God which Mrs. Eddy gives on page 465 of Science and Health, they are but as children, who as they play with a pailful of sand think they have exhausted the resources of the ocean's shores. Mrs. Eddy's definition of God is: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." A wonderful definition this, and from it is deduced the absolute Science which is Christian Science, and no one can be more capable of explaining it than its Discoverer, Mrs. Eddy.

Here, however, it is possible to state only one or two phases of it, phases which perhaps may appeal more generally to the burdened heart of the world. According to the definition given above, God is infinite Love.

Does the world believe that? Since the dawn of the Christian era men have shouted or murmured that God is Love, but have they recognized that this is a statement of scientific fact, absolute in its nature and incapable of modification in any way? It remained for Christian Science to declare that since God is Love, Love or good alone has real being; that Love or good exists without an opposite in reality.

It is a scientific conclusion like this which sets the worldling's teeth on edge; and does he not round upon the truth and say that it cannot be so, for evil, the opposite of good, exists as reality,—evil, the hydra-headed monster which saps the vitality of men? What is he doing when he makes the assertion that evil is real? He is denying the truth of absolute Science; he is believing the reports of the so-called material senses rather than acknowledging the logic of spiritual consciousness.

There cannot be two ways of it. A man must choose between absolute Science and his own conjectures. Suppose he asks, But how can one substantiate what Christian Science says about God as being infinite Love and evil as being unreal? That is exactly what Christian Science invites every one to prove for himself. Christian Science is demonstrable Science; and the truth which it reveals can be proved to be truth. Let a man who previously has been going on the assumption that evil is real, endeavor to put into practice the truth that Love or good is infinite. From the moment he does so he will

find good becoming more and more real to him, and evil less and less so; and he will very soon come to be convinced that good alone is real, and that evil is nothing but a false belief of the human mind. Salvation from the false belief of evil can come about in no other way than through the understanding of absolute Science. What a change would come over the sorrowing face of the world if the great truth that good alone is real and has power were known and practiced by men! They would throw down their spears or turn them into pruning-hooks. Their sighs would be turned into songs, and their fear would flee away like a thief from the day.

Perhaps Christian Science has appealed most widely to mankind because of its healing of sickness. It is no longer doubted that Christian Science heals the sick. But the healing of sickness is metaphysically the same as the healing of sin. Both sickness and sin are false beliefs of the carnal mind; and false belief, under whatever name, is destroyed by the understanding of Truth, or through absolute Science. Christian Science healing is not a phenomenal exhibition; it is the inevitable result of spiritual understanding, which is synonymous with absolute knowledge. It is not empirical; it is not haphazard. Christian Science heals through spiritual law, the operation of which is perfect because it is the means of the expression of divine Mind.

It is the experience of many of those who have been healed of so-called disease through Christian Science, that the healing has been but

the introduction to divine metaphysics. They have got a glimpse then of the majesty of absolute Science, of the infinite nature of its scope, of its inexhaustible resources which can be applied to the amelioration of all forms of human distress; and that

glimpse, itself the heavenly vision, has inspired them to press on in order to possess an ever clearer understanding of the Mind of Christ. Christian Science is absolute Science because it is the knowledge of the Christ, Truth.

THE CHILD IN CHRISTIAN SCIENCE

GRACE SQUIRES

IT has been said that "all mankind love a lover." We may safely add to this and say that all the world loves childhood. Its charm is all its own, and quite too short-lived are its innocence, its trustfulness, its joy. Unfortunately, however, the ideal often fails in popular estimate, and the modern child is often held in severe condemnation. The Puritanical severity of one era dissolves into the laxity of government of the present, and it is the province of Christian Science to adjust the balance and reveal the divine idea.

All who have studied the lives of great men and women know that invariably, in early life, they were under government which was inflexible in exacting obedience. Christian Scientists know that the stern lessons which sooner or later confront each individual are best met by that mentality which has early learned to obey; for the imperative demands of Truth take the place of the imperative demands of parents, and if mortal mind has learned to yield in one instance it will yield much more quickly in another.

Courage, faith, steadfastness, and strength are the fruitage of obedience, and the child who has been taught how to demonstrate these qualities has

the foundation rock against which the waves in later life will beat in vain. Every practitioner knows with mathematical certainty that the child in Christian Science who is not readily healed is usually the stubborn, self-willed, indulged child, who thrusts these mental qualities between himself and Truth.

Obedience is certainly a fundamental virtue, and every parent should watch his or her thinking, that there be no wavering, for accuracy of action is mental. Each mother must apply this fundamental quality to her individual problem according to her own light, and should beware of misinterpreting love as lived and demonstrated by our Master; for he, like the Christian Scientist, was working for spiritual ends, and he did not hesitate to deal severely with certain situations, as judged from the merely human standpoint. The cords with which he whipped out of the temple those who bought and sold, must have taught them that the great truth he was teaching and demonstrating in their temple courts was equal to annihilating their commercialism and greed. The twenty-third chapter of Matthew leaves one in little doubt as to his uncompromising severity in

any case where the demands of Principle were involved.

Excellent work has already been accomplished by Christian Scientists, and a few instances may help others. One couple agreed that their little son should always be met with a smile; that from his first conscious moments the atmosphere about him should be one of pleasantness. They spoke to him with a smile, handed him things with a smile, and as he developed, all his inquiries were answered with a smile. As a result this child was conspicuous wherever he went for the sunshine of his presence. His spontaneous joy radiated in all directions.

Another application of truth to the developing child was that of a mother who made it a point to be with her children in the start of the day. "What are you going to do that will help to-day?" she would ask. "It must be something that is kind and unselfish and loving; because that is all we live for,—just to do good." Even the two-year-old was put through this catechism, and the beautiful Christ-spirit was early learned from Jesus' words, "The Son of man came not to be ministered unto, but to minister." At bedtime the good Samaritan acts of the day were recounted, confidences given, the overcoming of temptations was whispered, and Truth's omnipotent power over all evil clearly explained.

Another instance of Christian Science training can perhaps best be depicted by relating an experience. A lady and a little girl about seven years of age entered a public dining room on a very hot day. Every one

there seemed wilted, but the child's joyousness was infectious. She drew out her chair, hung up her hat, disposed of two of her companion's bundles, and, hastily seating herself, reached for the menu, which she placed in front of her mother. After a few moments of selection her mother said, "I think I would enjoy some cold boiled rice; don't you think it would be refreshing?" Analyze that sentence and see its tact. The "I think" of the first clause has all the artlessness of personal appeal, while its concluding clause is constructive and inviting. The child caught its spirit and smiled in agreement and anticipation. No frosted cakes, no pink ice cream. And here let it be said that the constant indulgence in confections and other things which seem to be the order in too many homes is an offense to spiritual sense and certainly a ready-made culture for the lusts of the flesh in later life.

In the present instance, there was no discussion of nonessentials. The child passed her mother the sugar with eager watchfulness, asked her if she had saved herself enough cream, and offered to exchange seats with her that the air from the electric fan might reach her more directly. She smiled on the waitress and was sorry to trouble her for another glass. Indeed, she smiled with natural friendliness on all who met her glance.

Personally, the child was plain, but in twenty minutes she had every individual in that dining room at her feet, so to speak. Even the practitioner across the aisle felt the benediction of her sweet and gracious spirit. She was simply dressed, and

there was a marked absence of fussy attention from her mother, but we may well think of the mental work back of such a result—the prayer, the watchfulness, the real discerning love which built for the future and not for the moment.

Another gratifying instance of the influence exerted by a Christian Science mother was in connection with the study of the Bible. It became customary in that family to read a Bible story every morning while the child was dressing, beginning with the Old Testament. In this way the child early gained familiarity with all the principal characters and events, and as she matures will be able to make her own metaphysical application easily. To her the Lesson-Sermons will fit naturally into their proper place, and each reference studied will glow with vivid color and meaning from the background of her mental equipment.

The Bible is the basis of all literature. It is deplorable that anyone should not be thoroughly conversant with its contents. It is never too early to begin to become familiar with it. Excellent books for children can be purchased which give all the Bible stories, together with a great deal of information concerning them that brings out their color and meaning. The study of these, in addition to the reading of the original, is a liberal education. Merely to know these great

world characters at an early age is a distinct asset and outvalues much that our nurseries offer.

The Old Testament is a wonderful record of religious development, a childlike groping for the truth. Centuries of religious thought, for instance, lie between the man-made concept of the Lord God who walks in the garden of Eden, and the majestic, invisible God of the first chapter of Genesis, at whose word the universe appeared. Although religion was in its infancy and many of the Old Testament legends are those of a primitive people, their moral value is in no wise lessened, for the unparalleled manifestation of Christ Jesus was born of deep spiritual expectancy. Where a story fails in its appeal the child can be made to see that these people of the olden time were struggling to find the truth and to live it, even as we are, and that we should love them for their struggles and perseverance, because even though material sense sometimes used them, yet through them Christianity was made possible for us.

With obedience, simplicity, generous consideration for others, and that devoutness which the constant study of spiritual truth develops, Christian Scientists will present to the world some approach to the spiritual ideal, the Christ-child, the real child, who grows in "wisdom . . . and in favour with God and man."



Take Thou my willing hand this day, dear Lord,
And hold my heart in sweet, obedient grace.
Speak Thou each hour the healing, tender word,
And show me day by day Thy loving face.

P. C. Huntington.

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EDITORIAL

FELLOWSHIP WITH MIND

WHEN John wrote, saying, "Truly our fellowship is with the Father, and with his Son Jesus Christ," he was declaring clearly and emphatically the fact of Mind and its manifestation, revealing the absolute and that which is related to it. The fellowship of which he spoke brings out for us the true rule and the right practice in life, and inspires the Christian to be a worthy representative "of our Lord, and of his Christ."

Man's true relationship is with Principle, which is absolute good. When we speak of the absolute, we mean that which is absolved from any bond, loosed from all check or control, freed from every interference, and therefore complete, perfect, and supreme. Principle, then, is absolute or perfect Life, Truth, Love; and individual man, as manifestation of Principle, has his fellowship or right relationship with Principle, and with its whole "likeness" and entire manifestation. Because of his recognition of relationship and unity with God, Jesus could say, "He that hath seen me hath seen the Father." Let us remember also how John says, "As he is, so are we in this world." The requirement of Christian Science is that man

should think of himself in his true relationship to Principle. Indeed, Mrs. Eddy's teaching is (Miscellany, p. 242): "Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it."

It confuses the issue to speak of the absolute as the spiritual and of the relative as the material, as is sometimes mistakenly done. It is then assumed that, while one may talk of the ideal of spiritual perfection, in practice he is so related to material beliefs as to be necessarily controlled by them. "The error of the ages is preaching without practice," as Mrs. Eddy says (Science and Health, p. 241). This high talk and poor performance is well described and well rebuked by Paul when writing to the Romans, where he says, "Thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?"

It should be always remembered

that the effect of fellowship with God is the working of the works of God. Jesus said, "The Father that dwelleth in me, he doeth the works." By accepting baptism of John, he was in no sense turning aside from Principle. Men were pledging themselves to purification by accepting baptism, and he did not disdain to take this footstep. "Suffer it to be so now," he said, "for thus it becometh us to fulfil all righteousness." How surprising it is to hear the words, "Suffer it to be so now," quoted to cover lapses into impurity, or to condone divergence from righteousness. This misconception is sometimes developed further into a doctrine of relativity, which, while asserting the perfection of Principle, asserts that man is now necessarily related to matter, and must make the best of that relationship. By and by the argument reaches the point of saying that sin has its necessity. This argument makes weak and sickly workers, and puts conscience to sleep. The effect of this false argument or theory of the relative, is to give condonation to various indulgences. It will condone a yielding to the mesmerism of a bad habit, even of habits which Mrs. Eddy speaks of as being self-evidently out of accord with Christian Science practice. She says, for example, on page 454 of "Science and Health with Key to the Scriptures": "It need not be added that the use of tobacco or intoxicating drinks is not in harmony with Christian Science."

This practical materialism sets aside the Ten Commandments. It reverses the Sermon on the Mount, for it cannot support the ideal of being

meek and merciful. Believing in "lusts, excess of wine, revellings, banquetings," etc., it cannot conceive of a genuine hunger and thirst after righteousness; nor can it support Paul's definitions of Christian character, since it must ever be seeking its own advantage, and must be of course easily provoked by interference, and cannot be persuaded to think no evil. Furthermore, materialism cannot grasp the admonition, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Practical Christian Science, on the other hand, works out for a man intelligent obedience to the commandments and to the Sermon on the Mount, enables him to fulfill the ideal given by Paul in the thirteenth chapter of I Corinthians, and delivers him from relationship to the material, displacing this by developing the understanding of true relationship to Principle. This change comes naturally to a man by way of the dawn of new ideas. Paul illustrated his course, saying, "When I was a child, . . . I understood as a child, . . . but when I became a man, I put away childish things." When a child is learning, as something new and wonderful, just the shapes and names of figures, and the powers and uses of numbers, his mental operations are indeed related to mathematical rightness, but they are incomplete; he thinks as a child. But his first addition of two integers has integrity in it, just as a later addition involving billions of his country's revenue, made by him as a man, will express honesty. For mistakes there is no sufferance; mathematics

considers only truth and its manifestation, and the operator is related to truth and demonstrates its absolute correctness.

We may further illustrate adherence to Principle from "Miscellaneous Writings" (p. 220): "Let us suppose that there is a sick person whom another would heal mentally. The healer begins by mental argument. He mentally says, 'You are well, and you know it;' and he supports this silent mental force by audible explanation, attestation, and precedent. His mental and oral arguments aim to refute the sick man's thoughts, words, and actions, in certain directions, and turn them into channels of Truth."

The Christian Scientist in this way brings to realization the effects

of fellowship with perfect Principle and with the Wayshower, "with the Father, and with his Son Jesus Christ." To him the absolute is not the impossible and unreachable; he cannot accept material belief on sufferance or fulfill temporary unrighteousness. Doing this would immediately becloud him. It would darken his mind, although Truth's sunshine itself never can fail. Principle always is to him as light, truly desirable and never withheld, guiding every onward footstep. Principle is Love, in whose warmth he can grow up "as a tender plant." Principle is Life, revealing true being, or heaven-blessed existence, and unfolding the unending beauty of holiness in fellowship with the Father and the Son.

WILLIAM P. MCKENZIE.

"TOILED ALL THE NIGHT"

ONE of Simon Peter's noblest qualities, namely his genuine trust in the Master, made him willing to declare, "We have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." Toiling all the night in vain is the human method, but letting down the net in obedience to God's command incloses "a great multitude of fishes." Ecclesiastical ingenuity in its conceit has planned to further the progress of Christianity by the human method, only to find that the poor in spirit using the divine method inherit the kingdom and see God. The simple, single minded, poor in material belief but rich in spiritual perception, show the faith of the mustard seed and learn by obedience to remove

mountains. Fears, tall as towers and acting in human consciousness as walled obstructions to spiritual progress, have vanished in a night with the dawning light of true understanding. The word of God was the healing touch which Jesus Christ brought to the world, the first ray of light to the dark ages. Mrs. Eddy toiled many years in the night, until Christian Science came into her consciousness with the light of revelation, and restored Christian healing to its rightful place.

Many parents have toiled all the night over the cradle in fear during the wakeful hours of their little ones, only to realize in the crisis how futile are human efforts in comparison with the application of Christian Sci-

ence treatment. Practitioners have labored through the night in order to bring out a healing, until there came the quick assurance that God is the only physician and power, the only cause, and that His creation is the only effect. Then leaving the patient entirely in this powerful protection of God, that is, casting the net on the right side, the practitioner found that the work was finished, as it was in the beginning with God. To know the right words at the right time is to be constantly under the injunction to let the Spirit speak which quickeneth. Did not Jesus advise his disciples that Spirit would supply the needed words, when he said, "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you"? Then let the Holy Ghost be heard through God's word. Let there be no resistance to the outflow of the divine word, that the channels of consciousness may be opened wide to the golden tide of Christian healing. The compassionate touch of human kindness and gentle love, and the all-enduring spiritual power of Truth break the long night of toiling and discord and usher in an eternal day of concord.

Christian Science is needed in the sick room. The downhearted and downtrodden call for its uplifting, healing qualities. The spiritual glow of true metaphysics throws an effulgent light upon human sorrows, and wipes out the old way with the new. Every example of overcoming error given by Christian Scientists is a step

forward and upward and an encouragement to those who are real workers in righteousness. All those who are willing to obey God can learn to handle and heal error of every kind, including disease, in the way of His choosing. Mrs. Eddy states clearly on page 378 of "Science and Health with Key to the Scriptures": "Disease is not an intelligence to dispute the empire of Mind or to dethrone Mind and take the government into its own hands. Sickness is not a God-given, nor a self-constituted material power, which copes astutely with Mind and finally conquers it. God never endowed matter with power to disable Life or to chill harmony with a long and cold night of discord."

Those who are learning to "let down the net" in obedience can also handle the scourge of gossiping, the betrayal of confidences, the habit of condemning and judging, of defacing as well as debasing character. Such practices cause the perpetrators to drop the net on the wrong side, thus for the time being thrusting themselves out of the kingdom of heaven into perdition. The poisonous fires of jealousy, hatred, and envy burn up even the good human character, leaving only the charred outline of pitiless revenge. Human greed is never satisfied and cannot be satisfied. It finds no real reward in using evil elements, whether unconsciously or with evil intent. This sort of toil is carried on in the long night when mortal mind problems are met with mortal mind answers. Chaos, perplexity, dejection of spirit, and distrustfulness prove that the workings of the evil-minded contain no correct answers, but force

from mankind the cry of distress, "Would God that we had died in the land of Egypt!" The only real answer to human problems is God's answer. He bids mankind turn aside from the ways of the carnal mind, for His way is one way, that of Spirit and not of matter.

As Simon Peter and the disciples found the true way after they had toiled all the night, so Christian Science has shown the people of this age the way out of toiling in sin, suffering, sickness, and sorrow, lifting the thought into health, joy, and spiritual content. As a rule people prefer to hear what pleases them, for the human ear readily admits the suggestions of educated beliefs and inherited

doctrines, as well as the easy talk about matter. But the power of God through the discovery of Christian Science by Mrs. Eddy has forced humanity to listen to the new tongue, has caused scholastic beliefs to give way before the understanding of God and what He really is. Christian Science is breaking the night of cold conventionalities, material laws, and religious creeds and persecutions. It has brought the day that knows no toil and has placed man on the throne with God, coexistent with Him, giving him his true inheritance as the son of God and manifesting the aristocracy of God, man made in His image and likeness.

WILLIAM D. MCCrackan.

"GOD WITH US"

IN the prophecy of Isaiah we find a distinct promise that God would manifest himself to humanity through His own idea as revealed to mankind, and that his name was to be Immanuel. In the first chapter of Matthew's gospel we find the fulfillment of this prophecy in the birth of Jesus, and we read that the angel who announced his appearing said that his name should be Immanuel, or "God with us." No one who accepts the teachings of the Bible would deny God's ever presence, and that throughout all the ages He is the same, which to the Christian Scientist would mean that He is never less than unchanging Life, Truth, and Love. At the same time we are compelled to admit that according to mortal estimates there have been dark ages when God was well-nigh forgotten and His law almost wholly trampled under foot.

As we read human history and pause aghast before its terrible record of crime and misery, we may well ask what has stood between the race and complete annihilation, for there is no denying that sin is so destructive in its tendency that were it not for the ameliorating influence of good, even as humanly recognized, there would "no flesh be saved," to use the gospel language. Those who study deeply the Scriptures find that there were many periods of illumination when the darkness was in some measure dispelled through the consciousness of some one who sought after God and found Him, and thus became a luminary in the darkness of mortal belief. On page 333 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "The Christ is without beginning of years or end of days. Throughout all generations

both before and after the Christian era, the Christ, as the spiritual idea, — the reflection of God, — has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love.”

When we take into account the density of mortal belief and its resistance to divine Truth, we may well marvel at that which was accomplished by these holy men of olden time, rather than wonder why they did not accomplish more; and we should never forget that the illumination which they brought to the world left with mankind a demand for obedience to divine law which can never be set aside. The law of God as expressed through the Ten Commandments did not come into existence with Moses, the great Hebrew leader. It had existed from all eternity and was to some extent recognized in all times as the only basis of security for the race, but until the law was brought within the range of human apprehension and the absolute necessity for obedience thereto made known through Moses’ teachings and demonstrations, the world was, so far as we can tell, in total darkness as far as spiritual things were concerned. Again and again did the light shine forth—always with the promise of a fuller day and a more complete revelation of the divine nature—and this is wonderfully expressed in Isaiah’s vision of Immanuel, or “God with us.”

In the fifty-fifth chapter of Isaiah’s prophecy, the Christ-idea is presented

as that which should come to satisfy all human need, not with money, nor with the bread which fails to give life, but with that which is far above the mortal concept of being; and respecting the Christ-idea we read, “I have given him for a witness to the people, a leader and commander to the people.” In this prophecy we also read that the light of Truth came to people that walked in darkness, and this describes very fittingly the spiritual condition of humanity at the time that Christ Jesus appeared. Of formal religion there was enough and to spare, but the healing foreshadowed in the older Scripture was unrecognized, was indeed so entirely lost sight of by the people that when Jesus began his ministry by healing the sick and cleansing the lepers the churchmen of his time would have none of it, and so they did their utmost to extinguish the light which would have dispelled all their darkness.

For a time, however, Truth continued to illumine the way into the kingdom of heaven through the healing message which is inseparable from the recognition of the divine ever presence, but the time came when again there was deep darkness, for the earth, representing material belief, turned its face away from the “Sun of righteousness.” Here we must not forget that throughout all the centuries of mortal darkness and misery God has been as near to men as in those days when Christ Jesus healed the sick and even raised the dead, but men knew it not, so the centuries had to wait for the coming of one whose consciousness should be a transparency for the light of Truth and Love.

We gladly acknowledge that at the time of the Reformation there was a large measure of illumination through those who saw that material things can never take the place of spiritual realities, and that all men must come to see and acknowledge "God with us," and, as Paul expresses it, "Christ in you, the hope of glory." That humanity received from Luther and some others of his time marvelous illumination is undeniable, and the light which came through them, and which was demonstrated in the giving of the Holy Scriptures to all that were hungering and thirsting after righteousness, made possible a fuller revelation of God and His law and of all men as governed by divine law.

The centuries rolled on but humanity was unknowingly waiting for the Comforter promised by Christ Jesus, the "Spirit of truth" that should bring the understanding of what "God with us" really means. God never withholds any good thing, but the world had to wait for this fuller revelation of God until human thought was prepared to receive it and until one individual was ready to reflect this light and to give it out to humanity whatever the cost.

Those who have known Mary Baker Eddy, either through her personal teaching or through the earnest study and demonstration of the truths taught by her, would not hesitate to admit that she was divinely given as

"a witness to the people, a leader and commander to the people," to quote again Isaiah's words. Had any other possessed in sufficient measure the spiritual qualities needed for this high service, that one would have heard and heeded the call of Truth, and, whatever the cost, would have endured, as did our beloved Master, the "contradiction of sinners against himself," until the almightiness of "God with us" was again made known in the healing of all manner of diseases and the overcoming of sin.

To know even a little of what Jesus accomplished and endured is to love him; to understand his character and his work is to "adore" him as we read on page 26 of "Science and Health with Key to the Scriptures." There can be no question that so long as he was loved and understood the light was still with men, but when human opinions prevailed over the holy ministry of healing it was obscured. To-day, thank God, it shines anew, shines everywhere, for the truth revealed through the revered Leader of Christian Scientists is making spiritually transparent the consciousness of unnumbered thousands who have been healed, and who know what "God with us" means in Christian Science. Loving God and His idea we press on, gladdened by each day's blessings, and ready to endure all things for the joy that is set before us.

ANNIE M. KNOTT.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, WEST CHESTER, PENNSYLVANIA

ON August 29, 1898, seven students of Christian Science met and organized as First Church of Christ, Scientist, in West Chester, Pennsylvania, inviting to join with them nine other persons who were known to be interested in this teaching. Prior to this, Sunday morning services in the form prescribed for all Christian Science churches had been held in private houses for some two or three years, and Friday evening experience meetings, as they were called, had been held for about a year. After the organization of the church, regular services were held in Library Hall on Sunday mornings and Wednesday evenings. From September 1, 1902, they were held in rooms located at 117 North High Street. A reading room was also established there in connection with the church, and has been maintained ever since. In November, 1906, a Sunday school was opened with one class, which has now grown to four classes, having from five to nine children each.

During the period in which The Mother Church was being erected at Boston, this church contributed the collections taken on the first Sunday of each month to The Mother Church building fund, and after notice was received that no more contributions were desired, the collection taken on the first Sunday of each month was set aside for a home church building fund. At the annual meeting of members of this church, November 7, 1908, it was decided to procure a lot suitable for the construction of an

edifice, and a committee was appointed for that purpose.

Application was made to the Court of Common Pleas of Chester County for a charter, which was granted on June 28, 1909. This was the first charter granted to a Christian Science church in Pennsylvania after the adverse ruling of the supreme court upon the application of the Philadelphia church. In the same month the ground was broken for the structure, and on August 19, 1909, the corner stone was laid with a simple service held at half past six in the morning. The edifice was finished in March, 1910. The board of trustees held their monthly meeting in the new building for the first time on March 5, and on Sunday, March 6, the first church service was held there. During the year 1915 a pipe organ, electrically controlled, was installed. The organ was the outcome of an initial gift of five hundred dollars made for this special purpose.

Early in 1916 we received a communication from the Trustees under the Will of Mary Baker Eddy, informing us that they were prepared to assist branch Churches of Christ, Scientist, in paying debts on church properties, should the branch church raise a certain portion of its debt. It was immediately decided to take advantage of this generous offer, and in the dedication of this church, March 11, 1917, the culmination of our efforts was seen.

Of the activities of this church, the free distribution of Christian Science

literature is paramount. Since 1899 this church has given twenty lectures on Christian Science. Since November, 1914, on the fourth Sunday of each month the regular Christian Science morning service has been repeated at the Chester County Jail, at three o'clock in the afternoon.

Mrs. Eddy's definition of church is as follows (Science and Health, p. 583): "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the

dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." And so, while the material record may seem uneventful to the members of this church, it is fraught with spiritual significance. Whatever has been accomplished has been through growth in spirituality, a recognition that the church material or the church militant is a type and symbol of the church triumphant, "a building of God, an house not made with hands, eternal in the heavens."

CHRISTIAN SCIENCE SOCIETY, COCOANUT GROVE, FLORIDA

IN March, 1896, the residents of Cocanut Grove, the newly opened district of southern Florida, became interested in Christian Science through the healing of one of the tourists, who, coming here first as a confirmed invalid, returned in perfect health after the summer months spent in Boston. Those desiring to know the cause of the transformation in mind and body, were told about Christian Science and that it would help them also if they would read "Science and Health with Key to the Scriptures" by Mary Baker Eddy. A few commenced a systematic study of the textbook at once, and the following autumn they began to meet on Sunday mornings at the home of one of the number for the purpose of reading the Lesson-Sermon. These meetings continued until 1898, when larger quarters and a more central location were needed; then the Housekeepers' Club Room was rented, and a Sunday school or-

ganized with nine pupils. In 1902, as the club room was no longer available, the trustees of the Congregational Church offered the use of their edifice, which was gratefully accepted. Services were held there on Sunday afternoons until 1913, when the club room was again used for about six months, pending the completion of the society's own edifice.

In May, 1913, a centrally located lot of large size was donated by one of the members for a building site. Work of construction was begun in October, and at seven o'clock Christmas morning the small band of sixteen members gathered to lay the corner stone of the building. The structure, Greek in design and of reinforced concrete with tile roof, has a seating capacity of one hundred and twenty. The first service in the new church home was held on Sunday morning, January 18, 1914. On two occasions during the early history of

the society their entire building fund was sent to the building fund of The Mother Church extension.

The first lecture was given in January, 1902, though not more than twelve persons were interested in Christian Science, and there seemed to be much opposition to it. This lecture, however, cleared the minds of many doubting Thomases, and thereafter a more friendly attitude was evidenced on all sides. Lectures were given in every succeeding year—those of 1909, 1910, 1911, and 1913 being

held in Miami—and the expense was shared by a few loyal adherents whose hearts were devoted to the cause of Christian Science.

The healing work has been steadily carried on, and the membership of the society has increased, while many tourists coming here to seek health from climate and other means have found it in the uplifting thought of Christian Science. We are very grateful for the many blessings which have come to us through the teachings of our beloved Leader, Mrs. Eddy.

SECOND CHURCH OF CHRIST, SCIENTIST, OAKLAND, CALIFORNIA

IN the year 1910 the crowded condition of First Church of Christ, Scientist, of Oakland, made it necessary for some of its members to withdraw to form Second Church. A hall at Forty-second Street and Telegraph Avenue, with a seating capacity of two hundred, was secured, and Second Church held its opening service January 1, 1911. A reading room was opened in this vicinity, and many came in to read as well as to purchase literature.

The following year the rapidly growing congregation required larger quarters, and in May a move was made to Lincoln Hall on Thirteenth Street, near Broadway. After holding services here for six months it was decided to buy a building site, and accordingly a piece of property was bought from the Methodist Church South for eighty-five hundred dollars. This property consisted of a lot with a frontage of one hundred feet on Thirty-fourth Street and one hundred and sixty-

five feet on Elm Street, and a church building with a seating capacity of three hundred and fifty, which was made comfortable by the expenditure of a very small amount. The funds on hand were not sufficient to pay for the property, but suitable terms were made, and in a short time the debt was covered.

The attendance at the services increased until again more commodious quarters were needed, and as soon as the property was freed from debt steps were taken to build a substantial church home adequate to meet the need in this location. The definition of church (Science and Health, p. 583), "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle," and other teachings of our revered Leader, gave the workers courage to go forward, confident that every need would be met.

In April, 1915, ground was broken for the new structure, and deep gratitude was felt for this manifestation

of Love's work. While the building was in course of construction the church members were learning to overcome the errors that hinder and to work together in a harmonious and loving way. By September the Sunday school room was ready for occupancy, and this was used for church services until the completion of the building. This room, which is located under the main auditorium, has a seating capacity of about seven hundred, and it was filled at the services by the time the main building was completed. Two sessions of the Sunday school are now held on Sunday morning, the first session meeting at half past nine, and the second one, for the small children, during

the hour of the church service. Both sessions are well attended and the school is doing splendid work.

The opening services of the new edifice were held on Sunday, September 10, 1916. The auditorium has a seating capacity of twelve hundred and fifty, and is beautiful and harmonious in design, finishing, and furnishings. The cost of ground and edifice complete was about one hundred and fifteen thousand dollars. The Christian Science churches in Oakland have contributed generously to the building fund, and the members rejoice in greater freedom, greater unity of thought, and an earnest desire to dedicate this work to the service of divine Love.

FIRST CHURCH OF CHRIST, SCIENTIST, STOCKTON, CALIFORNIA

DATES and figures mark occurrences; they do not record real accomplishments—spiritual victories. The unpretentious acorn cast upon the ground holds within its tiny compass all the possibilities of the sturdiest oak that ever remained unmoved through summer's storm or winter's gale; so a word of truth, fitly spoken, potentially includes power to break down the strongest human barriers.

First Church of Christ, Scientist, of Stockton, had its beginning with a few persons who had learned a little of how to look for and deal with causes and not with effects. These earnest inquirers for the truth met in the Giesea Building, and under the guiding hand of a faithful and earnest student of Christian Science organized a society. This society went forward with its work as

best it could until finally a loyal student and recognized practitioner of Christian Science came here to remain awhile, and with prophetic vision and a clear sense of the need proceeded to organize the church in this locality in 1898.

In June, 1910, ground was broken for the erection of the church building at the corner of Center and Flora Streets, in the heart of the best residence district. In October of the same year the first services were held in the new home, but it was not until January 7, 1917, that the dedication occurred. To each one who contributed his mite toward lifting the debt must be accorded the same measure of commendation. The true structure, however, being neither wood nor stone, the real obligation is dischargeable only by lives of loving

service. Plain, but not always easy, is the road to freedom, and no honest endeavor, no real desire, fails of its reward. No one need miss the way if he is truly willing and obedient.

The world needs the kindly, loving thought Christian Scientists are enjoined to express in every act and in every deed—the “Peace, be still” to every human woe.

FIRST CHURCH OF CHRIST, SCIENTIST, LAKEWOOD, OHIO

EARLY in October, 1909, a small group of Christian Scientists met together in Lakewood, Ohio, to consider the advisability of forming a Christian Science Society. After several meetings had been held it was decided to ask for letters of dismissal from one of the Cleveland churches, of which twenty-seven were members. This request was lovingly granted.

On December 12 of the same year the Lakewood Christian Science Society was organized at the home of one of the members, with a membership of twenty-nine, and steps were immediately taken to secure a suitable room for church services. A hall was leased in the McCaskey block, corner of Detroit and Belle Avenues. On January 23, 1910, services were held in the morning and evening, and at both services the hall was filled to overflowing. Sunday school opened on the same day with an attendance of forty-two members, notwithstanding blockaded traffic caused by a heavy snowfall of the previous day and that it was necessary for the children to climb two flights of unfinished stairs to reach the schoolroom. These services marked a great awakening of interest in Christian Science in this city and this interest has steadily increased.

During the year the society decided to incorporate as First Church of Christ, Scientist, Lakewood, and

this was accomplished December 21, 1910. In February, 1911, the church purchased a centrally located lot at the corner of Detroit and Virginia Avenues with a frontage of one hundred and thirty feet on Detroit Avenue. By this time the attendance had increased to such an extent that the congregation could no longer be accommodated in the hall, so it became necessary to look for larger quarters. This problem was quickly solved by securing another hall in the same building with double the seating capacity, where services were held until the completion of the basement of the church building.

In the early morning hours of October 14, 1913, the corner stone of this new building was laid with simple and impressive services. When finished, this church will take its place among the many beautiful churches in Lakewood. The basement has a seating capacity of about nine hundred, and the auditorium when completed will seat between nine hundred and one thousand: the average church attendance at this time is about six hundred; that of the Sunday school, two hundred and thirty-seven. A comfortable reading room at 14606 Detroit Avenue is doing its part in spreading the truth.

This church has great reason for rejoicing in its growth and development.

TESTIMONIES FROM THE FIELD

I WANT to express my gratitude for the unnumbered blessings that have come to me through Christian Science. For twenty years I suffered from stomach and nerve trouble, and during the last few years these ills took on more acute forms. Three years ago I gave up all hope of receiving permanent relief from material remedies, as I had been to several specialists and had received only temporary help. One week, while on a visit home over Sunday, I picked up a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I read for some time and finally borrowed in order to read it more thoroughly. At once my condition began to improve, and one by one the many ailments have been dropping away, although the stomach trouble has not entirely disappeared as yet. The acute attacks have been overcome sometimes instantly by the power of Truth, and they are becoming less frequent.

I have had many healings through Christian Science. The desire for smoking left me, then the wearing of glasses was found unnecessary, although I had worn them for twelve years and an eye specialist had said I would never be able to do without them; also a severe eye trouble which had become chronic was overcome. The eye trouble and desire for smoking left me as a result of my study of the textbook. Acute lung trouble yielded to the truth in four treatments, the fever leaving after the first treatment. I am very grateful for all the physical healings, but most of all

for the mental, moral, and spiritual uplift that has come to me through the study and practice of Christian Science.

I want to express my appreciation for all our literature and for the help it has given me in solving my problems as they come day by day. I am thankful to God and deeply grateful to our revered Leader, Mrs. Eddy, for the truth, which is indeed wonderful, and it is my earnest desire to prove worthy of the name Christian Scientist.—*Robert E. Haines, Hartford, Conn.*

For many months there has been a desire to share with others some of the beautiful blessings which have come to me through the understanding and application of the truth of Christian Science as contained in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. When Christian Science was first presented to me it was for a physical need. Association with many students of this teaching led me to believe it to be a beautiful religion, but having shut the door on its ability to heal, it seemed to be the very door through which I had to come to a recognition of its practical teachings.

Upon consulting one of the leading dentists of the city with regard to a diseased condition in my mouth, called pyorrhea, it was learned that nothing could be done but to remove all the upper teeth. Another dentist was consulted, and after a series of treatments lasting over a period of some months, and further consultation with

the dean of the dental college, a like conclusion was reached. As I was quite overcome at the final decision, the matter was taken up with a friend, who recommended Christian Science treatment. She said, "You are a practical woman and Christian Science should appeal to you." I decided to try it, and a practitioner was selected. From childhood I had stoutly affirmed that God answered our prayers if we did what was right and no prejudices were entertained along any line. As a child I attended the Presbyterian church, and in later years was a constant attendant of church, visiting any in which a good, constructive sermon might be heard, but I never became a member of one and had no denominational prejudices.

The first request made of the practitioner was that she must not expect me to say I was healed if I were not. This she smilingly said would not be done. Words are inadequate to express the beautiful sense of peace and harmony that came into my experience immediately, and without saying anything to the practitioner a copy of *Science and Health* was purchased. It soon came to me that I could accomplish the healing, and when I advised the practitioner of this fact, her whole face lighted up with joy and she said, "Of course you can, dear." During a period of three months of daily reading it was revealed to me that this was the truth, and there came a great longing for a better understanding of it. Having been a resident of a Middle West city for fourteen years I had made many friends, and this now seemed to interfere with my progress. It was there-

fore decided to move to some city where I had no acquaintances, so as to grow up in the understanding of this truth unhampered.

Before leaving the city I made a telephone appointment with the dentist last consulted, with a request that he reserve time to care for my teeth and to extract the tooth which had seemed to cause all the trouble. The friends who had interested me in Christian Science went with me. After preparing my mouth for the operation, upon close examination the dentist declared himself unwilling to remove even this tooth, stating that the healing which had taken place was most wonderful. I called to see the practitioner on the way home and asked her why the swelling remained around this tooth. Her reply was that so long as the picture of a swollen tooth remained in thought, it would be objectified in experience. She was told of what the dentist said, and her reply was, "I knew it would be so."

After I came to this city satisfactory employment was secured and much progress was made in the study of Christian Science. Then occurred what seemed to be one of the most distressing experiences, but which proved to be one of the most interesting demonstrations over limited finances, seemingly precipitated by a determination to be active in the truth. Temptations of almost every name and nature came to me, and but for the application of the truth I certainly would have been overwhelmed. With this experience was gained a right appreciation of the spiritual qualities of man as God's idea, and it was learned that if the presence of

money in my pocket could make me happy or its absence make me unhappy, there was yet a "graven image" to be disposed of in thought.

Deep gratitude is felt for *The Christian Science Monitor*, which is educating us to think in terms of the universe, and with its message of love and peace is dissolving all sense of competition, hatred, and contention. To those who have seen the vision of the Christ in its advertising, much is being revealed.—*Miss Blanche Jane Cole, Seattle, Wash.*

WE heard of Christian Science about seven years ago. At that time chaos seemed to reign, both morally and physically. My dear wife had been condemned by the doctors, and this thought filled my life with anguish and increased the ills I suffered from. Besides this, we had lost all confidence in a religion which we no longer practiced and by which we were no longer sustained. We had been thrown back upon ourselves, determined to do no harm to others, but very determined also not to tolerate injury from anyone else.

When Christian Science was first presented to us in the form of little pamphlets, translated into French, it awakened us from our torpor. This reading, which we did together daily, was most comforting to us, for it opened up to us new horizons, the hope of better days, and especially the knowledge of a just and good God, of whom we had been ignorant. I was able to translate for our use part of the beautiful textbook by Mrs. Eddy, whose spirit I so earnestly desired to know, through my persevering study

of English, of which I knew not one word when I came into Christian Science. It was a laborious study indeed, but brought to me gradually the conviction of the nothingness of evil and of the power of prayer. Our feeble understanding, joined to an ardent faith, soon brought us the longed for relief, and our mentality, so far from satisfactory in the past, was also completely changed.

Helped by the counsels of our good and devoted practitioners we have been able to overcome, during the last six years, numberless errors which it would take too long to tell about here. I shall mention only two,—the healing of the effects of eating poisonous mushrooms, and the healing of very painful and persistent sciatica. Since we have been in Science we have lived happily and trustingly in an atmosphere of serenity which it is impossible to describe, and certainly quite unlike the self-righteousness of old times.

The proof of the statement made by Mrs. Eddy (*Science and Health*, p. 162), "Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance," has been vouchsafed us once again quite recently. I was seized during the night with an old ailment, an attack of gastric and bilious trouble which was very acute and which in a few hours seemed to have annihilated all my means of defense; but through the prompt help received from a practitioner my suffering was soon relieved and the healing followed in a few hours.

All these blessings have helped not only us but those around us, our char-

woman, our children, our relatives, our friends, some of whom have been sent to the front into the trenches. They went off at the call of the country to defend the motherland and to do their duty without hate and without fear. Thanks be to God, they have all been protected from the destructive effects of the war. Among them all, one only was threatened with death, from asphyxiating gases, but he was happily recalled to life. Another was shot through the right lung. This man was left alone on the battlefield during almost two days, losing much blood; finally he was picked up, and he returned quite healed after a few months. A third who returned from the front recently, declared to us that it was due to his understanding of God gained through Christian Science that he had been saved from the effects of a violent kick in the chest from a fiery horse. All these men took with them a general idea of Christian Science from the little pamphlets translated into French which they often read, and from which they have learned that the presence of God dispels all evils.

I cannot find words strong enough to express to God my deep gratitude, also to Mrs. Eddy and the dear Christian Scientists who by their love have contributed to the sowing of the good seed, through their writings, their lectures, and their unceasing labor, which have blessed us all so abundantly.—*Captain L. Genisset, Paris, France.*

CHRISTIAN SCIENCE came to me in an hour of greatest need, and has been a constant help ever since. I have

never known it fail to heal when its teachings were faithfully practiced; and this testimony is sent in deep gratitude for all that it has done for me.

I lived in a home where for years one member of the family had been an invalid, and my prayers to God for that dear one's recovery were all in vain. At last, feeling very sad, I acknowledged to myself that a God who was all-powerful and yet would not hear the agonized prayers for healing was not a God of love, as I had been taught; in fact I began to question with myself if there really was a God at all. I was most unhappy, but at a time when this dear one seemed to be passing on, Christian Science was lovingly presented to me. I borrowed the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and after reading it for a few days became convinced that God did not send sickness and did not know of it, and to my joy found that I had not lost the God who is Love after all. It was a most wonderful experience, and if I had never received any other benefit from Christian Science, this alone would have been cause for unbounded gratitude.

Since that time, now nearly six years ago, I have relied on Christian Science for every need. When this truth came to me I was suffering from gastric trouble, at times was unable to take solid food, and was often laid up for weeks together. A Christian Science practitioner treated me for about a year, and at the end of that time the healing came. I feel sure it would have come sooner if I could have risen above the intense fear of

the illness. I was also healed of very bad bilious attacks, the healing coming gently, and indeed unnoticed until some time had elapsed, simply through my study of the textbook. There have been other minor healings, one of them instantaneous, when a severe pain in my back, which for two days and nights defied my own work, yielded at once to treatment.

Simply to say that I am grateful to Mrs. Eddy for all her wonderful patience, her consecrated life, and her devotion to Principle, seems poor acknowledgment of my debt to her.—*Mrs. Queenie May Gilmour, Glasgow, Scotland.*

IN grateful recognition of the physical, moral, and spiritual regeneration brought into my life through a knowledge of Christian Science, and with the hope that my experience may bring encouragement to some other seeker, I desire to give this testimony through the columns of our periodicals. The earnest study and application of the Principle of Christian Science, unfolding each day new and clearer views of God and His creation, have brought to me convincing evidence that Christian Science is the truth practiced by Christ Jesus, and that the healing works he accomplished were not for his time only, but for all time.

For years previous to taking up the study of Christian Science I was vainly attempting to worship God according to prevailing creeds and man-made doctrines; but being unable to reconcile the inconsistent theories commonly imputed to God with the Scriptural representation that "God

is love," like many others I failed to find in religion anything that satisfied. The first comforting assurance which Christian Science gave me came with the understanding that God is Principle, Love, Life, ever present good, infinite, supreme, and with the recognition of man as created in His image and likeness. The transforming power of this correct conception of God has indeed caused the arid desert, desolate and barren with the fallacies of false beliefs and the bewildering sense of man's life as separate from God, to be supplanted by a fruitful land, blossoming with the rose of hope, bright with the sunshine of joy, verdant with green pastures typical of the peace that passeth understanding.

As a very young child I instinctively cried out to God when the thorns of human sense pierced deeply; but these prayers were not answered, because I did not know how to pray aright. This earnest desire must have led me eventually, however, as the star led the shepherds of old, to where the young child lay; for in later years, when there remained only the dead ashes of hope, divine Love sent me into the home of a Christian Scientist. From that hour began the dawn of a new day. Mortal sense, slow to yield its assumed prestige, encountered many a struggle, but through endeavor, seeming defeat, and final triumph, the gleam of light, for a long time imperceptible, slowly but surely penetrated the darkness of materiality.

Truth has been the only physician, the great Comforter, in our home for a number of years, and it has indeed been found, as our Leader says (Sci-

ence and Health, p. 412), "adequate to unclasp the hold and to destroy disease, sin, and death." Measles, scarlet fever, eye trouble, a bowel disorder of long duration, colds, headaches, burns, and innumerable attacks of indisposition have been overcome by Christian Science. Many of these were instantaneous healings, proving the word of God to be quick and powerful. The bowel disorder, supposed to have been inherited, was overcome through the reading of "Christian Healing" by Mrs. Eddy. The eye trouble disappeared four years ago, while my son was under treatment for the measles. His eyes have since been put to every possible test, but there has not been the slightest return of the trouble.

I am truly grateful for these physical healings, evidencing God's omnipotence, but more so for the spiritual understanding of the truth which alone is able to free mankind from the bondage of fear, disease, and sin. The understanding gained in Christian Science that fear is no part of God or of His creation, has brought a mental freedom I never supposed possible. The knowledge that God does not withhold any good and that man is in possession of his God-bestowed heritage here and now, has destroyed the sense of worry and anxiety about the future. Since learning that human will power can accomplish nothing, but that it is God who doeth all things, my work has become a pleasure; for where effort in every direction was crippled and paralyzed by some form of limitation manifested as self-consciousness, self-depreciation, sensitiveness, fear of failure, and fear of

criticism, I now rejoice in a sure sense of dominion.

The greatest proof to me, however, that Christian Science is the truth is the change it has wrought in my disposition; nothing short of the power of God could have brought about this transformation. Out of gratitude for this deliverance I would like to say to anyone who is weary and burdened and struggling for peace and health and happiness, that no matter how hopeless or desperate the condition may seem, it will yield to the truth as taught in Christian Science.

My earnest desire is to live the truth in my daily life, for only in this way can I discharge the great debt of gratitude due our beloved Leader, Mrs. Eddy, who through implicit obedience and fidelity to the voice of Truth has proven to tired humanity that the Christ-power is ever present to heal and to bless.—*Mrs. Bertha M. Gunderson, Minneapolis, Minn.*

BEFORE knowing of Christian Science I was never happy or satisfied; nothing made me contented, and I saw no prospect of ever having my longing fulfilled. In 1896 I was kicked by a colt and fell flat on my back. For about six years after that I had more or less physical trouble and was taking some kind of treatment most of the time, besides being operated on for stricture of the bowels. In 1903 my attention was called to Christian Science by the change in a friend, who looked happier and talked less of her ills than formerly. When I asked what she was doing, she told me she was having Christian Science treatment. We had a few talks and she loaned me

some *Sentinels*, which I read but did not understand very well. I noticed frequent reference to "Science and Health with Key to the Scriptures" and felt that my need was to get that book, but did not know how to go about it.

One day my friend brought a copy of the book, and I bought it immediately. At this time I was utterly discouraged; I felt that I never would be quite well again, and having a great fear of death, was looking for something comforting to die by. I opened Science and Health and began to read it, but had not finished half a page of the Preface before I knew that I had found something that would lead me to God. My experience for the next two weeks was the most wonderful I had ever had. I perceived enough of the truth to understand that I was living in and drawing my conclusions from an unreal world instead of the real universe that God created, and I also realized to some extent that God was my Father and Mother and that He created all men equal. These two thoughts so uplifted me that many troubles vanished immediately. At that time I was trying to be fitted for glasses, but stopped and have never worn glasses since. A great fear left me. Many worries and a sense of uncertainty also vanished, and the confidence that I had a place in God's universe filled me. In five weeks I felt like a new person physically, and had given up all medicine except one little pill which I took every night, trying to satisfy myself with the thought that I was not really taking medicine.

In two or three months my husband and I decided to come West, and

Science and Health helped me very much, for I understood that God was everywhere and it did not matter where I lived. Upon coming to our present location I decided to make a thorough study of Christian Science. We arrived on Sunday morning and that day I attended a Christian Science service for the first time. I found kind friends, and soon located a reading room and then a practitioner.

Everything had come naturally and beautifully up to this time, but now began a struggle which lasted seventeen days. Truth was the victor, however, and then I did away with the little pill. That winter I was able to stand on my feet for hours every day, worked hard, and took long walks, which I had not done for several years before. The physician had told me I never could have children, but since then I have experienced an almost painless childbirth. An abscess of the rectum disappeared in less than a week, and many other physical ailments were overcome. I have seen nearly all our material possessions swept away, but am also seeing them regained through a right application of this understanding gained through the study of Science and Health.

I found that my early unhappiness and discontent came from ignorance, superstition, hate, envy, jealousy, and myriad other wrong thoughts held in consciousness and indulged in. My release from these has been gradual; as I have gained a better understanding of God and of my relationship to Him these have gradually lost their reality to me. Christian Science has met all my needs and is still meeting them. I am grateful to one and all

who have helped me, grateful to Mrs. Eddy for discovering this great truth for us and for the literature which has led me to see the right of many a problem. Every day I endeavor to express my thankfulness to God by striving more for that Mind "which was also in Christ Jesus."—*Mrs. Gertrude E. Martin, Portland, Ore.*

I wish to say that the foregoing testimony by my wife is correct, and that through her healing I was led to take up the study and practice of Christian Science and have received physical, mental, and financial benefits. Words are inadequate to express my thankfulness to God and my gratitude to our revered Leader, Mary Baker Eddy.—*Ira A. Martin.*

WITH a heart full of gratitude I would recount the blessings which my family and I have received through Christian Science. For eight years I consulted various doctors and visited different places in order to get my twin children well. The doctors declared that they were born with malaria, that the one had an organic defect of the stomach and of the heart, and the other had bronchial catarrh. When we stayed at the same place more than six weeks the malaria would return, and all that the children had seemed to gain would be lost. The last doctor we had in New York sent us to California, but to no avail. It was the same story as before, only conditions were worse, because our financial position no longer enabled us to do for the children what we had done before.

The saying, however, that "man's

extremity is God's opportunity" proved true in our case. I became acquainted with a Christian Science practitioner, and when I had spoken with her a few times and heard her explain what Christian Science teaches, I let her treat my two children. They improved at once, and on the second day the malaria had all vanished. The healing was so quick and simple that I could not grasp it. I doubted, and wondered whether it might not have been due to the climate. A few months passed. We had, in the meantime, moved into a place where the road was not yet made, and at the end of the rainy season we noticed that the water which had gathered in a hole about four feet deep began to have an unpleasant odor. Everybody said how unhealthy that condition was. I, too, began to talk about it, with the result that the children had again attacks of the fever. At first I tried to help them myself, but I was too much afraid of the stagnant water. After a few days, as they seemed to be getting worse, I called the practitioner who had helped them before. She came, and on the same evening the children began to eat again. Since then I have never noticed another trace of the fever, and this was about ten years ago. After this demonstration I felt sure that the climate had not affected the children.

In the meantime our financial situation had grown worse. It was pointed out to me that as the one Principle includes everything, its rules can be used for the solution of every problem. I then decided to do my best, and read and studied every minute I could spare. The path seemed long and

weary, but the recompense was great. Although there were moments of doubt, I continually progressed. Soon after this, when a little daughter was born, I had no doctor, and the practitioner was at another place, some forty miles distant. Everything went well, and I got up the third day, feeling as well as ever. A few years later I had the privilege of class instruction, and since then I have been able to bring to others the blessings of Christian Science.

We all must sooner or later prove the Principle of Christian Science, and what a glorious time begins once we have passed the test! Words are inadequate to express my gratitude. I can only prove by my life what it means to me to know the truth, even in a small degree.—*Mrs. T. Messenger, Los Angeles, Cal.*

ABOUT ten years ago an oculist told me that I would have to wear rest glasses because my eyes had been strained by too constant reading, so for a period of two years I wore them whenever I read. Then my eyes seemed improved and I wore the glasses only occasionally, but in the autumn of 1913 the trouble became serious. I was compelled to use my eyes constantly in my work and did not know what it meant to be without a headache. As a result of this I was always fatigued. My eyes were reexamined by a reputable oculist, and I wore the glasses which he prescribed. When I did not seem to improve, he told me that the trouble was nervousness, and I began to take the tonic he advised. He was very kind and gave me every attention, but there was no improve-

ment in my condition. Finally he said that when one reached the point I had, it was almost impossible to relieve the pain; it might be overcome, but that it would be a long time.

Then I heard some disparaging remarks about Christian Science, and although I knew nothing about it, I could not believe they were true. Merely with a desire to gain information about the teaching, I made some inquiries. I had no thought of being healed, because I had no conception of what Christian Science was accomplishing in the way of physical healing. A Christian Scientist very kindly told me of his healing and explained to me that man is not bound by so-called material laws, but has dominion over all things, since he is the image and likeness of God, who is All-power. As soon as I learned what had been done for others, I felt sure that I could be healed, so after receiving some further explanation about the Christ, Truth, I asked what I should do. I was told that the first thing was to remove my glasses. I felt that it was impossible to do without them, but decided that this was the only way to give Christian Science a fair trial, so I removed them, and instantly all pain vanished. Before this I had not been able to read a word without great discomfort; but I was able to read for some time without the least pain. The next day I used my eyes much more than usual, but there was no return of the trouble, and I have had no need for glasses since.

Christian Science is daily meeting all my needs whenever it is faithfully and honestly applied. I was not at

all satisfied with my religious views and had doubted parts of the Bible, as they seemed so incomprehensible, but all these doubts have vanished as the mist before the sun. While very thankful for the physical healings, I am much more grateful for the peace and true happiness which have come into my life. I am thankful to God for all these blessings and that He gave to Mrs. Eddy the understanding and ability to explain this great truth to us. I wish also to express my gratitude for the Christian Science literature.—*Mrs. Alma Elizabeth Hull, Cambridge City, Ind.*

I WANT to give testimony of the wonderful healing which I have received through Christian Science. In September, 1914, I was taken down with what the doctors termed Bright's disease and acute rheumatism. I had been in very poor health for about six years previous to this attack, and had been treated by four doctors in Fort Worth, Texas, but got no permanent relief. I came to Kansas City, Missouri, in December, 1913, and the following September became unable to walk. Within a week I lost the use of my legs entirely, and within ten days more the use of my hands and arms, so that I was as helpless as a babe and had to be fed.

Three doctors attended me during the first fifteen days. The first paid one visit only, and advised my sister to send me to the hospital, as there was no hope for my recovery; but instead another doctor was called. For about ten days this physician tried faithfully to help me, coming to see me every day; but from ap-

pearances I was growing worse all the time, and he told the druggist who filled the prescriptions that I could not last more than two weeks. He finally advised my removal to the hospital, saying I had gotten beyond the reach of medicine and there was no use of his coming to see me any more. He had been giving me an opiate to relieve the severe pain and to allow me to get sleep, and leaving me some of the pellets he gave up the case.

After this the third doctor was called. He was very thorough in the examination, using three days' time, and reported that I was beyond the help of medicine and that no other than the power of God could cure my trouble. He was asked if he meant Christian Science, and replied that it was included. My sister told me what the doctor had said and asked if I wanted her to call a Christian Science practitioner, as one of her friends had told her of some wonderful cures that she had known to be effected through Christian Science, even after the doctors had given up all hope of recovery. I felt that I had no choice and very little chance in the world, for I knew nothing of the teachings of Christian Science. A lady in Fort Worth had asked me to try it and had given me a book to read, but I did not have interest enough to read it; now, however, when all else had failed, I asked to have a practitioner called.

About an hour later the lady came, bringing with her good news, peace, and happiness. After she had assured me that man is the image and likeness of God, that he is immortal, and that

his life is indestructible, she gave me a treatment and left, saying that she would see me the next day. I had suffered great pain and had been able to sleep only when under the influence of an opiate, but soon after she was gone I fell asleep and slept until morning. With the loving help of this faithful practitioner I was entirely healed. My recovery was slow, but the great spiritual understanding and uplift that I have received is far more precious to me than the physical healing. I have also been cured of the tobacco habit, after chewing the weed for thirty-five years. Since I got up I have had no desire whatever for tobacco. Several other healings have been experienced, and I wish to thank all who so kindly assisted me in my trials.

I am working every week day in the office for the free distribution of Christian Science literature in this city and have lost only ten days since April 16, and that time was lost on account of being hit by a street car and knocked down on the pavement. I was supposed to be badly hurt inwardly, but while I was very sore in the chest on the right side, as a result of Christian Science treatment I could walk around after the third day and after ten days went back to my work. I handle the papers as they come to us, one hundred and eighty to two hundred and fifty in a package, and lift them from the floor to the table without any ill effect. I feel fine; I eat well and sleep well. I have depended entirely on Christian Science since October, 1914.

I am very thankful for all the Christian Science literature, and es-

pecially for Mrs. Eddy's writings. I have not words to fully express my thankfulness to God and my gratitude to our Leader for this wonderful truth.—*W. W. Forester, Kansas City, Mo.*

IN deep gratitude I send this testimony of what Christian Science with its story of loving truth has done for me and for my family. I was getting ready to undergo a second operation when I first heard the words "God is good." I pondered them a couple of days, during which time I was to mortal sense getting worse. I then borrowed a copy of *Science and Health*, bought a *Quarterly*, and started my study. In twenty-four hours I was entirely free from pain, my back straightened, and all abdominal disorder disappeared. When my husband came in from work he could scarcely believe what he saw, I was so changed. For the first time in my life I know what it is to be well, and I am indeed thankful for the truth taught by Mrs. Eddy.

We have had many more demonstrations of the power of Truth. Our daughter was seriously injured, but by applying the truth the profuse bleeding was stopped almost instantly. We have learned through our daily lessons that divine Love is an ever present help in time of need, and we can never be grateful enough for the devotion of Mrs. Eddy in helping mankind to see God as He is.

One beautiful part of this work is the harmony it makes in the home. This we value as much as the healing. When my husband saw what Christian Science could do he presented

me with a copy of "Science and Health with Key to the Scriptures" to show his gratitude, and we study it daily together.—*Mrs. Etta M. Burger, Chicago, Ill.*

It is thirteen years since we became interested in Christian Science. In that time we have had many proofs of the power of Truth. About two years ago my aunt was healed of influenza. It was several months before the ailment entirely disappeared, but we knew that all things are possible with God, and with constant work it was overcome. This summer my uncle was taken with sciatic rheumatism. For three months he could not move in bed without intense pain, but he slowly gained until now he is entirely free, and we are all rejoicing. During these seeming trials we had a fine demonstration over lack of supply, so that we were never without what we needed. I have been healed of headache, influenza, sore throat, burns, and colds; and scrofula, said to be inherited, was overcome for me in two weeks by Christian Science treatment.

For all these healings I am indeed grateful, but the spiritual understanding is far more to me. I have found a better working basis and am more able to help myself. I am thankful to God, and grateful to Mrs. Eddy for giving us our literature, which is a great help.—*Miss Elsie Slee, Des Moines, Iowa.*

For some time I have felt that in recognition of the help which Christian Science has brought to me, I should tell my experience of the past two years. In the spring of 1915 a con-

dition arose which involved my comrade in business and myself without our knowledge in a spurious contract which threatened financial ruin and loss of reputation. Owing to my distress of mind it also affected me physically. We had been interested in the beautiful lives of some Christian Science neighbors, so that when one of them offered assistance through Christian Science I accepted, more from courtesy than from any confidence in the result. The trouble mentioned began in May and the contract was to involve us for two years; but in October the contract was in our hands, the persons who had held it were off our property, and we were free, at much less material loss than was expected.

My health had been very delicate from childhood; supposedly hereditary and chronic ailments which had been pronounced incurable by many physicians, rendered my life a burden and greatly crippled my activity in my profession. No aid was received from physicians, and I had no confidence in their methods or diagnoses. Seeing what had been accomplished in our business trouble I asked my Christian Science friend, who was a young practitioner, to treat me for the physical condition, and as a result my recovery is now complete. I am in splendid health, walk miles without fatigue, suffer neither pain nor weakness, eat what I choose, work hard, and am in every way normal and vigorous.

The harmony and peace of mind which have been in my life since studying Christian Science are even more precious than the breaking of the

chains of physical suffering, for while serious obstacles seem to arise at times, I now neither fear nor believe in them, for I know that they will be overcome when I understand the truth with sufficient clearness.

One morning I awakened with every symptom of a violent attack of influenza. I tried silently and persistently to know that it was untrue, and at ten o'clock was on my way to keep an appointment. I walked two miles and transacted my business, then returned to my room and slept for two hours, when I rose, dressed, and kept a dinner engagement. I went to the railway station to meet a friend, whose greeting was, "How well you look! I do not think I ever saw you looking better."

I am deeply grateful for the understanding of the omnipotence of good which has transformed my life, and for the explanation and application of the truth by Mrs. Eddy.—*Miss Dewing Woodward, New York City, N. Y.*

CHRISTIAN SCIENCE was brought to my notice at a time when I was in a position like that of a ship without a rudder, drifting about aimlessly with every wind that blew. I had been brought up religiously, and had carried out all the demands of the church to which I belonged, in the matter of church attendance, and so forth; but as the years went on and various discordant conditions appeared in my life, I found my religion insufficient and inadequate to help me overcome all these trials. I therefore gradually ceased praying, reading the Bible, and going to church, and lived a care-

less sort of existence, snatching at any pleasure that came my way, and comforting myself with the thought that it was hopeless to try to do right, since all religious teachers were unanimous in asserting that God sent all these troubles for our good. I felt it was of no use to pray to a God who could allow such trials and difficulties, and I could not see where the good came in.

At this stage I met a friend who was a Christian Scientist, and she lent me "Science and Health with Key to the Scriptures" by Mrs. Eddy. As soon as I had read the first few pages I knew that it was the truth, and no words can express the wonderful exaltation I felt as I continued to read. I bought a copy for myself as soon as possible, and studied it in conjunction with the Bible. What a wonderful revelation it was to find that the Bible, which I had long ago discarded as being too transcendental and impractical for everyday life, was a true guide to eternal life, and contained everything which one could possibly need, while all the wonderful sayings and still more wonderful works of Jesus were meant just as much for our guidance and instruction as they were for the times and people of former days.

Then an entirely new light was thrown upon prayer. I began to see that true prayer should be affirmation, a declaration of the allness of good, instead of a supplication to some far-off deity who withheld good or sent disaster for some inscrutable reason. I began to pray truly and earnestly, as we are shown how to do in Science and Health, and expe-

rienced at once an answer to my prayers by a complete change in my disposition, which had been morbid and pessimistic to the last degree. I began to feel happy and cheerful, and all the troubles disappeared.

I have had many demonstrations of the efficacy of Christian Science since I first heard of it. It has helped me to overcome physical ailments for myself and two children, also financial difficulties, and in fact I know that no discordant condition can arise which cannot be overcome by Christian Science when rightly applied. My gratitude is unbounded for all that this healing truth has done for me, and this feeling impels me to send my testimony in the hope that it may meet the eye of some who may be seeking, as I was, some firm, reliable truth to lift them above the hopeless discords of material existence into the glorious truth that makes one free.—*Mrs. Alice Holcroft, Weston super Mare, England.*

It is eight years since I first began the study of Christian Science, which has proven to be one of the greatest blessings I have ever known. I am so grateful for the truth it teaches about man's relation to God; it makes all good come to him here and now. I am truly thankful for the many healings I have had through the power of Truth. After having worn glasses for fifteen years for nearsightedness, said to be inherited, I was enabled to discard them, and I have not had any need for them since I laid them aside eight years ago. I first came to Christian Science for treatment for my eyes, but since reading and studying

the authorized literature my health has gradually improved till I scarcely know myself. I have been healed of influenza, rheumatism, headache, weak back, and extreme nervousness.

For all the good that I have received through Christian Science I am indeed thankful to God. When I think of the great work Mrs. Eddy did in giving to mortals the true idea of God as ever present Mind, it makes me more willing to give up this erring sense of life for a truer and more real sense as taught in "Science and Health with Key to the Scriptures." I send this message of truth hoping it will help some one as much as I have been helped.—*Miss Roberta Gill, Indianapolis, Ind.*

IN May, 1912, when our family physician, the state board of health, and two specialists said I had tubercular disease, I felt that the thing I greatly feared had come upon me. My grandmother, my father, and several other relatives had passed on with this disease, and the fear of heredity was held over me from earliest childhood, as I was always considered very frail and delicate.

During the darkest hours of my life Christian Science was brought to my attention, but I was greatly prejudiced against what I thought it was. At last in desperation I began to study it, and after taking treatment for a short while I was healed and resumed my work. To God belongs all honor, glory, and power. During the past four years we have had in our family many proofs of God's power to heal, but the greatest blessing that has ever come into my

life is "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Since I was treated by a Christian Science practitioner in November, 1912, I have had better health than ever before. At present I have no symptoms of tuberculosis or of any other disease. I believe that my little son also owes his life to Christian Sci-

ence treatment. He fell from a tree and was internally injured, vomited blood for two days, but entirely recovered with Christian Science help.

I am learning to rejoice more and more each day that all the sorrows of the world can be overcome by the right understanding of God.—*Mrs. Irene McKie Graham, Myrtle, Miss.*



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.



CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

Applications for advertisements in *The Christian Science Journal*, *Der Herold der Christian Science* or *Le Héraut de Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$5.00 for each line or fraction thereof; practitioners' advertisements in *Der Herold* or *Le Héraut*, \$2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal*, *Der Herold* or *Le Héraut* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applications for advertisement in *Der Herold* are received only from those able to speak and write both English and German. Applications for advertisement in *Le Héraut* are received only from those able to speak and write both English and French.

Applicants are required to accept and use as their textbooks the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal*, *Der Herold*, and *Le Héraut* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME XXXV

MARCH, 1918

NUMBER 12

RIGHTEOUS ACTIVITY

STOKES ANTHONY BENNETT

ALL that is worth having is bought with a price. All that really uplifts and advances a man, a woman, or a nation costs something. Whatever makes for sure and lasting betterment in any walk of life is the fruit of lofty ambition coupled with noble endeavor. Whatever enthrones good dethrones evil, and is the direct sequence of integrity of purpose, unfaltering courage, and a conviction born of God. In a word, the key to all genuine progress and success is that individual and collective effort known as righteous activity.

He who acts rightly, and does so for the very sake of right itself, must of necessity think and speak rightly. He who loves righteousness, and delights to be in its service continually, is understanding in an ever increasing degree the eternal verity of being and the divine reality of all things. Such a one is indeed walking in the straight and narrow way, and is by his example pointing this way for others. He glimpses the goal of immortal bliss, peace, and joy, and so is satis-

fied to push ever forward in the spirit of St. Paul's words to the Galatians, namely, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Now righteous activity, which in its highest, best sense expresses spiritual ability and power to overcome all forms of unrighteousness, means work—real work—each and every day. It means being regularly at one's post, and neglecting no duty. It means standing fearlessly and whole-heartedly for divine Principle, it matters not what is the issue or test, and letting Principle guide and govern always. In brief, it means an intelligent, a comprehensive, and a practical knowledge of one's obligations to God, to himself, and to his fellow men, and a whole-hearted consecration and devotion to these obligations. In dealing with this momentous thought, Mrs. Eddy, the Discoverer and Founder of Christian Science,—the Science underlying all righteous activity,—says in her "Miscellaneous Writings" (p. 340):

"There is no excellence without labor; and the time to work, is *now*. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful."

The most righteously active man the world has known was Jesus of Nazareth. Ever about the Father's business, this great Teacher and Wayshower of the race proved conclusively that nothing of worth is accomplished without labor. While many of those about him passed their hours in idleness, trifling amusement, and revelry, he was busy demonstrating the metaphysical facts of being,—the spiritual truth about God, man, and the universe. While they slept and took their fleshly ease, he labored to solve the problems of human existence. He set aside the so-called laws of matter and destroyed the asserted claims of evil by healing all manner of sickness and sin and raising the dead. In the world but not of it, the Master through untiring patience and humility labored to overcome both for himself and for those who sincerely sought his help, the world's temptations, beliefs, and woes; and the New Testament tells the wonderful story of his perfect demonstrations. Sometimes this seemed to require very arduous and painful struggles, as, for instance, in the wilderness, in Gethsemane, and on Calvary; but he still remained loyal to his high and holy trust, and in the end gained a glorious victory.

Not since the time of Jesus and of

his immediate adherents has anyone been so successfully active in behalf of righteousness as was Mrs. Eddy. Chosen of God to be His messenger for this age and for succeeding ages, she revealed to the world the Comforter, "the Spirit of truth,"—that is, Christian Science, a full, correct statement of the demonstrable divine Principle underlying both the words and the works of Jesus. This Comforter, Jesus himself declared, would be sent in his name by the Father to teach us all things, and to bring to our remembrance whatsoever he had said and done. In order to reveal Christian Science Mrs. Eddy had of course to be prepared, and she was most ideally prepared through living close to God and in keeping with His commands. Then, in order to establish this Science,—to render its idealism practical, its absoluteness provable,—our Leader was obliged to work; and who of us can adequately apprehend her indefatigable labors, and what it cost this lone but courageous New England woman to lay the solid foundations of that teaching which has become a mighty, transforming movement throughout the civilized world?

With the example of Christ Jesus, and also that of his faithful follower, Mrs. Eddy, before us, what a priceless heritage is ours as Christian Scientists! What a wonderful opportunity is ours to understand and to demonstrate the power of practical, operative Christianity! But, the question arises, how well are we using this heritage, this opportunity? How much are we really doing to help solve the many seemingly hard prob-

lems of mortal experience? Are we, first of all, ordering our own lives in accordance with the teachings of the Master as spiritually interpreted and made plain by our revered Leader? Are we letting our light so shine that others may see it and be led to the source of this light,—to the giver of “every good gift and every perfect gift”? Are we, in brief, righteously active to the very best of our ability? Are we making our activity truly synonymous with good works?

Never before in the history of the world was there so great, so insistent a demand for intelligent, wisely directed, and holy activity as there is to-day. Never before were Christian men and women called upon to put forth so united and mighty an effort in behalf of universal righteousness as in this present hour. Now, indeed, is the supreme test, the supreme moment; and, “thanks be to God, which giveth us the victory,” now is also the day of salvation.

But inasmuch as salvation must always be worked out, it is plain that to attack and to annihilate the claims of wrong which are on every hand endeavoring to overthrow the right, wisdom of the highest order is required, together with unfaltering strength to do wisdom’s bidding. Therefore, in the Titanic struggle or general chemicalization through which the nations are passing, we as Christian Scientists and citizens of the world need to be wide-awake and alert, fully mindful of our individual duties and our individual responsibilities. We need to be watchful, intelligent, sincere; and we need most of all to work shoulder to shoulder in

true, loving unity and fellowship. Enlisted as we are in the greatest of all causes, which stands uncompromisingly for fairness, mercy, and justice, for liberty, equality, and democracy, we should go forth to our daily tasks as did our brave and fearless Leader, who through her practical knowledge of truth was quick to detect and uncover evil in its every form and to deal with it precisely as it deserved.

While fully cognizant of the scientific fact that so-called evil has in reality neither power nor presence, Mrs. Eddy did not for a single moment minimize or disregard the mortal mind belief in and manifestation of evil, but proceeded to overcome and to destroy this belief and its manifestation. And how did she proceed? What was her method of action? The answer may be found in her own remarkable words, “Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute” (Miscellaneous Writings, p. 288). Could anything be more definite, more to the point than this, and particularly at the present time? Could anything be more simple, sane, or comprehensive, anything more stimulating and encouraging? Could we possibly have a better method to use in working out our salvation, both individual and collective, both national and international, and would we ever fail if we faithfully followed this method?

It is true that in solving human problems we are sometimes obliged to choose between two evils, and the quotation just cited shows us as

Christian Scientists exactly what to do. To begin with "what is nearest right under the circumstances," most certainly means that we are to choose the lesser of two evils when a choice between two evils is to be made; and, as our Leader goes on to say, from this standpoint we are to achieve the absolute. As a timely illustration, let us take the present world crisis and briefly examine the part which the United States has by governmental enactment resolved to fulfill in connection therewith. Two evils presented themselves: one known as "autocracy," with all that this word includes,—egotism, pride, selfishness, militarism, cruelty, conquest, slavery, wickedness; the other known as "war," which though primarily wrong may yet have an ennobling purpose and plan, to aid in preserving national honor and human rights,—in other words, to assist in uplifting, freeing, and democratizing the entire race. The first evil is, according to moral estimate, the greater because of its very nature; the second is, according to the same estimate, the lesser because, paradoxical as it may seem, it may be used to usher in unspeakable good by helping to establish universal democracy and brotherhood.

On these grounds the people and the government of the United States were summoned to handle the existing emergency; and through wisdom they did handle it by beginning with what was nearest right under the circumstances. From this vantage point absolute right will gradually be achieved, and the world bound together in eternal good will and love.

Final victory for the right is assured, because Almighty God is the Principle of right, and, as our Leader tells us, "no one can fight against God, and win". (Message for 1900, p. 9). Through ignorance or malice one may fight,—fight long and bitterly,—but he cannot win, for God and His righteousness can never be defeated.

In his own personal experience each working Christian Scientist has been called upon to do somewhat as this nation has had to do,—to choose between evil, compounded of selfishness, envy, hatred, revenge, domination, persecution, and oppression, which stands ever ready to take possession of one's thought and make him an individual autocrat, and a warfare against this evil, which of course means a warfare with himself for the purpose of establishing true love, fraternity, and democracy in his own consciousness. In this experience, therefore, as the right was threatened and salvation was at stake, the Christian Scientist neither deemed it wrong nor hesitated to take up arms, as it were, and to fight for Principle, although many of his own cherished beliefs and practices became the object of attack and had to be annihilated.

Speaking absolutely, war is no more scientific in individual than in collective experience, for God's perfect spiritual child in God's perfect spiritual universe knows not war in any form, because all is order, harmony, holiness, peace, and there is nothing to war against. Humanly speaking, warfare, in a material world where evil and its concomitants

would try to slay the divine idea, is, when waged for Principle and in behalf of spiritual righteousness, a means to a good end, whether that end be the transformation and salvation of an individual or of a race.

A prayerful study of the chapter entitled Peace and War, in Miscellany, and also of the paragraphs under the heading "Prayer for Country and Church," on pages 14 and 15 of "Christian Science versus Pantheism," is helpful beyond measure to the Christian Scientist at this important stage in the world's progress. In this study the Scientist is strengthened and fortified by a realization of the absolute truth which Mrs. Eddy has so clearly stated, but at the same time he is carefully taught not to overlook or to ignore the human side which she has briefly yet significantly pointed out and emphasized.

Thus does the Christian Scientist, through the practical worth of this

teaching, come to understand the demands of the present hour, and the vital need of both individual and collective righteous activity to meet these demands. Thus does he come to see, too, that the Armageddon foretold in Revelation, the final great conflict between the forces of divine Principle and the counterfeit forces of the carnal, mortal mind, is a decisive battle between good and evil. Realizing anew his responsibility as a soldier of God, and also his sure protection under God, he gladly, gratefully, binds his armor on, and stands ready for the call of duty. How applicable are Bonar's lines (Hymnal, p. 117):—

Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
When all to Truth must come.

Up then, with speed and work;
Fling ease and self away—
This is no time for thee to sleep—
Up, watch, and work, and pray!

"UNSELFED LOVE"

NEMI ROBERTSON

MRS. EDDY'S message to Christian Scientists, which appeared in the *Christian Science Sentinel*, September 1, 1917, under the caption "Principle and Practice," points to close scrutiny of the method of Christian Science practice, in order to detect whether our work is based upon a mere belief in divine Principle or upon a demonstrable understanding of God and of His laws. We also have in the September 15, 1917, issue of the *Sentinel*, the clarion call of The Christian Science Board of Directors to Christian Scientists to take up mental

arms in defense and support of the campaign of Christian Science against the warring elements of seething evil, now coming to the surface in individual and collective human consciousness, and it should arouse in every heart a more fervent desire to be consecrated anew to the cause and demonstration of Christian Science.

Brave men and women in great numbers are giving themselves to the defense and establishment of a world-wide democracy and to the permanent abolishment of tyrannical autocracy, at sacrifices that challenge wonder

and admiration. They who are named Christian Scientists should be as ready and as self-sacrificing in this hour of conflicting forces to defend and support the righteous cause of Christian Science, which alone can abolish hate and strife in human consciousness, redeem mankind from the thralldom of sin, disease, and death, and end war. To reach such a divinely possible consummation, Christian Scientists need the armor and equipment of "an unselfed love" (Science and Health, p. 1) which will render them immune to the poisonous sophistries and subtleties of a merely human sense of love with its mesmeric desires,—one of the most subtle of all the foes that assail the Christian Scientist, because of its insidious appeal.

Christian Scientists need to cultivate and acquire an unselfed love to be able intelligently and instantly to draw the sharp line of demarcation between the study of human metaphysics and the practice of divine metaphysics, the latter permitting no human attempt to outline God's ideas. They need a sense of love so honest in quality that they will scorn to exalt mortal personality in friend or to despise it in foe. Such love will forbid them to yield to personal ambition whether mad or mild, or to find place or power at the beck and call of human judgment, or through personal preferment or prejudice to be party to anything that would make for the enfeeblement and disintegration of branch churches, thus handicapping the beneficent movements of The Mother Church, or through any sort of material conservatism to put off the hour of demonstration of pure

democracy, though an army of adversaries be arrayed against them.

Christian Scientists are in especial need at this time of putting on the whole armor of an unselfed love, for more than ever before the spurious mortal concept closely counterfeits that which is divine. They need the weapon of a love so brave, so generous, so imbued with true humility that they will heed the appeals made through those messengers of Truth, the Christian Science periodicals, to turn from the pleasures as well as from the pains of human existence and to take an active part, even on the firing line if needs be, in the Armageddon of to-day. They surely know this to be the battle of omnipotent Love against the impotent hordes of suppositional evil; the mighty battle of Spirit against all the arguments of materialism,—scholasticism, greed, avarice, hate, envy, rivalry, jealousy, resentment, inanity, sensualism, and fear, and their malignant effects, sin, sickness, and death,—until human consciousness is emptied of itself and the kingdom of God reigns within.

Christian Scientists need a full, not a partial, equipment of unselfed love, for no man can successfully serve two masters; an equipment that impels them intuitively to shrink from the faintest suggestion of any possibility of misusing the divine legacy of metaphysical healing left to them by the Discoverer and Founder, in this age, of genuine metaphysics as practiced by Christ Jesus, and designed to be dispensed in behalf of suffering humanity and not to conserve nor to aggrandize self. Such an equipment will not permit them to be satisfied

until they measure up to and embody in thought and deed the spiritual import of the Lord's Prayer which "covers all human needs" and "instantaneously heals the sick" (Science and Health, p. 16). It is a love so self-forgetful, so radiant with tender grace and compassion, forgiveness, courage, gentle courtesy, patience, sweet forbearance, and so spiritually sensitive that they who express it will be instantly responsive to the unspoken need of a hungry heart or of a sin-sick sense, and will find an all-sufficient joy in obeying the Master's commands: "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick . . . freely ye have received, freely give."

The real Christian Scientist is today prayerfully putting on the invulnerable armor of an unselfed love, and taking with him into the mental trenches of spiritual faith and understanding the complete equipment of an unselfish, faithful study of the Bible and "Science and Health with Key to the Scriptures," together with Mrs. Eddy's other writings, not with the intent of gaining physical health or material wealth and ease, but with a sincere desire to know God and to love Him supremely. Thus the light of divine Love may shine through the transparency of his purified consciousness which no longer hides health, holiness, and immortality from a world groping and stumbling in the darkness of materiality. If necessary the student of Christian Science will respond promptly and loyally to the call of his country to serve it under arms, and he will prove to be a valiant soldier on the battle-

field because of his unselfish love of right, which will lift him above the fear of death and protect him and others in the hour of conflict. He will know and feel that God is there, and he will say in his heart, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Through unselfed love the Christian Scientist becomes eminently practical in healing, teaching, and in support of the various activities of the Christian Science movement. By means of its wholesome influence he is saved from playing the part of drone, and becomes invaluable in doing his "bit" in the purchase, study, and distribution of Christian Science literature, including the *Journal*, the *Sentinel*, and the *Monitor*, thereby doing a mighty part in spreading the gospel of righteous warfare and victory among the nations. With the wisdom of unselfed love he will recognize the paramount necessity of maintaining unity between the branch churches and The Mother Church; of preserving conformity to the policy of the latter; of extending loving and cheerful cooperation to The Christian Science Board of Directors, and holding to strict obedience to the Manual of The Mother Church.

With the armor and equipment of an unselfed love the Christian Scientist will find ability to love friend and foe without stint or partiality, and will bind up their wounds with equally

ready skill. He will be given grace to overcome fear and self-consciousness at the testimony meetings, and give testimony that will feed the hungry, lift up the faint and weary ones and bring them to the sheltering arms of Love. He will be furnished with patience and fortitude to make of trials, deprivations, temptations, misrepresentation, and opposition stepping-stones whereon to climb to a closer communion with God and thereby reflect Him with such radiancy of love that the sick and repentant sinners will no longer drag through a slow process of recovery, for they will quickly feel Christ's healing touch, and be conscious of their newborn

freedom. Furthermore, the real Christian Scientists will know and feel and radiate the brooding tenderness and gentleness of the motherhood of God; they will be better wives, husbands, mothers, fathers, friends, and all human relationships will become purer and nobler through the refining fire of an unselfed love of God and man. It would be difficult to conceive of more of heaven come to earth than will be realized when we have reached the goal of an unselfed love. Our Leader says on page 192 of "Science and Health with Key to the Scriptures," "Whatever holds human thought in line with unselfed love, receives directly the divine power."

COUNTERFEITS

SAMUEL JOHNSTONE MACDONALD

IN the year 1840 an immigrant from Europe was landed in New York City. He obtained clerical employment with a trader there, of whom it may be said, as the poet piously says of Abou Ben Adhem, "May his tribe increase!" for he was a scrupulously honest man and merchant. At that period the United States was flooded with counterfeit money, and the Government had not yet evolved its present effective methods of protection from this form of knavery; consequently the lamentable practice prevailed among the unthinking, when victimized by the acceptance of counterfeit money, of passing it off as sound money upon others equally unalert as themselves. The dishonesty of this course was either ignored, or excused by the plea that everybody else did the same thing. This employer, however, did

not permit himself to be hoodwinked by specious pleading of any sort. He kept a large blank book, into which he pasted securely every counterfeit bill with which he was victimized.

The immigrant clerk was amazed when he first saw this book and learned of the unusual practice of his employer. The counterfeit bills in the book apparently aggregated a large sum of money. "How can you afford to lose all that money?" exclaimed the wondering clerk. "It is not money, John," replied his employer; "but even if it were, I could better afford to lose it all than to be dishonest." All his life long the clerk would recount this incident to his family and friends, so impressed was he at thus meeting honesty at the threshold of the new country where he had expected to find only

laxity and chicanery. Who can measure the good wrought silently and unobtrusively by such modest good men?

Since that day the clearing of the communal conscience, aided by such instances of honesty and fidelity and by the fine efficiency of the secret service, has done much to abolish counterfeit money in the United States and other civilized countries, and honesty and uprightness are no longer subjected to the same tests as in 1840. But error is continually assuming new disguises, and counterfeits still appear and endeavor to impose themselves as genuine upon the unwary. They have taken many other forms than money, and are by no means always so obvious and so readily detected. Spiritual ideas are counterfeited by mortal belief, and sometimes the counterfeit is so subtle and plausible in its assumption of meretricious virtue as "to seduce, if it were possible, even the elect."

One of the most subtle and insidious of these counterfeits is that which simulates intelligence. Now, according to Christian Science, intelligence is a quality and activity of divine Mind which is reflected by Mind's idea, man. In man intelligence is the ability to apprehend and comprehend Truth, manifested in the activities of spiritual understanding. But mortal mind claims to possess and to exercise intelligence, and it has succeeded in imposing this counterfeit upon the world for so many generations that it passes as sound and good among all who have not yet awakened to the knowledge of the genuine or who are not watchful and alert. St. Paul's injunction, "Prove

all things; hold fast that which is good," should arouse us to accept none of the currency of mortal mind without strict examination, and to reject and put out of circulation all counterfeits. Let us accordingly inspect and examine under what Mrs. Eddy calls "the microscope of Spirit" (*Science and Health*, p. 264), this mortal mind offering in the guise and name of intelligence, and determine whether it is genuine or counterfeit.

In the lexicons of mortal mind, intelligence is defined as "the faculty of understanding; readiness of comprehension; news." If this be a counterfeit, it is evidently well executed and simulates very closely the genuine. It is only when you press mortal mind to admit that the "understanding," the "comprehension," the "news," which it offers as "intelligence" always relate to supposed material activities and never to spiritual activities, that you begin to expose the counterfeit. The intelligence of mortal mind concerns itself entirely and exclusively with the testimony of the corporeal senses, with the "news" which reaches it through those avenues. It is for this reason that mortal mind accepts and puts forth news as a synonym of intelligence, a most curious perversion. But news as the mortal mind understands it is almost wholly if not entirely made up of the supposititious activities of error. It is information or intelligence of accident, brutality, calamity, crime, disorder, epidemic, fraud, graft, scandal, war,—in one word, gossip. Millions of dollars are expended daily, and the ablest and brightest of human intellects are em-

ployed to collect and disseminate this counterfeit news or gossip.

The most lamentable feature of this modern Babel is that all those concerned in its building flatter themselves until they sincerely believe that they are doing God a service. Is it any wonder, then, that these supposititious and meretricious activities of the human mind should "seduce, if it were possible, even the elect," when the elect permit themselves to be mesmerized by sense testimony? We cannot have intelligence of error, or nonintelligence; we can have intelligence only of truth, hence the counterfeit is clearly apparent and fully exposed. In "Christian Science versus Pantheism" (p. 10) Mrs. Eddy says: "Sin, sickness, appetites, and passions, constitute no part of man, but obscure man. Therefore it required the divinity of our Master to perceive the real man, and to cast out the unreal or counterfeit."

What should be the most easily detected among these counterfeits of intelligence are those which come in the guise of gossip about the people with whom we associate and whom we should know well. Indeed this gossip could never seduce the elect but for their assumption of an added claim to genuine merit. "It is our duty," some one may piously declare, "to uncover and expose error wherever it may exist." Thus, by accepting and postulating the existence of error, and rolling it under the

tongue as a sweet morsel, they blindly follow the example of Ham, which is set forth in Genesis for our warning and not for our imitation.

In human law to utter or circulate a counterfeit is to be equally guilty with the maker of it. Is it not likewise equally as indefensible to utter scandal or gossip as it is to invent it? To make oneself a channel of gossip is surely just as reprehensible and sinful as to become a fountain head of one of its foul and unlovely streams. It is the right and duty of every citizen of a human state, upon discovering a counterfeit, to refuse to circulate it, and to destroy it; this is rendering "unto Cæsar the things which are Cæsar's." It is equally the privilege and duty of every citizen of the heavenly kingdom to render "unto God the things that are God's," by refusing to utter or circulate any counterfeit. And if he should discover that he has been victimized by the acceptance of a counterfeit as genuine, he may securely guard against putting it forth again by pasting it speedily in the blank book of oblivion, consigning it to its native nothingness in proof that God, good, is all. As of old the voice of Truth to-day cries: "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: . . . but the word of our God shall stand for ever."



Man am I grown, a man's work must I do. Follow the deer? follow the Christ, the King. Live pure, speak true, right wrong, follow the King—else, wherefore born?—*Alfred Tennyson*.

"FEED MY SHEEP"

ELIZABETH M. MACNEIL

THE Master promised that the Comforter, the Holy Ghost, whom the Father would send in his name, would teach us all things and bring to our remembrance all things which Christ Jesus taught his apostles. Christ Jesus epitomized in his life and teachings the Science of being, and told us this was the door through which we must enter. He taught in parables, and when his disciples came to him one day and asked, "Why speakest thou unto them in parables?" he answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." He had encountered resistance to his word, perversion of his teaching, and he said, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." But to his disciples he said, "Blessed are your eyes, for they see: and your ears, for they hear."

This seeing and hearing is spiritual discernment and perception, and it comes to us to-day as we attain spiritual sense through the study of our textbooks, the Bible and "Science and Health with Key to the Scriptures," and as we put their teachings into practice in our daily lives. Merely to talk Christian Science, getting the theory and the letter of it, is not living it, neither is one's talking on this subject a proof that he is truly thinking it. If we are really thinking in absolutely scientific terms of God and man, we may talk in a way that would be understood by one on the plane of material belief, and at the

same time be transforming the world, healing the sick, and saving the sinner.

Consistent right thinking proves that the divine is governing the human. It is the law of God in human consciousness, silently revolutionizing the world; it is the light shining in darkness, and the uncomprehending darkness disappearing before it; it is reality displacing unreality; it is the consciousness of true spirituality conquering materiality; the kingdom of Love at hand, and God's presence acknowledged. The student of Christian Science, preaching the gospel in this silent way, is being trained into an accurate scientific method of thought which will surprise him in the mental mastery gained and in the fruitful results obtained. The habit of mixing what might be called Science talk with the ordinary things of the day in the casual meeting with our fellows, is too often a slipshod expression of thought which halts rapid growth and quick work. It is demoralizing to our own accuracy in metaphysics to talk mixed metaphysics to a non-student of metaphysics, and it is equally unwise if not foolish to talk to such a one in terms of absolute Science.

Scientific Christianity demands accuracy of thought, and the good metaphysician finds it possible to talk in what might be called material terms and yet think in a purely spiritual way. Thus the line of demarcation is kept sharply defined, and comparatively better conditions are growing under this government of right think-

ing. We do not have to assert verbally what Truth will do; results speak for themselves, and the continual surprise to the materialist, or non-believer in practical metaphysics, in seeing the humanly unexpected come to pass, will in time lead the intelligent observer to question why. Then may come the opportunity to make an absolute statement or two, but even so it is wise to do more thinking than talking. Let us remember that we are "fishers of men;" hence we must learn to become more expert fishermen and cease bungling.

If we can arouse in a man the acknowledgment to himself that he sees something good and desirable which we have, there is already prepared ground for quick healing. Mrs. Eddy writes (*Science and Health*, p. 463), "To decide quickly as to the proper treatment of error—whether error is manifested in forms of sickness, sin, or death—is the first step towards destroying error." Then it is requisite for a Christian Scientist to be always ready for quick decision in treatment. This quick decision abides strictly by the rule and Principle laid down in Christian Science. It means instant separation between the material and the spiritual through a clear perception of Principle, and the compassionate expression of love. This steers the student away from the narrow bigotry of human justice on the one hand, and the trap of sympathetic animal magnetism, which is a human sense of love, on the other.

In her "Miscellaneous Writings" (p. 264) Mrs. Eddy says, "A single mistake in metaphysics, or in ethics, is more fatal than a mistake in phys-

ics." Jesus said, "It is given unto you to know the mysteries of the kingdom of heaven;" and so to-day the call to each student is to enter fully into the possession of his birthright. Paul wrote to Timothy, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

We recall that when the two men on the way to Emmaus were talking of the strange things that had happened to Jesus of Nazareth, Jesus himself joined them. These men went on speculating as to what all this meant, and after listening for a while and questioning them, the Master exclaimed, "O fools, and slow of heart to believe all that the prophets have spoken." Then, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." We have not only Moses and the prophets, but Jesus' words and works, and the key to all of these in our textbook, "*Science and Health with Key to the Scriptures*." Having all this and claiming it as our possession, we may still be spiritually poverty-stricken. The Jews were trained in old Scripture records, which bore witness to eternal life and complete prophetic testimony to Jesus; but all they saw in Jesus was the carpenter's son. In the apostle John we have an example of one who imbibed the spirit of the Messiah's teaching and epitomized it. There is a tradition that his address

to an audience in his old age would usually be in these words: "Little children, love one another."

In the earlier experiences of the apostle Peter we have an example of one whose zeal ran away from wisdom, and as a consequence, though rebuked in love and warned beforehand, he fell into the snare of animal magnetism and denied his Lord. Yet this painful and unnecessary experience did not bar him from continuing his work in God's vineyard when he was aroused from the influence of error. Because the risen Savior saw Peter's true repentance, he could make the touching appeal to him in

the impressive repetition of the question, "Lovest thou me?" and the command, "Feed my sheep." Although Peter responded to the pleading demand, it is likely he did not realize its tremendous import until after the lessons of the upper room in Jerusalem and the Pentecostal outpouring. After the baptism of fire Peter proved in his life the spiritual growth which measured divine Love's mission, and so he could say to other followers of Christ, Truth: "Feed the flock of God which is among you . . . And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

PERTAINING TO GOD

CHARLES EDWARD ARNOLD

POSSIBLY nothing appeals more readily to the faculty of human reason than the fact that Principle is imperative and absolute, and therefore necessarily demonstrable. Every scientific statement admits of proof, according to a fixed and governing law, which law cannot possibly entertain the least "variableness, neither shadow of turning." Yet while humanity is insistent upon this as being a fundamental necessity in regard to the so-called physical sciences, it continues seemingly in the belief that the Science of being is incomprehensible, more or less accidental, subject to the mutations of chance, with no unvarying law by which it is governed or Principle by which it can be demonstrated.

The human mind names discord as the natural condition and ultimate of being, even while admitting that discord cannot possibly arise or re-

sult from the operation of perfect law or Principle. It is obvious that no matter how real or true a condition may seem to be, it cannot in the least be so unless founded on fact, therefore unchangeable and admitting of proof. On the same basis, if the attendant discords of material existence were true or founded on fact, it would be utterly impossible to overcome them and worse than useless to try.

It is easy to picture the vague helplessness of a student struggling to work out a problem in numbers, for instance, if he believes that an erroneous condition which has arisen is the direct result of the operation of the basic rule of numbers. Rather does he know that in proportion to his ability to gain an exact knowledge of the rule and its operation, he will be able to prove the exactness of the rule and thus escape the discord-

ant experiences which attend ignorance of or disobedience to the law of mathematics. If this be true of the law governing numbers, how necessarily must it be true of the Science upon which eternity is based—the law of God, or the Science of being?

On page 340 of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal." In order to demonstrate according to the First Commandment, "Thou shalt have no other gods before me," it is certainly of vital importance to have an exact knowledge of God and of the operation of His laws. Speaking in the present tense Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To know God, in whom "we live, and move, and have our being," and to learn of Him through following the example and teaching of Jesus, who beyond question demonstrated the all pervading and ever present Principle of the Christ, is then our first duty.

To know God or to become conscious of God naturally and necessarily involves becoming conscious of all that emanates from Him through the operation of His unchanging and omnipotent law. God is Spirit, and His laws are spiritual, proceeding from Life, Truth, and Love, and governing every manifestation of good. It therefore follows that any condition which seems to manifest evil, death, error, hate, or discord of whatever nature, is the result of ig-

norance of God rather than of the knowledge of Him. God, being Spirit, can be approached only through spiritual understanding, which must supersede so-called material knowledge. The only possible way to rise above discordant material conditions is to grow out of them through a conscious knowledge of God and spiritual law. This spiritual growth is inspired and attained solely through the realization of the paramount fact that good, and only good, and its manifestation is real and eternal.

If matter or evil is admitted to be aught but a belief, if it is given reality in any way as being the outcome or manifestation of God, good, this admission immediately closes every avenue of progress, and shuts out all possibility of rising or growing out of error. This admission would not only obviate the necessity of overcoming it, but would rather make it something to be desired and nurtured. But Christian Science, attacking evil on the basis of its unreality and impotence, robs it at once of all right or claim to existence, so that it ceases to be held as a concrete something to be annihilated, but becomes a nameless nothing to be dissipated as the rays of Truth are turned upon it.

One cannot honestly entertain the belief that a lie is true after once learning its falsity. Then with the fact established that evil is a mere phantom of belief, without power or entity, we are better able to grow into the spiritual understanding of the absoluteness of good. It is also plain that in proportion as one is able to gain a conscious knowledge of the spiritual understanding of health,

harmony, and abundance, just in that degree he will lose the sense of disease, discord, and lack.

The apparent difficulty in becoming conscious only of harmonious conditions lies in the effort of humanity to do so through the testimony of the physical senses,—a task that is impossible in view of the fact that the realm of harmonious spiritual being deals in actualities of which the physical senses can afford no proof. Clinging to the material sense of substance, or trusting in “uncertain riches,” will most assuredly hinder one’s approach and bar his entrance to that spiritual state of consciousness sought by the young man to whom Jesus said, “Go and sell that thou hast, . . . and come and follow me.” When it is realized that the peace and security of heavenly harmony is a state of Mind to be gained here and now through spiritual apprehension, it is not difficult to understand how “it is easier for a camel to go through the eye of a needle” than for mortal mind, loaded down with its abundance of material beliefs, to apprehend this divine state of being.

Beholding the evidence before the physical senses, the eternal presence of God’s unfailing goodness and abundance is lost in the fear of a sense of lack and in the seeming evidence of a power apart from God. Then we cry out as did the servant of Elisha, “How shall we do?” We shall then find that Elisha prescribed the only perfect remedy when he said, “Lord, I pray thee, open his eyes, that he may see;” in other words, increase his spiritual understanding

that he may see and know that the hosts of Truth and Love are forever encamped round about us.

Just as the one who is dreaming enters into and becomes a part of the dream, so the seeming consciousness of evil becomes one with evil and both seem to be real and true. Having one’s eyes opened to the truth, however, reveals the falsity and unreality in the one instance as surely as in the other. The dreamer awakes to find that he has been enjoying or suffering in the beliefs of his dream exactly in proportion to the seeming reality of the dream, and Christian Science shows that any supposed consciousness of that which would oppose itself to God is equally untrue.

It was not any belief in the reality and power of the mortal law of “the Medes and Persians” that enabled Daniel to prove the omnipotence of God’s law when the decree went forth that he should be cast into the den of lions; it was his conscious knowledge of God, gained through spiritual communion with Him, that equipped him to demonstrate with absolute certainty the unchanging operation of divine law. We do not find Daniel pleading with God to deliver him from an experience which He did not cause, but we are told that Daniel “kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.” He was taking advantage of prayer to refresh and increase his spiritual understanding. Dwelling “in the secret place of the most High,” in the conscious presence of God, was the only possible way by which he could give the lie to

false law and prove that the offspring of material sense—hatred, malice, envy, jealousy, and the like—are unreal and absolutely powerless to reach those who are protected in the understanding of the operation of God's perfect law.

Thanks to the life and writings of Mrs. Eddy, mankind is to-day, through the study and application of

her teachings, able to apprehend this divine Principle of being and demonstrate it in the healing of disease and the overcoming of sin. Every Christian Scientist who has proved his understanding in the least degree can say with St. Paul, "I have therefore whereof I may glory through Jesus Christ in those things which pertain to God."

OUR CHURCH

BESS NALL SCHAEFFER

IN these days of a world-wide sense of sorrow, when all men everywhere are being forced to think of something higher and better than the mortal concept of life with which many have hitherto been satisfied, there must be an ever increasing appreciation of and gratitude for the Christian Science church. Those who are striving to establish in their consciousness the true idea of church, as Mrs. Eddy has defined it (*Science and Health*, p. 583),—"The structure of Truth and Love; whatever rests upon and proceeds from divine Principle,"—are enabled by that understanding to seek and find in times of greatest stress the protection and safety of this ever present "structure of Truth and Love," which no storm can sweep away. Mrs. Eddy says further: "The Church is that institution, which affords proof of its utility." Can anyone find to-day so great a power in the affairs of men that is giving "proof of its utility" as is the Christian Science church? And one of the things we are all most grateful for is the fact that this church is bringing about the elevation of the

race by awakening the individual understanding, as Mrs. Eddy tells us, and that it is therefore necessary for each one of us to be aroused and to put into operation his own understanding, so that the inevitable result of this awakening will be the healing of the sick and the destruction of error everywhere.

Webster defines church as "a building set apart for public Christian worship;" also "the collective body of Christians; all who are in spiritual union with Christ, acknowledging him as their head." How much greater is the spirituality of the second of these definitions. "A building set apart for public Christian worship" means little. It may be cold, comfortless, unlighted, even closed oftentimes, until it is animated, occupied, and cheered by the coming of the "collective body of Christians." It is of course easily discernible that the church could not possibly be contained by any material structure; it is in the "spiritual union" with God and His Christ, acknowledged as head of all. Since the world has been willing to accept in theory the definition of church as

given by Webster, why has it been so unwilling to accept it in practice? Why has "the collective body of Christians . . . in spiritual union with Christ, acknowledging him as their head" refused to live in accord with this outward acknowledgment? Why have Christians denied the Christ-power over sickness and death, which was so convincingly demonstrated in the life of Christ Jesus, and believed only in the power of the Christ to forgive sin?

It is because the Christian Science religion, based on the Bible, has accepted "the whole Christ" (Science and Health, p. 142) that it is to-day so helpful to poor humanity. Men are under pitiless fire on the battlefield; loved ones are left behind, anxious, faced with want and misery; there are, besides, the sick and the poor,—and what does it mean to these that the Christ takes away sin if there is no aid for them in their present distress. To such as these Christian Science comes with the blessed promise of healing for all their diseases, as was demonstrated by Christ Jesus in feeding the hungry, healing the sick, cleansing the lepers, and giving sight to the blind. Jesus said very plainly that the works he did his followers also would be able to do.

This church, which all Christian Scientists love and which is so potent in the world to-day, has been realized through awakened understanding. On page 35 of "Science and Health with Key to the Scriptures" we read: "We can unite with this church only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing

forth the fruits of Love,—casting out error and healing the sick." This puts the question of church membership very clearly up to each one of us. One may be regular in his attendance and strict in his observance of all outward worship, but unless he is willing to submit to the baptism of purification from error, he is not really a part of the true church. Christian Scientists are united in their efforts to purify selfhood from all error, and it is not to be wondered at that in the church services where there is such unity of purpose, such regeneration of thought, such uplifted faith, such unselfed desire to be Christlike, the comers thereto should experience comfort and peace and healing from the ills of the flesh.

Our burdens may seem very heavy, we may be laboring under a sense of resentment or injustice that we seem unable to rise above, but we know that no phase of discord can long endure the purifying process of true church worship. There is healing in the hymns, in the prayer, in the citations from the Christian Science textbooks, the Bible and Science and Health, read from the desk. Christian Science is so broad and universal in its adaptations that no matter what our problem may be,—financial, physical, moral, mental,—we may find that the service has a special healing message for each of us. The writer has many times found this to be true in her own experience, and will always have the deepest gratitude for the help of our church services. At one time especially, during a seeming trial that extended over a number of months, these meetings and services, Wednesdays

and Sundays, stood out like milestones, reassuring, strengthening, encouraging for the rest of the journey, until the goal was finally attained in a great victory.

Some of us may find ourselves where there are no Christian Science churches or societies. Even under these circumstances our Leader has made it possible for us all to be "of one mind" through the study of our

Lesson-Sermons, and it is indeed a beautiful thing to know that there is no place so remote or so desolate that God is not there, and therefore no place where the true church is not possible; for wherever we establish in our consciousness that "structure of Truth and Love," we have the sweet privilege of communion with God and the peaceful and comforting assurance of Love's protection.

OVERCOMING DISCOURAGEMENT

JAMES NOBLE HATCH

IT is probably safe to make the prediction that not a single individual who reads the word discouragement will wonder what phase of human experience is referred to. The feeling of discouragement has been shared so universally by all the sons of men, that there is probably no one who will fail to recognize it with more or less familiarity, and all will agree, despite familiarity, that it is one of the worst enemies of mankind, and one from which all are endeavoring to escape.

The possession of an abundance of good courage is recognized by all as a very desirable characteristic, and anything which tends to lessen or destroy this courage cannot but be deplored. Happiness and discouragement can no more dwell together than can light and darkness mingle; yet how to avoid the onslaughts of this mortal enemy is a problem that has puzzled mankind throughout the centuries. Men have seen tares and thistles springing up where they expected good grain, and have found the mocking mirage where

they thought they saw pure, cool water, and they have come to imagine that there was some contrary law at work to turn aside their good purposes and thwart their right endeavors. So long as they have relied upon human sympathy for assistance, and upon human advice for instruction, they have found little to assure them of continued success in their enterprises. It is only when reliance has been placed upon something above the material that the inspiration of true courage has been realized.

David's pathway was often beset with difficulties, and he passed through many bitter experiences, yet after all these his faith in the ultimate triumph of good was so exalted that he broke forth in psalms of praise to God; and his counsel was to trust in God and not to rely on one's own understanding. Jeremiah too has left us comforting words as an antidote for discouragement: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that

spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Such a man is so well grounded in truth, and has his confidence in the eternal good so well established, that he will go on growing no matter what may occur; the drought or the flood or the heat or the cold cannot affect him, for he knows that these are as passing shadows which cast a gloom for a time, but are neither genuine nor permanent.

Yet to those relying upon materiality, discouragement seems to be a very insidious enemy, besetting the pathway of mankind from infancy to old age. They find it beleaguering the infant striving so hard to master the art of walking; confronting the student endeavoring to acquire the much needed knowledge; attacking the business person trying to advance in the commercial world; grappling with the scientist searching for hidden treasures in nature's storehouse, and arresting the progress of the artist attempting to reach the heights of which he has so long dreamed. Often it seems that the more laudable the enterprise and the more earnest and untiring the endeavor, the more severe are likely to be the attacks of this foe; for when one bends his whole thought and energy to the accomplishment of some desired end, he is apt to attach an importance to this individual endeavor that is not shared by the rest of mankind. When after years of labor he finds that an unapprecia-

tive world perhaps takes no special interest in the results of his enterprise, he is likely to feel that his work has been for naught, and his courage to push on becomes blighted.

The pitfalls of discouragement are not reserved alone for those who are unsuccessful in their endeavors, for some of the most striking examples of discouragement are found among those who have apparently carried through their enterprises to a high degree of success; who have accomplished what they set out to do, and perhaps much more. But even when their endeavors have been crowned with success, this success lacks so much of imparting that blissful state of mental exaltation which had been the goal of their dreams, that a great depression is likely to seize them, and they are tempted to say with the wise man of old, "All is vanity and vexation of spirit."

On the other hand there are those who do not yield easily to discouragement even under circumstances which are supposed to be most disheartening. Indeed, after they have striven long and hard to carry out a much cherished enterprise, and find only failure as a result of their endeavors, they seem rather to gain added courage and determination from the very failure, and push on into new endeavors with added zeal. Learning needed lessons from their failures, and profiting by the experience they have gained, they rise phoenix-like from the ashes of defeat, purified and quickened and strengthened to try again.

If discouragement proves therefore such a subtle hidden foe, lying in wait to attack its victim at the most

unexpected time and in the most unlooked for way, how is one to avoid coming under its spell? It might be inferred from what has been said that it would be impossible to avoid the attacks of discouragement; that they are the heritage of man, and that it is beyond his power to ward them off. It must be conceded that if there is nothing in life beyond the seeming, if all rewards for good deeds are within the keeping of our fellow men and may be obtained only as a testimonial of appreciation from them, then verily disappointment and discouragement are and will be our heritage. However, such are not the actual facts, and Christian Science teaches that man is not under such a law of bondage. In her own writings Mrs. Eddy uses the word discouragement but once, and then in its only legitimate sense, when on page 254 of *Science and Health* she includes in her classification of consistent individuals those who, "watching and praying, . . . attain slowly and yield not to discouragement." The prevailing ignorance of the truth is not at all surprising, but Christian Science is the gospel of good courage and is itself an antidote for everything that resembles discouragement. It brings to those fraught with discouragement the message of freedom, and releases them from their bondage even after all human hope had given place to despair.

Discouragement is but a condition of mind, and it seems actual only as the individual who is bound by it receives it into consciousness as a reality; for, as has been said, the

things that would dishearten one person would scarcely affect another under apparently very similar conditions. So if we are to overcome the attacks of this subtle foe, we must begin by setting to rights our inner consciousness.

Fear and discouragement are very close allies, for usually it is fear of some approaching trouble that brings on discouragement. Fear must therefore be cast out and confidence established so that an impending attack of discouragement can be dispelled. To be confident, one must have the assurance that the future has something desirable in store, and that what may have appeared as an overwhelming cloud of discouragement will be found to be unreal and powerless. How is one to bring himself into this state of belief or knowledge? There is but one way this can be accomplished, and that is by believing in the triumph of good and the powerlessness of evil or error. One must refuse to listen to the warnings that portend evil days to come, for his faith must be so well grounded in eternal truth that, no matter what the appearance may be, he will know of a certainty that "all things work together for good to them that love God."

The great Teacher said: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." It is often said that the

things which worry humanity most are the things which never happen. It might likewise be said that the most discouraging things in life are those things which we think we see just ahead but which in reality we never encounter. The easy passes in the mountains are seldom discernible when the mountains are viewed from a distance, and the traveler seems to be confronted by an impassable barrier; but as one journeys on, following the well-marked pathway, that which seemed to be impassable is found to be a way of pleasantness, leading through the green valleys and beside quiet waters.

Discouragement should never be admitted into consciousness on any pretext. It is never a part of good

and can never be made to serve any legitimate end. It is always a harbinger of evil and never a messenger of good, and for that reason it should not be listened to or believed in by anyone who places his trust in the triumph of good. Christian Science teaches the allness of good, and that man governed by good is not subject to the laws of discouragement. If we really believe in the triumph of good and that the kingdom of God is within us, and that we shall receive those things which we ask for, discouragement will find little place in our lives. In our freedom from anxiety we shall be so absorbed with the work of to-day that we shall let the morrow take care of the things of itself.

OUR DAILY PERIODICAL

E. MARION LOVE

WHEN, in November, 1908, Mrs. Eddy launched *The Christian Science Monitor*, she wrote of it as follows (Miscellany, p. 352): "My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper." In the Manual of The Mother Church (Art. VIII, Sect. 14) she wrote, "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church; and it shall be the duty of the Directors to see that these periodicals are ably edited and kept abreast of the times."

The first of these quotations, dealing more particularly with the *Monitor*, contains at least five points to

which we should do well to pay special attention. In the first place, it may be asked why it was our Leader's desire that her followers should take the *Monitor*. Her reason is made perfectly obvious in her own words on page 353 of Miscellany, words which also embody the motive of her life work. "The object of the *Monitor*," she there states, "is to injure no man, but to bless all mankind." It was natural that she should desire Christian Scientists, who were essentially dear to her, to receive their full share of the benefit she had conferred upon the world in the publication of a Christian Science newspaper—a benefit the enormous value of which possibly she alone at that time was fully able to estimate. In her writings, her ref-

erences to the press indicate the tremendous importance which she attached to its influence upon the lives and morals of mankind. She was wide awake to the baneful effect of daily doses of mental poison administered through the columns of the average newspaper; hence her wish that her followers not only should receive more comprehensive, essential, and reliable news, but should have it with as little admixture as possible of what is hurtful and unnecessary.

The second point of importance is that Mrs. Eddy specified not merely Christian Scientists collectively, but "every Christian Scientist," and as she was deliberate in her choice of words, it is certain that she meant what she said and chose her words with due consideration of what they would signify to the field. The by-law just quoted shows her to have been mindful of the question of expense, as well as of the necessity for keeping "abreast of the times." We may be quite sure that every aspect of the subject received careful attention from her, from the point of view of her near and distant followers as well as from her own; therefore it would be of the greatest help to every Christian Scientist to consider how far he or she is being obedient to our Leader's wishes in this respect. Are the well-to-do resting content with the thought that one subscription for the *Monitor* is enough among several members of a family, and are some others altogether asleep to the opportunity which she has opened up to them, lulled into apathy on the subject by one or another of the threadbare suggestions projected by the enemies of

Christian Science,—that the paper is out of date by the time they receive it, that it is in favor of something they may not happen to approve of, or that they are unable to afford it? A brief glance at the columns of the *Monitor* will show that the greater part of its contents is not spoiled by keeping a few days or even weeks after publication, and that much of it may be profitably read at any time, although this should not be construed as an excuse for tardiness in sending in the paper for distribution.

A reader who is sufficiently broad-minded to put aside a personal prejudice will find his outlook wonderfully cleared and extended by the impartial version of events which he receives through the *Monitor*. Again, it is a great mistake to suppose that the *Monitor* is devoted to prophesying only smooth things, for though it reports and upholds all that is highest and best in human activities, it does not shirk the more difficult and courageous task of uncovering what is wrong, in demonstration of that sincere love of humanity which is alone able to fulfill our Leader's expressed design to bless every one without injuring anyone.

With her compassionate thoughtfulness for the seeming temporary limitations of others, Mrs. Eddy knew that there might be some members who could not at first afford to subscribe for the periodicals, but she clearly defined it as the privilege and duty of those who could to do so, and in many cases where this seems difficult it will be found that a very little economy in other directions will make it quite possible. In turn, the periodicals never

fail to bring with them an increased sense of supply and abundance.

The third point, contained in the words "and as many others as possible," reveals a responsibility which we all share equally, that of losing no legitimate opportunity to see that the *Monitor* is put within the reach of those who make no claim to be followers of Mrs. Eddy, or even to be interested in the subject of Christian Science, but who nevertheless are included in her beneficent plan. An alert business man in a north of England town had proved by his remarks on a subject of local importance which he was discussing with an associate that he was thoroughly well-informed on the subject in question, and on being asked where he had obtained his information, as there had been nothing about the matter in the local papers, gave the ready reply that he had gleaned his facts from *The Christian Science Monitor*. As a result his friend was deeply interested in hearing about the paper. It is in just such practical ways that the *Monitor* may be effectively introduced to the outside world, since it is only by using the paper ourselves that we can demonstrate its utility to others.

A fourth significant point is that Mrs. Eddy used the words "subscribe for," from which it is clear that she meant our association with the *Monitor* to be sustained and regular, rather than a spasmodic purchasing of odd copies, though the latter is better than never getting it at all. Every facility has been provided to make it easy for subscribers to have the periodicals sent regularly to their homes, and it is very soon felt that

this is a comfort and convenience, while it also leaves the supply at the reading rooms free for inquirers and beginners.

The fifth point, which is the most important of all, because to neglect it would be to nullify the observance of the first four, is that we not only subscribe for but read our daily newspaper. Those copies of the *Monitor* which go out unread for distribution or to friends have not accomplished to the full the object they were intended to fulfill. Little or no love accompanies a gift which is valueless to the giver, and one who has not read his *Monitor* and obtained from it some portion of the good which it was designed he should receive from it, cannot possibly pass it on with the loving appreciation of its value which is essential to successful distribution work. If, however, it is regularly read and promptly sent forward on its mission with a grateful sense of its value as an educator along almost every line of daily activity, it will be propelled by the power of an intelligent purpose rather than by the listless touch of indifference, and the result will be in proportion to the sender's motive.

Moreover, the reader has not by any means exhausted all the good which is contained for him in the *Monitor* when he has got all he wants from the general reading matter. It has been rightly said that the advertisements are just as much entitled to be regarded as news as are the other parts of the paper, and they are just as beneficently intended to meet the everyday needs of the reader. To suppose that the sole purpose of the

advertising department is to furnish financial support to the *Monitor*, as in the case of the average newspaper or magazine, would be to fall far short of understanding its sphere of usefulness. The advertisements are an integral part of the whole, not only because no newspaper is complete without advertisements, but also because without advertisements the *Monitor* would fall short of its object by leaving out a section of human activity in which its healing influence is most needed.

It is noteworthy that the subject of merchandise, of buying and selling, receives particular attention in the book of Revelation. Now, while these metaphorical references are purely symbolic, and there is no need to seek after a strained interpretation of them, we should realize that the whole of material existence itself is merely a shadow or counterfeit of spiritual things. It is, therefore, interesting in this connection to read, in the eighteenth chapter of Revelation, the description of the destruction of all the symbols of sensual luxury. One is enabled thereby to realize even more clearly to what an enormous extent the question of commercial exchange occupies the attention of the world to-day, and to see, though perhaps but faintly, that the healing and purifying of corrupt trade conditions was indeed one of the most colossal undertakings in the healing of the nations which filled the vision of our inspired Leader. The *Monitor* is steadily overthrowing the boasted dominion of the beast in all its forms of autocracy and tyranny, and is literally reversing its so-called mandate on the simple question of buying and selling,

insisting upon truthful announcements, honest returns, and business integrity in the advertising which it accepts.

While Christian Scientists should always be alert to use the advertisements whenever it is possible (and even those who have no advertisers in their own town can often do so quite satisfactorily by post), they should at the same time avoid the foolish mistake of thinking that it is helpful to make purchases which are unnecessary or not to their liking with the idea that they are conferring a kind of favor by so doing. Such a proceeding is not in any sense making use of the advertisements, and may do more harm than good, since it is apt to result in dissatisfaction and disappointment. The advertisements are essentially practical, and this is the only view of them which will enable them to meet the proper needs of the reader in the perfectly natural and unlabored manner which characterizes all the ministrations of Christian Science.

Our Leader called upon the world to accept the *Monitor*, not alone to support it. She wrote of it that she named it "*Monitor*, to spread undivided the Science that operates unspent" (Miscellany, p. 353). She knew that a Christianly scientific newspaper—that is, a newspaper governed and directed in all its departments by Truth, and consequently upheld by the omnipotence of Principle—is the only possible and natural means by which the gospel of healing in its entirety can be brought to bear upon every human problem, affording help at the precise point where human thought is

best able to understand and accept help. She saw that the power behind the *Monitor* would carry it unfalteringly forward, and assuredly bless those who demonstrate its utility by subscribing for it, reading it, and passing it on to others. The *Monitor* is faithfully fulfilling this ideal of

universal availability, embracing in its ministrations all phases of human activity, fearlessly turning upon every situation the searchlight of divine Science, and unfolding to all mankind the knowledge of the harmony of good just as rapidly as mankind is able to receive it.

COURAGE AND FAITH

ALFRED VISCHER

TEACHERS at swimming schools have a way of testing the courage of pupils, and at the same time of stimulating their confidence in the sustaining strength of what on the surface appears to be only a yielding flux of negative consistency, by sending them out on the springboard as soon as they have mastered the first lessons. The more courageous may then be observed to accept the ordeal with natural abandon, satisfied that the sagacity of the instructor would demand no effort beyond reason; others again will walk to the end of the board with no less display of valor, but at the crucial moment their attitude may suddenly change and show signs of incongruous fear, and neither persuasion nor example can induce them to act up to their professions made so bravely but a minute before.

Of the human tendency to evade the supreme test of faith the apostle says in Hebrews, "Ye have not yet resisted unto blood, striving against sin," and he lays emphasis upon the example of Jesus as the author and "finisher" of our faith. The Scriptures abound in exhortations to implicit faith, and religious and secular

teachers of all periods dwell upon the fact that without it nothing worthwhile can be accomplished; but it remained for the divine inspiration of Mrs. Eddy, the Discoverer and Founder of Christian Science, to bless humanity with a regular scientific course of instruction, whereby all may learn to cultivate this heavenly gift and become proficient therein, as one may in the pursuit of worldly studies, subject only to individual preparation, perception, and obedience to rules. The privilege of properly "finishing" a demonstration is thus brought within reach of every sincere student, and it may not infrequently be noted that cases under treatment are apt to be shortened or prolonged according to the spirit in which the challenge of faith is accepted and met.

When the children of Israel rebelled in the wilderness of Paran, afraid to enter into the promised land regardless of all the manifestations of divine presence and power they had been privileged to witness, was it not as in the case of the springboard? That Moses and Aaron, Joshua and Caleb, remained faithful throughout, did not exempt them

from participation in the long and weary years of exile which followed; neither did the stanch fidelity of the leaders spare the murmuring multitude a single one of the dire consequences of their skepticism. Again, at the siege of Jericho it was not Joshua's task to go alone through the symbolic acts of the demonstration, but inasmuch as all the people stood in line to enjoy the benefit, all were commanded to do their part; each one had to "finish" the test of faith for himself and thereby for the community.

This indissoluble mutuality of interest and reciprocal obligation constitutes an important factor in all human relationships, from the family unit to the affairs of business enterprises, churches, and nations, but its effects are perhaps most conspicuous in the fortunes of such households as receive their income through the earnings of one designated member. For the other members so situated simply to accept the fruit of the daily labor of the one, without the dominant desire to make constant, conscientious, and fully equivalent return in the "fruit of the Spirit,"—expressed in loyalty, confidence, and affection,—would be most unwise as well as unjust, a species of perhaps unconscious but none the less fatal indulgence in that subtle human weakness called dishonesty, whose very touch spells defeat, because it presumes to dissect and appropriate unearned blessings.

The impartial law of divine economy is not expressed in one-sided action or unrequited service; it permits no absorption, tolerates no par-

asites; and the children of God, by virtue of the reflection which is their life basis, are at all times happy and eager to bring "all the tithes" into God's storehouse, serene in the knowledge that it operates like a well conducted bank, yielding a surplus "that there shall not be room enough to receive," but disbursing no funds except against adequate deposit in the proper coin of the realm,—the currency of Spirit.

The intimate relation between "our daily bread," "grace," and "the famished affections," so beautifully set forth on page 17 of "Science and Health with Key to the Scriptures" in that priceless possession of Christian Scientists, the spiritual interpretation of the Lord's Prayer, can never be disregarded with impunity. The largess of divine abundance responds in human terms of home supply to the measure of loving, spiritual sentiments reflected individually and collectively by the various members of the household, in proportion as they recognize in the person of the family provider the authorized agent of Love with all the backing of intelligence and omnipotence behind him, rather than just a feeble, erring mortal who may appear to them to be struggling single-handed against the cruel odds of a greedy world.

The first point of view inspires and blesses all around, the second blights and encumbers in the same ratio, too often intensifying the stress of impersonal error which is continually exerted from without against every vulnerable point of contact. The home atmosphere craves possession

of head and heart; it accompanies the worker to the daily task, preoccupies the mind, and so enters directly into the success or failure of the day's transactions, making those at home responsible contributors for better or worse, instead of merely privileged beneficiaries. The law of compensation thus readjusts every unequal burden, enlists and protects in its methodical action the spontaneous cooperation of every participant, from the radiant sweetness of dawning infancy to the serene insight of silver-crowned old age, opening from day to day new outlets, wider fields to the pent up energies and unused talents so richly lavished upon all God's ideas, as with the unerring potency of spiritual attraction opportunity ever seeks the heart which disdains not the minor tasks of the hour in humble, willing preparation for the greater responsibilities of the morrow.

If ever the reciprocal action of the basic law of Love is lost sight of in the home circle, the delicate equipoise of domestic harmony cannot long remain undisturbed. When self-centered fear, that archconspirator against all the sweet graces of affection, begins to point with accusing finger at the swaying balance, the time will soon be ripe when we must resolutely and faithfully take our stand with God, come what may, or submit to another preparatory term in the school of adversity. Other things being equal, the impending test is now likely to take the form of business friction or financial stress, if so be that in this direction an open line of least resistance invites first

attack through the initiative error toward the problem of supply.

When this time arrives, the official provider of the household may heroically double his material efforts, or he may like Moses at Paran beseech the Lord; he may appeal to his banker for aid, or to his practitioner; individual members may like Joshua and Caleb excel in grace, but the milk and honey of the promised land will not be revealed, the walls of Jericho will not fall, until we are ready to heed the lesson concealed in our seeming affliction, and heart finds heart in the conscious solvent power of that purity which admits nothing to be afraid of, harbors no unkind thought of self or others.

During the interval when mortal sense attempts to present on the one side the temptation to blame and criticize the toiler in the harness, and on the other a feeling of unappreciated sacrifice whispers suggestions of self-pity, discouragement, or resentment, it is well to put the finger on the lips and to remember the warning of the psalmist, "If I regard iniquity in my heart, the Lord will not hear me." Only unity in Spirit can reflect that oneness with substance and supply of which our Master said, "Where two or three are gathered together in my name, there am I in the midst of them;" whereas he declared of the "house divided against itself" that it "shall not stand." What a fountain of heavenly comfort flows in this connection from the assurance of Paul, that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also

make a way to escape, that ye may be able to bear it."

This way of escape, so long veiled in obscurity, has been restored and illuminated by our Leader, so that "wayfaring men, though fools, shall not err therein." But the prophet makes a condition: "It shall be called The way of holiness; the unclean shall not pass over it." Here again, with the loving compassion of inspired wisdom, Mrs. Eddy comes to the rescue, showing that uncleanness is by no means a permanently prohibitive disqualification, but on the contrary a perfectly amendable mental state, falsely superinduced by the opaque unbelief of short-sighted materialism, which so glibly mistakes the evidence of the senses for the facts of being.

Not so the alert student of Christian Science, whose longing to do the will of God does not rest content with a mere denial of the baseless claims of evil presented on the surface, but continues to reverse the illusion, turning and overturning until the spiritual connection of the problem is unearthed, and the positive, spiritual idea appears, which offsets every counterfeit negative concept, as in the light of Science no form of error can be self-existent. When once the divine purpose begins to unfold to enraptured understanding, we have the thesis, the key, so to speak, of the test before us. Armed with this treasure we are no longer tempted to "go down into Egypt" for help, pinning for a change of material conditions or environment, when all we need is a change of thought; and aglow with a new light of understand-

ing the heart reaches out toward a closer unity with Principle in fervent response to the loving summons of the "everlasting arms."

"One on God's side is a majority" in every instance, at every instant; and whoever of a family, business, or other body in distress is first to grasp the momentous significance of this truism, can then and there exercise his God-given dominion by declaring and holding in thought that glorious state of man in the image and likeness of God, as revealed and expounded in the textbook and other authorized literature of the Christian Science church. The realization in consciousness of this divine definition, for which we must school ourselves inwardly to strive and wrestle and prevail, as Jacob won his title at Peniel, is the open sesame which lifts the objects of prayerful concentration into "the secret place of the most High" and renders harmless the wiles of evil, till one by one the clouds disappear and harmony returns.

Jeremiah calls the evil coming upon people "the fruit of their thoughts." As the apple in the orchard is a composite of sap and soil, and affected by wind and weather, so the spurious mental fungus, festering into a manifestation of discord, forms in the human consciousness as the composite product of indiscriminate sense impressions, ranging from the most trifling matters to the birth-throes of the universe. Because the blessings poured out from the windows of heaven bless and re-bless at every contact, error artfully claims a like reciprocal action for its own ramifications; but this only leads the worker in Chris-

tian Science to include in every refractory problem under treatment associate phenomena; as well as the woes of the world at large, as part and parcel of the false concept in evidence. It impels him to extend to all suffering humanity the blessing he would invoke for the express benefit of a specific case, in due fulfillment of the Scriptural text that "we are labourers together with God."

Any manifestation of evil denotes an act of the common enemy, and as such is never properly an isolated individual concern; when with the aid of Christian Science we have succeeded in detaching it completely from personal influences, by that time it has melted away, and the experience is wondrously transformed into an occasion for rejoicing. The time required for this process depends on individual attention to the lesson. The Scriptures record a period of seven obedient days at Jericho, forty rebellious years at Paran; meanwhile those who see the dawning light must not weary, nor falter in patience or faith if it takes oceans of affection and loving-kindness to maintain the balance on the side of harmony.

Our Leader says: "Love never loses sight of loveliness. Its halo rests upon its object" (Science and Health, p. 248). The disappearance of this halo from any one beloved head within our field of vision is a danger signal as imperative as the silent veto of the railroad semaphore, demanding instant self-examination.

Should we then perchance find the missing halo eclipsed by the proverbial beam in our eye, or its gentle iridescence outshone by the illegitimate glare of a self-projected halo on our own head, we may know that for the time being our progress is blocked by ingrowing affection, and that no false pride can prevent us from promptly mustering all the amenities of meekness and self-effacement of which the sublime example of the Savior has made man capable, in order that the winds of God may have full sway to stem the tide and turn the eddying currents of self-love back into their true course.

When we have so restored the lost halo to its rightful wearer and once more perceive its radiance clearly in focus, do we not feel repaid over and over in the new-found bliss of even faintly beholding the ever presence of God's perfection right there where we had imaged an error,—where we had come so near being deceived by an illusion which would have liked to separate us from Love's image, our loved one? Can any joy on earth surpass the sweet sense of happiness gained from the united performance of the loving ministries of tried and proved affection, as step by step our eyes are opened to the all-pervading majesty of eternal substance, and we gradually learn to welcome the lesson of the springboard with willing heart and a faith that is solid conviction, whenever we are called out to take the plunge which will result in spiritual growth or mental purification?



The entire object of true education is to make people not merely *do* the right things, but *enjoy* the right things.—*Ruskin*.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. McKENZIE

ANNIE M. KNOTT, WILLIAM D. McCrackan
Editor and Associate Editors

EDITORIAL

ENDURING TO THE END

MANY poets have sung of the weariness of waiting, and the wisdom of the human mind has been put into the proverb which declares, "Hope deferred maketh the heart sick." And yet men have waited through many years and have been patient in their work, and in the time of gray hairs have seen the hope that in early youth they cherished bloom into fruition. How do men of faith endure? Just as Moses did, who is the type of meekness due to strength. "He endured, as seeing him who is invisible." The true character of a man is never justly estimated until one knows his inner vision. There was once a clerk in a court who though unnoticed by neighbors was a great astronomer, astonishing the world with his discoveries of double stars. People sneered at the undorned mother of the Gracchi, but her sons were her precious jewels. To the eye of criticism the life of a drunkard's wife might seem discouraging, perhaps, but she has the vision of her noble son and consoles herself with thoughts of recompense to be through his fame and goodness. Thus far do better mundane views carry men. What then when heavenly

vision breaks in upon drab and dreary lives, making patience thrill with meaning, showing the enrichment of generosity, and the might of meekness? We learn at once in metaphysics that goodness is not futile. Delivered from fear by divine Love, we are able to say, "Where is the fury of the oppressor?" For it goes by us like the raging of the storm heard by one who is safe in a sheltered place.

One who endures is able to think of God as his refuge and strength, and so is delivered from any other reliances. "*Trust in Truth*," Mrs. Eddy said, "*and have no other trusts*" (Miscellany, p. 171). This she spoke standing above the multitude assembled, and speaking as a prophetess exalted in thought and testifying to mankind regarding the things of God.

Meet it rightly and temptation comes to an end. In the wilderness Jesus met the series of mental arguments aimed at spiritual vision and life, and the graphic record says, "When the devil had ended all the temptation, he departed from him for a season." But let us remember later the triumphant word indicating the termination of the adversary's power.

Our Master reached the place in demonstration where he said, "The prince of this world cometh, and hath nothing in me."

There is an end to error itself, and this conviction arrives as we meet errors one by one, uncovering their baseless braggadocio and discovering the truth they reverse and pervert. A practitioner once had a peculiar experience with a patient who, being through Christian Science beautifully healed of one sickness after another, was grateful for each healing but kept returning with new troubles. In an endeavor to find the explanation of this recurrence of evil, the patient was questioned as to her theological beliefs and confessed to a conviction regarding eternal punishment. This cherished belief being analyzed was seen to be faith in eternal, active evil. When assurance came that evil is temporal, and the conviction that goodness is eternal was gained, the fear of active evil disappeared and health was established. Error in this case had an end. Every practitioner should maintain his quiet assurance regarding the end of error in all cases.

Every worker should be encouraged to continue unto the end in his work. When Elisha's life work was nearly done, the king of Israel came to visit him, and well did he apostrophize the prophet as "the chariot of Israel, and the horsemen thereof," for Elisha's sense of Principle had been the great protection to the kingdom. Witness the occasion when the "great host" of Syria that surrounded Dothan had been rendered harmless and taken captive; witness also the proph-

ecy of the raising of the Syrian siege of Samaria when famine was succeeded by plenty. When, therefore, the prophet bade the king take his bow, and then "put his hands upon the king's hands," and after the eastward window had been opened bade him shoot, saying, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria," he was giving the king by means of an object lesson his spiritual guidance. Then continuing, he said, "Take the arrows." And when the bundle of arrows had been taken by the king, the prophet said, "Smite upon the ground." The king "smote thrice, and stayed." Then "the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it." Too many are satisfied with work that is, as they say, good enough, when the occasion requires work that is thorough, which in its completion would make an end of error.

What have we to fight as error? Our Master puts it graphically in naming false prophets as the misleading influence and indicates how we must reach the termination of our false beliefs in order to be saved: "Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Notice also how this same point of overcoming what mentally perverts and misleads is brought out in Hebrews: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing

from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Sometimes in the very midst of struggle and conflict, when things are at their worst, we seem to hear such a call as Jesus gave to his followers when he said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Mrs. Eddy's reassurances likewise are comforting and encouraging, and when we respond there comes to us a resilience of hope, a steadfastness of faith, and the comfort of trust-

worthy and reassuring love. Speaking about the distressing conditions which seem to be affecting every one in the world, she says: "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth" (Science and Health, p. 96). And her advice to the individual worker is clearly brought out when she says in continuance, "As this consummation draws nearer, he who has shaped his course in accordance with divine Science will endure to the end."

WILLIAM P. MCKENZIE.

"SERENE CONFIDENCE"

NOT all who are acquainted with Mrs. Eddy's teachings are aware that the article entitled "An Allegory" in her "Miscellaneous Writings" was selected by her to be read at the World's Parliament of Religions, held in Chicago in 1894. This article by our Leader was undoubtedly in advance of the time in which it appeared; indeed, it is still above the world's thought, for all great spiritual ideas must ever go before the advancing hosts of humanity and lead onward and upward.

The spiritual teaching contained in this allegory is peculiarly applicable to the present hour, in that it presents the goal of all human endeavor very much as we find it in Revelation, —as the ideal city, one in which good alone is to be found. This allegory also answers most effectively the criti-

cisms of those who contend that Christian Science evades all reference to the difficulties and the tragedies of mortal experience. Mrs. Eddy speaks of "peril, privation, temptation, toil, suffering" (Miscellaneous Writings, p. 323). She at the same time tells us of serpents, and of wolves in sheep's clothing, but adds that the Christ-idea, whom she describes as "the Stranger," "meets and masters their secret and open attacks with serene confidence."

Those who have experienced the healing power of Truth have no lack of confidence in divine power at the beginning of their journey from sense to Soul; but their understanding of this will of necessity be subjected to severe tests, until it is strengthened by an ever growing reliance upon Spirit and spiritual things. Students of the

Bible are aware of the deep devotion of Moses to his God-appointed and most difficult task. The next great spiritual leader was Christ Jesus, who never shrank from his task but pressed on until he could say, "It is finished," and in the epistle to the Philippians we have this strong assurance: "He which hath begun a good work in you will perform it until the day of Jesus Christ." How to realize this is surely an all-important consideration, and it may help us to recall Paul's words about being "always confident," a mental state which he says can best be retained by our willingness "to be absent from the body, and to be present with the Lord."

It cannot be denied that the fetters which hold us back from real progress are always connected with the body in some way, yet the whole of the Master's teaching, as well as that of his immediate followers, pointed to the necessity for rising above this, with all sensuous beliefs connected therewith, if we truly desire to gain spiritual freedom. The hard experiences of the present hour force us to think very deeply upon this question, and it is no longer a matter of choice, nor does it admit of any delay. We readily admit to ourselves that we should give up many material things which too long we have regarded as necessities, but we are apt to put off the actual demonstration of our conviction until a more convenient season. It is now being very generally admitted, however, that those who have been forced to make the greatest sacrifices in the way of material things have not suffered in so doing, even in a physical way, but have realized a

greater measure of freedom than before, a proposition which no student of Christian Science would deny.

In the allegory already mentioned, we are shown that a determination to carry material desires along with us in our endeavor to reach heaven, harmony, is the error which needs to be most constantly guarded against. Mortals are ready enough to drop their ailments and all their discomforts, but they are by no means so ready to give up what they consider the good things of this life; and yet Mrs. Eddy tells us that no progress can be made until the travelers lay down not merely a few but all of their earth-weights, and then indeed are they ready to realize the full force of the Scriptural command: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." In the twelfth chapter of the epistle to the Hebrews it is distinctly stated that we must "lay aside every weight," for thus alone can we "run with patience the race that is set before us."

A keen thinker once remarked in a public discourse that too much was said about sacrifice, when "a sense of sacrifice is really the measure of our imperfection." Is it not then wholly inconsistent to intimate that we are sacrificing comfort, happiness, or anything which is worth while, when we drop some weights in order to advance more rapidly toward the spiritual goal and thus to strengthen and encourage by our example others who are pressing on? Nothing is more sure than this, that if we are sacrificing materiality for spiritual reality our

confidence in right will be strengthened until it becomes a positive conviction of the triumph of good to-day, to-morrow, and forevermore.

The ninety-first psalm is rightly regarded by Christian Scientists as one of the great bulwarks of Truth. Behind its assurances we take refuge, confident that because we have made the Most High our habitation no evil can befall us, for do not His angels keep watch and ward over us if we on our part meet the given condition. It reads: "Because he hath set his love

upon me, therefore will I deliver him." Failing to love Truth and Love we may miss the way, when we should follow it in serene confidence to the end. Christian Scientists are all agreed that one with God is a majority, and if our confidence is firmly fixed upon the triumph of right at all times and under all circumstances, we are individually on the winning side always, and ready to declare both silently and audibly with unshaken confidence the overcoming of everything which is unlike God. ANNIE M. KNOTT.

PRIDE OF POWER

ONE of the noblest tasks of Christian Science is to rescue the right ideas expressed by words from the false concepts which the usage of mortal mind has ingrafted into them. The word pride should not be discarded because it has been abused. There is an aspect of dignity and splendor attached to true pride which raises that quality into the heights where dwell the meek, the gentle, and the childlike, who are confident of their nearness to God. This is so clearly brought out in the eighteenth chapter of Matthew's gospel: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said . . . Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." To understand God's power is cause for genuine pride. To see the glory of God in the healing of Truth is cause for the elation of the heart. Many healings of degeneracy by

Christian Science have restored the spiritual self-respect of individuals who felt their human pride gone.

Pride is not necessarily vanity. There is a right aspect to pride but none to vanity. To be conscious of man's real worth and to reject that which is unworthy of him is to fulfill one of the definitions of pride as found in Webster's collegiate dictionary, namely, "elevation of character." Christian Science clearly teaches that man is the reflection of God. It follows then that no description of man's character couched in material terms can be adequate, that only an unlimited list of good mental and spiritual qualities can do justice to man. The real man has reached the utmost "elevation of character." He has reason to be proud, that is to say, to be appreciative of his God-bestowed nature.

There is, however, a pride of power which parades its evil nature over a cowering world. Mrs. Eddy has said on page 142 of *Science and Health*: "As in Jesus' time, so to-day, tyranny

and pride need to be whipped out of the temple, and humility and divine Science to be welcomed in." The hard-hearted, the arrogant, the stilted, the stiff-necked types of human beings use pride to suit themselves. They do not recognize spiritual law nor understand it. Divine compassion is farthest from their thought. They would rather talk evil than talk good, and so it usually seems necessary in human experience for the hard-hearted to suffer in order to soften their natures.

The ever present Love always stands ready to receive the hard-pressed traveler on the human journey. Never has there been an instant when the power of Love was unready to shed the warmth which melts false pride. How this false pride stands as an obstruction to the success of those who harbor some trifling prejudice or grudge! No good results have ever flowed from false pride, but there is a pride of good deeds and thoughts which carries one into the joy of living with God on earth. All real power comes from God, for the false sense of power is that pride of power which wanders over the earth as the great red dragon devouring in selfishness all the morsels which feed its mad ambition. The destructive tendency of false pride is like the poison of a bad atmosphere,—if allowed to remain it permeates everything and suffocates people and nations. False pride has the seeming weight of evil and the deceptive strength of Goliath; it lays the iron hand of greed upon the innocent and uses instruments of cruelty and vengeance upon those who either distrust its subtlety or stand in the

way of its fury. The false sense of power fashions the bomb which, intended for others, explodes eventually in self-destruction.

In reality there are no bombs of evil. The only bomb is the bomb of liberty bursting in human consciousness, freeing men from ecclesiasticism, prenatal fears, and the bondage of the human will. The bomb of liberty opens stagnant conditions of mental apathy and starts inspiring qualities of divine action. This spiritual bomb bursts the mine of suppression and sets free songs of resplendent joy. True pride gives wings to the feet, so that the whole being may be raised by the action of divine Love into the soaring heights.

Let the worldly world sink in total darkness while the welding of the people brings forth a new world, whereby the will of Him is always done. This eternal power stops the alarm clock which sets its time on man. In this new kingdom there will be no false pride of power but rather divine activity, gratitude, humor, childlike love, and all the qualities of heaven on earth. The professional man, the scholastic man, and the militant man must lay their false pride at the feet of the little child. The spiritually minded work tirelessly to keep thought lifted in the sky of spiritual light and understanding, while false accusations drown themselves in their own fermenting stagnation. God upholds, comforts, and saves. Human opinion with its false pride of false power is like a choppy sea when the shifting wind seems to blow in turn from many quarters. The seeming human intelligence is not the holy path

of the divinely inspirational. God will walk with man in the most dangerous trials, giving him the power of His protection. The false pride of power educated in the doctrines of the world has the lesson to learn that pride must have a fall; that the "unknown God" must be declared to be a living God.

WILLIAM D. MCCrackAN.



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.



CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.



CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, AUBURN AND LEWISTON, MAINE

WITH the passing of April, 1917, a quarter century mark is established in the spread of the truths of Christian Science in the twin cities of Auburn and Lewiston, Maine, for it was on April 13, 1892, that the church work was organized here. Preliminary sowing of seed had been in progress two years, and services on Sunday were continued regularly after August, 1890, the initial one in rooms in Bank Block, Lewiston, then in a private home in Auburn, and later in various halls in that city, changes being made from time to time as larger accommodations were needed.

At the time of organization thirteen students gave their names and loving effort to the establishment of Christian Science services here. This number was augmented by five new members added during the same month and by six more in the next December. Since then the growth has been steady, although the church has seen many of its most active workers depart from this to other fields. In spite of these changes, however, divine Love has blessed the work of the church abundantly and has raised up new followers who have loyally shouldered its responsibilities, shared its privileges, and spread its blessings.

The Sunday school work was started in the early days of the movement here and has enjoyed a remarkable growth. The young people are responding wonderfully to the truths taught, are applying these truths in their daily life, and are so generous in

their financial support that the Sunday school is able to take care of its own needs and also to aid liberally in the regular church work.

From the early days a reading room has been maintained for the distribution of literature, and more and more periodicals have been sent out. Last year's distribution figures totaled over seven thousand pieces—and this was only a partial report. For the last two years the church has maintained a Christian Science literature tent at the Maine State Fair, held in Lewiston each fall, where considerable quantities of literature have been distributed and inquiries answered.

Difficulties which at times seemed hard to overcome have proved only the mists temporarily veiling the harmonious work of the church. Mrs. Eddy says, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), and this is the precious assurance which the members have been able to prove true time and again.

Contributions were sent for the new edifice in Boston which was finished a few years ago, the building fund which had accumulated for local use being turned over to the larger undertaking of The Mother Church with love and good will. More recently other contributions have bespoken the loyalty and good will of the members of this branch church toward the parent organization.

Cherished hopes for a church home of our own were realized in 1913 when an opportunity to buy the church edi-

fice owned by the Friends Society of Lewiston was favorably acted upon. The purchase of this property was made in June, and after extensive renovations the structure was made ready for the first public service on October 1. The building will be dedicated when the final payment is made in cancellation of the debt. This indebtedness is being reduced by the collections taken the first Sunday in each month and appropriated to this purpose. The first lecture on Christian Science given here was in 1898, and since 1914 two lectures have been given annually.

It is gratifying that while the material interests of this society have been progressive and successful, the spiritual status has been on a high plane, with an unusual degree of harmony manifest throughout the church, indicating how closely the members

are heeding the wise counsel of our Leader given through the Christian Science textbook, "Science and Health with Key to the Scriptures," and the Manual of The Mother Church. In these two communities where the heaven of Christian Science has been working for this quarter century there have been increasing sympathy and understanding on the part of other churches. Prejudices are being broken down through the healing work accomplished, through the lectures held every spring and fall, and through the lives of those who are students of Mrs. Eddy's teachings,—people who are charitable, kindly, and honorable, law-abiding as citizens, and governed by Principle, whether in the home, in society, or in public life. For all the blessings which this church is enjoying, the members feel deeply thankful to God, the giver of all good.

FIRST CHURCH OF CHRIST, SCIENTIST, UTICA, NEW YORK

It is a simple thing to make note of and report dates and numbers and to make mention of outward events which transpire with us as a church, but concerning the more important healing work which is going on in our midst,—the mental and physical reconstruction, the spiritualization of thought and purpose, and the increased desire for holiness, wholeness,—only the angels can record.

In February, 1887, a practitioner came to Utica to give Christian Science treatment, and through this work several people were led to investigate this teaching. The first meeting of those interested was held at the corner of John and Mary Streets in 1889, and thereafter meetings were

held at the homes of interested students. Later they were held for a short time at the Bellevue Flats, corner of South and Steuben Streets; then again at the homes of students; then at the Christian Science Home, 11 Rutger Street, where regular services were held and much interest was manifested. On March 5, 1894, First Church of Christ, Scientist, Utica, New York, was organized with twenty-six charter members. As the congregation grew Dobson Hall at Oneida Square was next used for services, and later Bass's Hall on Oneida Street.

Previous to the organization of the church, inquiry meetings were held on Wednesday evenings; and later, Fri-

day evening experience meetings. In 1896 the rooms proved too small for these Friday evening meetings and they were held, beginning April 26, in the parlors of the New Century Club at 253 Genesee Street. In May, 1897, services were held in the New Century Auditorium on Hopper Street, where regular services were held until the new church edifice was opened in 1915.

Interest in Sunday school work began in 1889 in a parlor at 20 Miller Street with three pupils, and from 1891 to 1894 nineteen children joined the Busy Bees and contributed toward the Mother's Room in The Mother Church in Boston. Late in 1895 a Sunday school was formed by the church, with two teachers in attendance, and met after the morning service each Sunday. Six months after moving to the new church edifice, the hour for Sunday school was changed to the same hour as the morning service, and attendance more than doubled during the year.

In 1895 a reading room was first opened. Late in October, 1899, there were reading rooms in the New Century Building with regular attendants to take charge of the work, which increased rapidly, some years showing an increase of over one hundred per cent. April 30, 1915, the reading room was moved to the Small Building, Genesee and Washington Streets, thus gaining a frontage on the principal street and coming nearer the business section, a fact which is much appreciated. From 1899 the church showed a marked growth in spirituality and numbers. In 1904 the building fund had grown to nine thousand dollars and gifts had been made

to The Mother Church. In 1905 the contributions to the local building fund were given up in order to contribute to The Mother Church building fund.

Distribution work began in 1898 when *The Christian Science Journal*, the *Sentinel*, and pamphlets were distributed to strangers after the Sunday services. In June, 1912, a *Monitor* distribution committee was appointed as a regular standing committee. During the year the committee started a circulating library of Mrs. Eddy's works at the reading room, to which books were contributed by members of the church. In former years such a library had been in operation through the work of a teacher's association, but it had been discontinued. At present the loan library contains a complete set of Mrs. Eddy's works given by the Trustees under the Will of Mary Baker Eddy. Since then contributions from the Trustees and increased allowance from the church and from individuals have enabled the committee to broaden the scope of its work and accomplish much good. The report for the year ending October 31, 1916, shows a distribution of nearly fourteen thousand pieces. The *Monitor* is on sale at the Union Railroad Station and at two other places. The committee has also sent some of Mrs. Eddy's works, regular subscriptions for the literature, and contributions of money to three of the state's prisons.

The first Christian Science lecture here was given November 4, 1898, since when twenty-one other lectures have been given.

The purchase of a building lot 100

by 184 feet at Genesee Street and Avery Place, in the finest residential section of Utica, was made April 6, 1907, at a cost of eighty-five hundred dollars. At the annual meeting in March, 1913, a resolution to build was carried. A building committee was appointed with power to engage an architect, and on April 4, 1914, ground was broken, just seven years after the purchase of the lot. The corner stone of Quincy granite, inscribed with the words "Erected 1914," was given by two members of the church and congregation. It contained all of Mrs. Eddy's works, the Hymnal, all the periodicals, names of the charter

members, present members, and church officers, a copy of the *Utica Daily Press*, and a brief history of Christian Science in Utica. The first service in our own church home was held Sunday morning, May 2, 1915. At this service the building was filled to its capacity. The edifice, which is 66 feet wide by 130 feet deep, is of Greek architecture, and has a seating capacity of about seven hundred. The cost of this building was approximately seventy thousand dollars.

On October 31, 1915, a Sunday evening service was inaugurated. Interest in the work of Christian Science in this field is steadily increasing.

SEVENTH CHURCH OF CHRIST, SCIENTIST, CHICAGO, ILLINOIS

To relieve the crowded condition of Second Church of Christ, Scientist, which for a number of years was the only Christian Science church located on the north side of the city, what was then known as the joint committee for church extension in Chicago, recommended that another branch church be organized. In accordance with this recommendation, in March, 1907, one hundred and seventy-six members of Second Church withdrew and organized Seventh Church of Christ, Scientist, of Chicago. The largest hall then available in a district farther north was the Edgewater Country Club Hall, having a seating capacity of about seven hundred, and this was secured in which to hold services. The apparent interest and increased attendance at all the services soon proved that larger accommodations were necessary, and immediate steps were taken with a view of erecting our own church edi-

fice. A building committee was appointed, and in April, 1907, the present site at 5318 Kenmore Avenue was purchased, the location being in what is known as Edgewater, along the north shore of the city.

In July, 1907, contracts were entered into for the erection of the building; the corner stone was laid on August 14, 1907, with the usual simple services, and the work thereafter progressed so that the first services were held in the edifice early in January, 1908. The church building, with a seating capacity of about eighteen hundred, was entirely completed and ready for occupancy on Sunday, April 26, 1908, the total cost being one hundred and twenty thousand dollars. Through the loving cooperation of all the Christian Science churches in Chicago dedicatory services were held on Easter Sunday, March 27, 1910, two years after the completion of the building. Upon advis-

ing Mrs. Eddy of the dedication of our church edifice, the following letter was received from her corresponding secretary: "Your declarations of fidelity and gratitude attested by good works are refreshing to our Leader, who wishes me to convey her tender love to all the faithful ones of Seventh Church."

From the beginning of our organ-

ization there has been uninterrupted growth, and during the year 1914, members withdrew from this church to organize Fourteenth and Sixteenth Churches of Christ, Scientist, here.

The following is from the dedicatory address: "The establishment of . . . this church in our midst is proof that the promises of the gospel are being fulfilled in Christian Science."

FIRST CHURCH OF CHRIST, SCIENTIST, JERSEY CITY, NEW JERSEY

ON February 3, 1897, twenty persons interested in Christian Science assembled at the home of one of their number for the purpose of establishing a Christian Science church organization in Jersey City. Readers were appointed, arrangements were completed for holding regular church services, and a room in Hasbrouck Institute was secured for this purpose. A constitution and by-laws were adopted, and a state charter was obtained March 25, 1897. The Sunday school was also organized at this time, and it is to-day an important factor in the church activities. A Christian Science reading room was opened on October 24, 1898, and has given constant proof of its usefulness. In connection with the reading room a loan library was started in 1900, with a single copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, contributed by a member. About this time the growth in attendance demanded larger accommodations, and the church moved into Arcanum Hall, on Clinton Avenue, remaining there four years. Again a change was necessary, and Hasbrouck

Institute was selected the second time. Services were continued in the assembly room of this building until March, 1912, when the organization decided to remove to Bergen Lyceum, on Bergen Avenue.

In June, 1912, a site was chosen for a new church home, on Harrison Avenue, and the property purchased. The contract for the erection of the church edifice was signed December 31, 1914, ground was broken on January 12, 1915, and the corner stone laid on May 8, 1915. The building was completed, and the first service was held there August 1, 1915. The organ was installed in March, 1916, and with the loving aid of the Sunday school the payments were completed in a short time. Many instances of unselfish labor were noticed, and the interest which the children manifested was a blessing to the Sunday school. To-day, through the generosity of the Trustees under the Will of Mary Baker Eddy, the church rejoices that its demonstration has been completed, that it is free from indebtedness, and consecrated to the service of God and mankind.

TESTIMONIES FROM THE FIELD

THE truth that man is spiritual, not material, came to me through my experience in Christian Science. For three or four years I had been an invalid, having had several operations. In the last operation it had seemed necessary to remove from my left ear the eardrum and ear bones, and as we are supposed to hear by means of these parts, I was deaf in that ear. In the spring of 1916 I broke down, and the physician who was consulted pronounced my case a tubercular disease. As soon as school closed I went to a sanatorium, hoping to find the health and strength which I needed so much for my work, but instead of getting better I grew worse all the time. My eyes, which had been weak (glasses having been worn for ten years), gave out rapidly, and I began to fear for my sight. I had stood the strain long, but could not do so any longer, and was on the verge of a nervous breakdown.

I was in this condition when I came to the end of my financial resources and had to go back into the world, though the physician told me that if I should try to work I could not live over six months. When I returned to the city where I had lived, a friend offered me the hospitality of her home, but knowing that she was interested in Christian Science I refused. Believing that I was sick I did not want some one to tell me that I was not; for my idea of Christian Science was that its adherents simply thought sickness imaginary. Still I was not satisfied with the old doctrine which said that God sent sickness and we should pray God to

take it away from us. Though I was not willing to acknowledge it, I needed love, and also somewhere to rest without worrying, so at last I accepted my friend's invitation, but only after having received her promise that she would not talk about Christian Science to me. The moment I reached her home she had to help me to bed, as I was too feeble to stand and had a burning fever. Before leaving me she handed me the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, telling me to read if I could not sleep.

How grateful I am for the wisdom which closed her lips and left it to truth to prove itself. Being alone I began to think, and to wonder if Christian Science had wrought the change in her which I had noticed. After a while I came to the conclusion that nothing else could have done it, and having reached this point in my thought I decided that there was some truth in this teaching of which I did not know, and I was going to find out what it was. I forgot my ailments for the moment in my search for this truth, really not giving a thought to the fact that Christian Science was supposed to heal physical troubles.

I opened the textbook and began to read, but my eyes were so weak that I could read only one sentence at a time. Having finished a sentence I would lay the book down and think it over, trying to come to a conclusion as to whether or not I could accept it as true. I would think of what I had read and discuss it from all sides, for I wanted to know the

truth but was not willing to accept it simply because others had done so. Every time, however, I came to the conclusion that what I had read was the truth. After having read for twenty minutes I was so filled with the healing thought of this truth, so certain of the presence of a loving Father-Mother God, that there was no room left for any discord.

I got up from the bed and it seemed as if all inharmonious conditions were laid aside as one lays aside a soiled garment. I realized right away that the eyes which a few minutes before had refused to let me read in comfort, were seeing far beyond my human sense of eyesight, and I laid off my glasses at that moment and have never used them again. My nerves, which had tried to play havoc with my happiness and reasoning power, heard the command, "Peace, be still," and obeyed. The tubercular trouble with all the rest had gone into the nothingness where it belonged. All this I realized at once, but somehow I did not think of my ears right then, only I knew there was no aching. But that night when trying to find out whether or not my watch had stopped I inadvertently held it to the left instead of to the right ear. I had never heard distinctly with my left ear, and how great was my surprise when for the first time in my life I heard the tick of my watch with that ear, with which I was never supposed to hear again. The eardrum is gone, the hole left by taking out the ear bone is still there, but God does not need these material conditions to make His child perfect. Being a teacher I needed a certificate of health after the doctor

had pronounced my case tubercular disease, and within two weeks after the experience just related I had two certificates from the best known physicians of the state, saying that I was in perfect health.

This was the beginning of my experience in Christian Science. It is now a year and a half since I found God, and every day has brought a repetition of the blessings realized in those few moments. I am thankful for the physical healing, but the peace and joy which have come into my life, and which are there every day, make me so grateful, so happy, that I cannot express it. I am grateful to Mrs. Eddy, who was pure enough to show us the way, to prove to us that Christ Jesus is not merely a beautiful example for us to adore without following, but that his teachings are practical and that what he has done is possible for us to do. I am grateful to know that nothing matters except the knowledge of Truth, except the love of God which is reflected in all human beings.—*Miss Anna S. van Leeuwen, Washington, D. C.*

IN the fall of 1893 I was healed of an organic trouble through Christian Science. At that time my father was very heavily involved financially, and it looked as if the prediction that he would die a pauper was about to come true. After coming into Christian Science we all learn that evil thought has no power. Although efforts which had been made to ruin my father financially had about undermined his former business sagacity, when Christian Science came to our rescue I was through its benefits led out

to a mine my father was interested in, and by means of my four years' work there achieved results whereby he was very much relieved financially. I could write on and relate many experiences of God's loving protection to me and to others while I was at this mine. One such experience was when a plank gave way under my feet, and I fell from the top of a forty-foot perpendicular upraise, alighting at the bottom without the slightest injury.

Mrs. Eddy, our beloved Leader, says in "Science and Health with Key to the Scriptures" (p. 372), "In Christian Science, a denial of Truth is fatal, while a just acknowledgment of Truth and of what it has done for us is an effectual help." For the healing and protection recorded above, and the many blessings which have come to me from the study and application of Christian Science, besides the help received from Christian Science practitioners, also for class instruction, I wish to express my gratitude. I also wish to express my thanks to The Christian Science Publishing Society for the splendid literature which is being sent out, and for which I have been a subscriber for the past twenty-four years; also for the privilege of being a member of The Mother Church since the year 1898. —*Herbert W. Lawrence, San Francisco, Cal.*

SEVERAL years ago I had all the hospital training necessary to make me a fully qualified nurse, so that I might help the sick and suffering as much as possible; but when all that medical knowledge had been gained I found it

did not help as I expected, and there seemed so many hopeless cases that it made me sad and disappointed. As time went on I longed for something which would really help, not just one case here and there, but every one. I also had very bad health myself, being for months at a time constantly ill, and was seldom free from severe headache.

While nursing a private case I met a Christian Scientist, who proved by her unselfish life that she possessed something which I did not have, and when she saw what a slave I seemed to be to drugs, she told me about Christian Science and also lent me a copy of "Science and Health with Key to the Scriptures." After reading the chapter on Prayer I felt convinced that this teaching was the truth and was very anxious to learn more of it. I often read through the night until daylight, and very soon proved Christian Science to be the truth which does indeed make free from sickness and discord of every kind.

A few years ago I had a beautiful proof that Truth heals quickly and effectually. One morning I awoke with a cold on my chest, and the thought came to me that I must treat myself for this later on, but just then I was too busy to give attention to it. I quite forgot that even if busy I could think the truth instead of thinking error. Having given error a place in my consciousness, it very soon made me feel uncomfortable, and before two o'clock that day I had every symptom of acute lung trouble. A great fear of death suddenly seemed to overwhelm me, as the ailment had come on

so quickly and every symptom was so severe. My relatives, who were not Christian Scientists, then wished to send for a doctor at once, but I asked to be left alone during the afternoon and said I would decide about the doctor later on. I was helped to my bedroom, and felt so ill that I longed to go to bed; but knew that would not help me and that I must work it out in Christian Science. Gradually my condition improved and within one hour I was absolutely free. The rest of the afternoon was spent in studying the Lesson-Sermon.

I have been a student of the textbook for nearly ten years, and during that time have had many proofs of the healing power of Truth. I have never been unable to continue my work on account of illness, for I have never known Christian Science to fail when applied faithfully. I am most grateful for all the help it has been to me in my work as a Christian Science nurse, but feel that words are inadequate to express my true thankfulness to God, and my gratitude to Mrs. Eddy, who through her life-example and writings has taught me to know and love God and to emulate the example of the Wayshower, Christ Jesus. It is only by so doing I can truly express gratitude.—*Miss Daisy M. Hawtin, Hanwell, Middlesex, England.*

My healing was most remarkable inasmuch as in one absent treatment from a Christian Science practitioner I was healed of a disease said to be peculiar, and pronounced incurable by medical science. I had lived in an extremely high altitude for several

years, but was apparently in perfect health, when after an illness of only a few days a disease developed which baffled the most skilled physicians. I had been dismissed from the hospital to which I had been taken during this brief illness, and was waiting for one of the physicians to take me to a hotel, when my mind suddenly became a blank: in an instant and without a moment's warning all remembrance of the past was completely wiped out. I had forgotten even my own name, and what I did or said one moment was forgotten the next.

A few hours after being stricken with this brain trouble a condition of the finger nails developed which caused great suffering, and became more pronounced after each attack of brain trouble. Shortly after this I was stricken with partial paralysis of the right side. The chief surgeon at the hospital advised my husband to take me to a brain specialist, so he immediately planned a trip to the coast, expecting to stop in Spokane, Washington, to visit a sister and consult a specialist. While on the way I was stricken with intense pain in my feet, which soon became badly swollen and inflamed. Upon my arrival in Spokane one of the most eminent surgeons of that city was consulted, but he was completely baffled in his diagnosis, and I continued to grow worse. After about three weeks of this suffering a specialist was consulted, a man considered an authority on brain and nerve diseases. After a most rigid examination he said there was nothing known to medical science that would help me. He positively refused to prescribe for me, saying any drug

sufficiently powerful to ease the pain in the feet would be almost certain to cause hemorrhage of the brain. He also said that in all his experience he had never met with such a case.

I had friends in Olympia, Washington, who were Christian Scientists, and having employed the best medical skill available, I decided to go there and try Christian Science. I arrived in the evening and sent for a practitioner at once. He was unable to call that evening, but said he would give me absent treatment. I knew nothing whatever of Christian Science except that a great many people claimed to have been healed by it, so the thought of a stranger giving me an absent treatment seemed absurd. I expected to spend the night in pain, so prepared for this as usual, but I had not been in bed long before I was entirely free from pain. Being very drowsy from loss of sleep, I almost unconsciously reached down and removed the pillow at my feet, letting the covers down. I then went to sleep and slept soundly all night. In the morning it dawned upon me that I had been healed, so I hastened to dress and walked downstairs without assistance.

This was the most wonderful experience of my life. The pain from which I had suffered was forgotten in the joy of having seen the power of divine Love manifested. It is now two years since this instantaneous healing, and I have been in perfect health all this time. Six weeks after this healing I went back to Colorado and spent two months in an extremely high altitude, and rode over Marshall Pass, at an altitude of 10,846 feet, but I felt no ill effects whatever.

Every physician consulted when I was ill had forbidden me to go back there, saying the high altitude might cause instant death. Words fail to express my gratitude for Christian Science, not only as a healing power but as a religion that meets our every need.—*Mrs. Porter C. Broughton, Hillyard, Wash.*

DURING the lifetime that it has been my privilege to spend under the protecting care of Christian Science I have had many healings, both physical and moral, that are truly miracles of Love. It would be impossible to recount here all the healings that God wrought for me in childhood; and in the later and more trying years of schooling which followed, that same protection has been with me, removing mental and physical limitations of all kinds and directing me to an enlarged understanding of God.

Some few years ago during a game of football I was thrown violently upon the ground on one shoulder, breaking the collar bone; but Christian Science proved ever available and the pain was overcome within a half hour. In an hour I was able to use the arm at the dinner table, and from that time forth I could handle a fork or write with no inconvenience or pain. Although I attended school every day, the condition remained unnoticed by my fellow pupils. In about two weeks the bones were restored to wholeness and since then have given no trouble.

Christian Science has also proved potent to remove some foreign substance from the eye even after human effort had proved unavailing. While

working over an emery wheel one day, I was struck in the eye by a flying piece of steel. The particle embedded itself firmly in the eye surface and seemed immovable; but when material efforts ceased and the ever operative law of Truth was allowed to have its perfect way, the steel was quickly and perfectly removed.

Of all the blessings which my understanding of Christian Science has brought to me, I count that greatest which meant the overcoming of sin. The struggle was long and dark, but the fact of Truth's power and of error's nothingness was constantly realized; and now I can say with all thanksgiving that this consciousness of Truth is made manifest and the devil is no more. I thank God that through purity and certainty of foresight Mrs. Eddy was enabled to bring this precious truth to the waiting world for its ultimate freedom. I am striving each day to come into greater realization of God's kingdom.—*Bayard H. Clark, De Kalb, Ill.*

It was in Paris, six years ago, that I first heard of Christian Science, and I am ashamed to have let so much time pass without expressing publicly my deep gratitude and thankfulness for the healings and help I have received. I have been protected and strengthened in every danger and difficulty since I knew about this saving truth. I always used to wear glasses and suffered from tired and painful eyes, but without any special treatment this trouble was overcome, and after forgetting my glasses a few times I suddenly found I did not need them any more.

My first healing came about in this way. Ever since a serious operation many years ago, I had suffered from time to time from an internal trouble, and the climax came in Paris, when I was studying there all alone. I was obliged to give up work and go to bed. Then I sent for a specialist, who told me I was suffering from an internal abscess and that an operation was absolutely necessary. I asked if there was no way out,—no treatment or rest cure possible,—but he said none whatever. After leaving me with various remedies and with instructions to keep perfectly still, he came back in a week and gave the same verdict. There was nothing to do but face with dread the inevitable, so I engaged a bed in a nursing home in England and sent for a friend to travel with me, as I felt much too weak to go alone.

Thus at the eleventh hour Christian Science found me! The mother of one of my friends in the studio came to call and very sympathetically told me that I could be helped by Christian Science. I laughed and said that I was afraid I was beyond that help, as I had to have an operation at once. After further conversation I asked, but without much interest, who the practitioners were in Paris, and she gave me a list, ending with herself. This astonished me so much that I said, "I think you had better give me a treatment at once;" but two thoughts were uppermost in my mind,—one that I need never confess it to anybody, and the other that Christian Science could not do any harm even if it did no good. My friend demurred and offered to send me books to read first, but I insisted, so finally

the treatment was given. The books were sent to me the same evening and as I read them with joy and wonder, I realized that I was healed! I could hardly sleep that night for happiness; the relief of it all, the certainty that I had finished with doctors and operations forever, the knowledge that God does not send illness, filled my mind to overflowing. The next day I got up and dressed. The friend who was to take me to England arrived that morning and had to accept my explanation that I was well and on the road to complete recovery. We spent all day enjoying Paris and the Bois and did not come back home till ten o'clock that night—this after a month in bed!

It is difficult to express in words what that proof of Love's power has meant to me, and it would take too long to tell of the many other beautiful demonstrations my husband and I have had since. I am also deeply grateful to the Christian Scientists who have stretched out their hands to help me so splendidly and willingly when my footsteps faltered, and most of all to Mrs. Eddy, who by her clear presentation of this wonderful truth has enabled all men to learn what real freedom means.—*Mrs. R. Marguerite Milward, Menton, A.M., France.*

It is a little over two years since I became interested in Christian Science. I had gone through two operations in three years, and was a nervous wreck, dragging out a miserable existence. Not long after the second operation I was clerking in a store, when one day an elderly lady came in whose very face shone, and

she seemed so happy that I envied her. She saw I was anything but a happy woman, so began to talk to me about Christian Science, saying it would help me and make me well and happy. I said some very rude things to her about her religion, but she only smiled. After she had gone I tried to forget all she had said, but could not do so. Several weeks later, while having lunch one day, I saw her again, and apologized for my unkind words. We then spent the entire noon hour talking about Christian Science, as I was starving for spiritual food. The next day I made an engagement with another Christian Scientist, and on Sunday afternoon, when I saw her, I asked many questions, which she answered so satisfactorily that I knew beyond a doubt this was the true bread; I simply devoured every bit of Christian Science literature I could get hold of, for I was starving in a land of plenty.

I soon borrowed a copy of "Science and Health with Key to the Scriptures," but for a time pride kept me from reading it, as Mrs. Eddy's name had always been held up to ridicule and scorn in our family. Finally, however, I began to read it, and as I did so I realized that my house, which I thought was built of the strongest of religious timber, and with the best of foundations, was built on the sand, so that when this flood of truth came, it began to sway, and finally it fell with a mighty crash. I then went through days of darkness, but thanks be to God, who giveth us the victory, I saw this truth clear and plain. Later a testing time came, when one day I fell and fractured a couple of ribs.

I decided to use the little of Christian Science I knew; but the pain seemed so real that after a few sleepless nights I called this friend and asked her for treatment, with the result that relief came quickly. That afternoon I began to do the family washing, and it was about completed when my daughter came from school. The ribs were tender to the touch for a few days, but the pain was gone.

I then began to study Christian Science in earnest; but I thought I could live according to its teachings and still be a member of the church with which I had been associated so long. As I advanced I soon saw that this was impossible, for I had simply outgrown the old way of thinking, so I united with the Christian Science Society here. Words fail me when I try to express what this healing truth really means to me. While I came to it for the loaves and fishes, the spiritual food we get from it is so satisfying that I can realize what the Master meant when pressed by his disciples on one occasion to eat after they had prepared a meal. He said, "I have meat to eat that ye know not of."

Those who do not understand the teachings of Mrs. Eddy cannot realize what a wonderful message she has brought to this age. I do not know what it is to take medicine any more; Christian Science is my only physician. I have been able, through the teachings of the Bible and of Mrs. Eddy's wonderful writings, to overcome some seemingly serious discords. I hope these words may help some one who is struggling for an understanding of the truth, as I have been

benefited by reading the testimonies of others.—*Mrs. Alvin L. Lee, Carrollton, Mo.*

WORDS would fail me to express my gratitude for the many blessings I have received through Christian Science. It came to me when I was sorely in need of help, in what seemed to me the first real grief I ever knew, and although I had been a member of a church for twenty-three years I never knew God until after taking up the study of Christian Science. I can now say as did Job, "I know that my redeemer liveth."

A little over two years ago my eldest son enlisted in the Canadian army, being yet only a boy of eighteen years, and his father, determined not to let him go alone, enlisted a month later, but not long afterward was taken sick with what seemed an unknown disease, was sent to the hospital but received no help, and was told that he could never go overseas. This proved a fatal blow to him; and he was sent home to die. Unable to understand the allness of God, he passed on in a few days. With the loss of my husband came trouble I never knew before: poverty stared me in the face. I had five children to support, and where I had found friends before, now I had none.

It was then that I found help in Christian Science. A copy of "Science and Health with Key to the Scriptures" had been loaned me, *Journals* and *Sentinels* were given me to read, financial help was also given me, and then came the breaking of a stubborn will. While reading an article in the *Sentinel* it was realized

that I had in reality no enemies. I was beginning to feel rebellious, when there was nothing to rebel against except my own faults, wrong beliefs. I even felt resentful toward the recruiting officer, who it seemed to me had helped to rob me of my son and husband, and had looked upon him as an enemy. Then the time came when I had to go to him for advice, and instead of an enemy I found a very helpful friend, which proved to me that there are no enemies in God's kingdom. In due time the Government granted me a pension and support for my young children, and all the money due from the time of my husband's departure came to me.

My son is now in Europe and has been at the front for ten months through many a conflict. It was with the same faith that Abraham offered Isaac as an offering unto God that I saw him go from me. In his letters to me he writes that he is trusting in God to return safely to me. Never has my family had such good health. Only once has a doctor been employed, and had our understanding been clear this would not have been necessary.

While walking on the beach last August my fifteen-year-old son fell and broke his arm, both bones, two inches above the wrist. As he was working on a farm, I did not know anything about it until the next morning. It had caused him a great deal of trouble during the night and it seemed swollen and pained him quite badly, so he came home. As he did not desire Christian Science treatment I told him he had better go to a doctor, but I sought help from the Bible, our textbook, and the *Sentinel*.

All I could do was to leave the case to God, and that I was glad to do. When the boy came in to supper he had his arm in a sling and told me the doctor said it was broken, but I sought help from a Christian Science practitioner, and that was the end of the pain. My son used his fingers from that time, and in one week he took off the splints and bandages and went in swimming. In three weeks he was at work again without any ill effects, and I know that it was through faith in God's allness that the boy was healed. I can never be too grateful for Christian Science, and the peace that comes with it through the understanding of the Father-Mother God, the one infinite, ever present, omnipotent Mind, and to Mrs. Eddy for making known to the world the light of life.—*Mrs. Edith Grace Emsley, Port Rowan, Ontario, Canada.*

ACKNOWLEDGMENT of the many blessings I have received through the understanding of Christian Science has always brought me a sense of that divine strength of which Mrs. Eddy speaks, when she says (Science and Health, p. 79), "Mind-science teaches that mortals need 'not be weary in well doing.'"

Nine and a half years ago I was stricken with paralysis of the entire body, leaving it in an utterly helpless and painful condition. My sister urged us to try Christian Science, and we did so, but at the end of a week my condition had not changed, and the family, becoming alarmed, demanded that I should have medical treatment. One of the best physicians

of the city was summoned, but after two weeks of most careful medical attention my condition had grown so much worse that another physician was called in for consultation. After a thorough examination my case was pronounced hopeless. The consulting physician later expressed his desire to perform an experimental operation at the base of the brain with a possible chance of effecting a cure, but my people rebelled at this and decided as a last resort to turn again to Christian Science.

Previous to this seeming crisis the doctors had administered hypodermics to produce sleep, but they had no effect whatever; my attendants were also cautioned to give me no solid food, for I was said to be paralyzed internally and could not digest it. During the first treatment in Christian Science I fell asleep and awoke feeling very much refreshed. I asked for something to eat and was given solid food, and I continued to eat three meals a day with no ill effects. Renewed strength came to me each succeeding day, and in about six weeks I was out of bed and walking around the house. In the following January, finding myself happier, healthier, and stronger than ever before, I took a position which necessitated considerable standing and walking, but suffered no inconvenience. During treatment for the above-mentioned disease I was healed of the habit of smoking, also of the use of profane language.

I am grateful beyond verbal expression to God, the giver of all good gifts, and to our beloved Leader, Mrs. Eddy, whose unselfed and loving ef-

forts to bring to the world this healing Christ were crowned with sublime success.—*John T. Guttridge, Youngstown, Ohio.*

WE have been benefited greatly since the knowledge of Christian Science came into our home. My mother had an abnormal growth for about fifteen years. It was small but could be distinctly felt. Physicians advised an operation, but with treatment in Christian Science for other ills this growth entirely disappeared. My two children were born naturally and easily with the help of a faithful practitioner, and I made rapid progress after each experience. I have been healed of bowel trouble, a throat affection and nervousness since beginning the study of Christian Science, and have become happier and better. All our daily problems are solved through the application of this great truth.

For our periodicals and our textbook, "Science and Health," which is truly "Key to the Scriptures," and for the many blessings received, I am very grateful.—*Mrs. Myrtle A. Pritchard, Lawndale, Pa.*

My coming into Christian Science was not for physical healing, or because I was spiritually dissatisfied, as has been the experience of many, but because my husband became interested after a sudden illness of which he was instantaneously healed through the power of Truth, and as we had always lived together very harmoniously in thought, I felt I must have what he had.

It was at first difficult for me to

understand Christian Science, but the understanding I now have has brought many joys. After a short period of reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I discarded my glasses, as they were no longer needed. I had worn them since early girlhood when reading and sewing. Many minor ills, such as neuralgia, colds, and burns, have been overcome through the application of the teachings of Christian Science, but my greatest blessing is the wonderful peace of mind that has come to me. During a long period of business difficulties in my husband's affairs I had acquired the "worry" habit, and often walked the floor for hours, but with the realization that God is Life and that in His kingdom all things move harmoniously, I have learned to rest quietly, knowing that divine Love will meet every need.

I am grateful for the *Journal* and *Sentinel*; the testimonies and many articles therein have seemed particularly helpful to me.—*Mrs. Katie Childress Schnabel, New Orleans, La.*

IN deepest love and gratitude I send my testimony. I realized only a short time ago what my first healing in Christian Science really was—the overcoming of any reliance on material means in sickness. From the hour when I began to read "Science and Health with Key to the Scriptures," six years ago, I have not used a material remedy. Mrs. Eddy tells us in the first few lines in the chapter on Prayer (p. 1), "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual under-

standing of Him, an unselfed love." That, then and there, became my faith, and the understanding of God has come to me through the study and application of Christian Science. Lumbago, influenza, colds, burns, and neuritis have been overcome.

For a few weeks after my first healing it seemed as though no one could be happier than I, and I never seemed to grow tired. Seeming obstacles and trials have come, but I am grateful that through the understanding of Christian Science I recognize their source to be not of God, therefore not real. I am thankful to God, and grateful to Mrs. Eddy for her consecrated life and her gift to this age, "Science and Health with Key to the Scriptures," which gives us a better understanding of the Bible, of God, and of our relation to Him and to our brother man.—*Mrs. Nina S. Pearson, Philadelphia, Pa.*

It gives me great pleasure to be able to write a testimony of my healing through Christian Science. About three years ago I was troubled with severe pains in my head and shoulders. The doctors said the condition was caused by overworked nerves, and prescribed a thorough rest. I rested for about six months, but the pains continued, so the doctors began to give me all the medicine they dared prescribe. I was also sent to St. Louis to see eminent eye and nose specialists, but without any satisfactory results.

One morning on trying to arise I found that I had lost the use of both legs and could not move. In the course of about three months I could use

one leg but could do nothing at all with the other. My spine was terribly curved, and I could not lift my left foot from the ground. The doctors then told me they had done all they could do for me and that I would be a cripple the rest of my life. I had heard of Christian Science but had never studied it, and consequently knew nothing at all about it. Some one in a joking way said I had tried everything else and why not try Christian Science. I took it seriously, however, and called on a practitioner that night. In thirty days I was walking around again and was just as straight as ever. I have not had a touch of the old pain since, and never felt better in my life.

When I see the suffering all around me, both mental and physical, which could all be wiped out if people knew of the goodness of God and would listen to the teachings of Christ Jesus, my heart is deeply touched. I thank God every day of my life for the good that has come to me through Christian Science.—*C. B. Parks, Hannibal, Mo.*

A LITTLE over three years ago I was healed of an organic disease from which I had suffered for several years. Everything had been done for me in the medical line and the only untried remedy that remained was an operation. The pains were so severe that the doctor had injected morphine, and I had taken so much of the drug that I was told it alone would soon kill me. Through the faithful work of a Christian Science practitioner, however, I was entirely healed, and am now enjoying perfect health.

I am indeed thankful to God and very grateful to Mrs. Eddy.—*Mrs. W. H. Bloom, Limon, Col.*

SOME five years ago I was asked if I would accommodate a lady in my home for a month. At the time I was not inclined to do so, but thinking it would not be right to refuse I consented to her coming. The following Sunday when she returned from church I asked where she went, and was surprised to find that in our city there was a Christian Science church. I was interested in coming across one person who believed in doing without a medical doctor. I offered to go to church with her on the next Sunday (although I had not attended any church for twenty years), and enjoyed the quiet service. I then began to read the first chapter in "Science and Health with Key to the Scriptures," and the word doubt arrested my attention. I saw that all along I had been doubting that God was both willing and able to keep me from falling.

Shortly afterward I remarked to the lady that in my own mind I believed in what I had read in the textbook. She quietly replied, "But there is only one Mind." I asked, "Do you mean to tell me I have no mind of my own?" Again she quietly said, "There is only one Mind." I thought a moment, and then said I was glad to hear it. I did not doubt that it was true. Next morning when about to take my usual tonic, as I was not considered strong, I stopped, and the word doubt again presented itself. I reasoned with myself, saying that if there is only one Mind, that Mind

knows better than I do what I need, and decided there and then to rely on divine Mind. I had been threatened with a complication of diseases, but almost instantaneously I was lifted out of all thought of the body into the realm of Spirit, and all forms of sickness disappeared, including varicose veins, which had held me in bondage for years, stomach disorder, kidney trouble, and a growth on the eye.

This revelation of God as the only Mind has met all my needs for five years, and I have had no other help than that obtained from studying our beloved Leader's writings together with the Bible, for which I express my heartfelt thankfulness to God. I have experienced the "peace of God which passeth all understanding" and something of the perfect love which casteth out fear. For these gifts of Spirit, through the study of Christian Science, I am indeed grateful; also to the messenger who brought this truth into my home. She was a stranger and I took her in; she is now our friend, and has remained with us all these years. My desire is that all whom I know and love may be renewed as I have been through the understanding of God as the only Mind and of man made in the image of Spirit reflecting this Mind, as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy.—*Mrs. M. McGowan, Belfast, Ireland.*

ABOUT seven years ago I decided to try Christian Science. I had been under the care of a physician for nearly two years, and he had finally given up my case as incurable, pro-

nouncing it valvular heart trouble. I visited a Christian Science practitioner and within two weeks was completely healed.—*Miss Bertha May Doomy, Newark, Ohio.*

I BECAME interested in Christian Science through seeking help for mental unrest and distress, and this wonderful truth has been most beautifully illuminating when the dark clouds of material sense seemed very real. There has been a tendency on my part to listen to mortal mind when wronged or unjustly treated by those who have not understood the truths taught in Christian Science, and in the degree that I have demonstrated love and refused to hold thoughts of resentment it has been proven to me that "Truth and Love come nearer in the hour of woe" (*Science and Health*, p. 567). A practitioner was always my gentle assistant when clouds seemed darkest. I know that Truth is leading me, and that nothing can compare with "the glory that shall be revealed" to me when I have attained what Mrs. Eddy calls (*Science and Health*, p. 262) "the bliss of loving unselfishly, working patiently, and conquering all that is unlike God."

I have three boys, and the last two were born after I became a student of Christian Science. When the second son was born, there was only slight pain. With the third boy conditions were still more harmonious, for the birth was painless. A Christian Science practitioner realized the truth for me in both instances. These demonstrations were very wonderful to me, and words cannot express my

deep gratitude for them. I know that when I have gained a clearer perception of Spirit and recognize His perfect creation everywhere, all darkness will be made light before me.—*Mrs. Ethel Allen, Livermore Falls, Maine.*

I FEEL that I should no longer delay in sending my testimony to our periodicals. Over forty years ago, when a boy of eight, I fell, and as a result was afflicted with what the physicians termed hip disease. Up to 1906 I suffered at times severe pain. In February, 1904, rheumatism settled in my weak leg to the extent that the sciatic nerve was said to be destroyed. So many strong drugs had been taken that at times I could keep nothing on my stomach, even water causing intense suffering, and I could hardly sleep except under the influence of opiates.

One afternoon I went into the Christian Science reading room at Flushing, Long Island, where I then resided, with the thought of proving to those in charge that the Bible was not practical. At that time I was without hope of any kind and was just able to crawl about with the aid of crutches. After a short talk with the librarian she offered me a copy of "Science and Health with Key to the Scriptures," which I did not care to take, so gave as an excuse my inability to carry it with my crutches, but I did take a pamphlet. I read it through twice that night, then threw myself across the bed and slept until morning, that being my first natural sleep for months.

I have not taken a drug of any kind since. Through the study of the text-

book with the Bible, I was afterward enabled to lay aside my crutches. In 1908 I received my first treatment, when suffering from severe cold in the muscles and joints. Although barely able to walk, I kept on with my work, which exposed me to the severe weather, and in four days was entirely well. This healing was a positive proof to me of the power of divine Mind.

For these and many other blessings that have come to me and mine, and for the privilege of class instruction, I am most thankful to God and grateful to our Leader, Mrs. Eddy, who through our textbook, "Science and Health with Key to the Scriptures," has shown us the way to true happiness and peace. I hope so to live that I may help others as I have been helped.—*Merwin M. Turner, Newark, N. J.*

I gladly testify to the truthfulness of my husband's statement. Christian Science has wrought a great change in our home and lives, and I have myself experienced many of its healing effects.—*Mrs. S. I. Turner.*

I AM writing to express my gratitude for the great joy and good health that have come to me through treatment in Christian Science. I have had no return of the stomach trouble for which I was treated, and can eat fruit of any kind, without the slightest return of the old suffering. I cannot be thankful enough to Christian Science for the good that has come to me.—*Mrs. Mabel Collins, San Diego, Cal.*

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PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal*, *Der Herold* or *Le Héraut* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applications for advertisement in *Der Herold* are received only from those able to speak and write both English and German. Applications for advertisement in *Le Héraut* are received only from those able to speak and write both English and French.

Applicants are required to accept and use as their textbooks the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal*, *Der Herold*, and *Le Héraut* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

R.R.
R

MARCH · 1918

NOTICE TO READER

When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front.
NO WRAPPING — NO ADDRESS
A. S. Burleson, Postmaster-General, U.S.A.

EFFECTIVE IN UNITED STATES ONLY

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED · APRIL · 1883 · BY · MARY · BAKER · EDDY
AUTHOR · OF · THE · CHRISTIAN · SCIENCE · TEXT · BOOK
"SCIENCE · AND · HEALTH · WITH · KEY · TO · THE · SCRIPTURES"

OFFICIAL · ORGAN · OF
THE · FIRST · CHURCH · OF · CHRIST, SCIENTIST
IN · BOSTON · MASSACHUSETTS

VOLUME · 35



NUMBER · 12

BOSTON, U.S.A.

THE · CHRISTIAN · SCIENCE · PUBLISHING · SOCIETY

MONTHLY: \$ 3.00 · A · YEAR, SINGLE · COPY · 30c

What Is Circulation?

The spiritual *modus operandi* of true circulation is beautifully depicted by Mrs. Eddy in her definition of angels on page 581 of the Christian Science textbook as follows:

“Angels. God’s thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.”

The highest human corporeal concept of the truth about man is expressed to-day in Christian Science, hence the circulation of knowledge and information about Christian Science must be the highest human concept of spiritual (and the only real) *circulation*.

Every copy of Science and Health is an “Angel.”

Every Lesson-Sermon, every Wednesday evening testimony meeting, every Christian Science lecture, is an exemplification of “God’s thoughts passing to man.”

Every Christian Science Sentinel, Journal, or Der Herold der Christian Science expresses “spiritual intuitions, pure and perfect.”

Every Christian Science Monitor reflects “the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.”

As Christian Scientists perceive and embrace opportunity to encourage the circulation of these messengers of Christian Science, are they not aiding themselves and the world to entertain “angels, the true ideas of God, the spiritual sense of being”? (Science and Health, p. 548.)

Opportunity to send the messengers of Christian Science on their healing mission to the world has been opened through the Postmaster-General of the United States in his plan to send to soldiers and sailors at the front, or at the training cantonments at nominal postage, literature offered by individuals at post offices or to postmen.

A printed notice on the front of this issue signed by the Postmaster-General explains the simple plan.

Those desiring to send periodicals other than their own copies, or copies previously given for local distribution work, can doubtless make arrangements with any Christian Science reading room to send periodicals regularly as desired.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures

In one volume, 700 pages. The original, standard, and only
Textbook of Christian Science Mind-healing.

Cloth	\$3 00	German translation, alternate pages of English and German.	
Vest-pocket edition, ooze leather . . .	3 00	Cloth	\$3 50
Stiff leather (same paper as in cloth binding)	4 00	Morocco, pocket edition	5 50
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Levant, divinity circuit, wide margins	6 00	Cloth	3 50
Large type edition (18 point), leather	7 50	Morocco, pocket edition	5 50

Orders for the German or French translation in lots of six or more may include both bindings, and are subject to a quantity discount of 25 cents a copy.

Orders for Science and Health in lots of twelve or more may include the English, German, and French editions, and different styles of binding, and are subject to a quantity discount of 25 cents a copy.

MISCELLANEOUS WRITINGS—1883-1896. A book of 471 pages containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, \$2.25; morocco, pocket edition, \$4.00; levant, divinity circuit, leather lined, \$5.00. Orders for lots of twelve or more may include any or all of the different styles of binding, and are subject to a quantity discount of 25 cents a copy. No discount allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Christian Science Sentinel* subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, \$2.25; morocco, pocket edition, \$4.00. Orders for six or more may include both styles of binding and are subject to a quantity discount of 25 cents a copy.

CONCORDANCE TO SCIENCE AND HEALTH. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index of Marginal Headings, and a list of the Scriptural Quotations in Science and Health. Six hundred and eleven pages, stiff morocco cover. Single copy, \$5.00; six or more, each \$4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH. Containing 1103 pages, Bible paper, with stiff morocco cover. Single copy, \$6.00; six or more, each \$5.50.

CHURCH MANUAL. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75. German translation, alternate pages of English and German, cloth, single copy \$1.00; six or more, each 75 cents.

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UNITY OF GOOD AND OTHER WRITINGS. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

The above prices are all prepaid.

Continued on next page.

WORKS ON CHRISTIAN SCIENCE—Continued

CHRISTIAN HEALING AND OTHER WRITINGS. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

RETROSPECTION AND INTROSPECTION. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

UNITY OF GOOD. This book lays the axe at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

PULPIT AND PRESS. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

RUDIMENTAL DIVINE SCIENCE. A brief and concise statement of Divine Science *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point and American Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

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CHRISTIAN SCIENCE *versus* PANTHEISM. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

MESSAGE TO THE MOTHER CHURCH, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

MESSAGE TO THE MOTHER CHURCH, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

MESSAGE TO THE MOTHER CHURCH, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

CHRISTIAN HEALING AND THE PEOPLE'S IDEA OF GOD. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

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The foregoing prices cover all charges for express or postage on shipments either domestic or foreign.

QUANTITY PRICES ARE ON SHIPMENTS TO ONE ADDRESS ONLY, but quantity lots at quantity prices cannot be made up of different books or of different styles of binding. *Attention is called, however, to the exception to this rule which is made in the cases of Science and Health, and of Miscellaneous Writings, as given under these titles in this price list.*

Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON, U.S.A.

THE CHRISTIAN SCIENCE JOURNAL

PUBLISHED MONTHLY

Founded, 1883, by Mary Baker Eddy. Official organ of The First Church of Christ, Scientist, in Boston, U.S.A.

Contributions for the columns of this periodical should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston, U.S.A.

Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

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CHRISTIAN SCIENCE PERIODICALS

THE CHRISTIAN SCIENCE MONITOR

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays and legal holidays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day.

Contributions to the columns of the MONITOR should be addressed,
EDITOR, THE CHRISTIAN SCIENCE MONITOR.

Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$4.50; three months, \$2.25; one month, 75 cents; single copy, 3 cents.

CHRISTIAN SCIENCE SENTINEL

Founded, 1898, by Mary Baker Eddy. A periodical published weekly, containing articles, editorials, and special information regarding the Christian Science movement, also testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

DER HEROLD DER CHRISTIAN SCIENCE

Founded, 1903, by Mary Baker Eddy. A periodical published monthly in German with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

LE HÉRAUT DE CHRISTIAN SCIENCE

Established, 1918. A periodical published monthly in French with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing.

Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

THE CHRISTIAN SCIENCE QUARTERLY

Published January, April, July, and October

Founded, 1890, by Mary Baker Eddy. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Also printed in Dutch and German.

Subscription price, payable in advance, postpaid to all countries: One year, \$1.00; single copy, 25 cents.

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3.00=0		12	4	15.45	12.55	7.41	11.15
9.00=1		17	0	46.35	37.66	22.22	33.46

Address orders and make remittances payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON, U.S.A.

INSTRUCTIONS

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected clerk in office of each church and society is kept on file by the Publishing Society, and all communications from a church or society as an organization should be officially signed by its clerk. In cases where the clerk is not available, communications affecting the interests of an organization should be certified as official by its governing board, or by the first reader. When a new clerk is elected, the name and address should be sent without delay to the Publishing Society by the retiring clerk.

When the name of a new first reader is to be inserted in a church notice, the request for the change should be made in writing by the clerk, and care should be taken to give the name in the exact form in which it appears on the records of The Mother Church. The name of the second reader (whether newly elected or otherwise) should be forwarded at the same time.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

At these rooms a welcome should be extended to the public, and opportunity afforded visitors to read or to purchase authorized literature concerning Christian Science.

For the only literature allowed to be sold or exhibited at a reading room (Article XXI, Sect. 3, of the Church Manual), see the catalogue of the Publishing Society as published in each current issue of the *Journal*. Article XXV, Sect. 7, should be also considered, as it presents a view of conditions requisite where the textbook is for sale.

CHANGES

Since the advertising pages of the *Journal*, *Der Hetold*, and *Le Héraut* are sent to press the 20th of the month, to insure the appearing of changes in a desired number, a request for change should reach the Publishing Society at least six weeks previous to the actual date of issue.

In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given. A charge of fifty cents is made to cover the cost for any change in an advertisement, and this amount should accompany the request for the change.

Applications for advertisements should be addressed

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

BOSTON, U.S.A.

Christian Science Churches and Societies

With Notice of Regular Services and Reading Rooms where Christian Science Literature may be read or obtained. These are Branch Churches and Societies of The Mother Church, The First Church of Christ, Scientist, in Boston, U. S. A.

AFRICA

SOUTH AFRICA

Cape Colony

CAPE TOWN First Church—First Reader Frederik Bakker—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM except Sat; Sat until 1 PM—Cape Times bldg, Church st.

PORT ELIZABETH Society—First Reader Mrs Catharine Frances Marianne Stack—Sunday 11 AM, 7 PM; Wed 8 PM—Loubser hall. Reading Rm 11 AM to 1 PM; also 3 to 5.30 PM except Sat—Library blgs.

Natal

DURBAN First Church—First Reader Mrs Elizabeth Pryor Johnson—Sunday 11 AM, 7 PM; Wed 8 PM—Old Law Court, Aliwal st. Reading Rm 10 AM to 5 PM except Sat; Sat until 1 PM—Bruntons arcade, off West st.

PIETERMARITZBURG Society—First Reader Mrs Betsy Jones—Sunday 11 AM, 7.15 PM; Wed 8 PM—Glen Lynn school, Longmarket st. Reading Rm 10.30 AM to 12.30 PM—Monros chmbs, Bank st.

Transvaal

JOHANNESBURG First Church—First Reader James Guthrie Petrie—Sunday 11 AM, 7.30 PM; Wed 8 PM—Smit and Banket sts. Reading Rm 10.30 AM to 5.15 PM except Wed Sat; Wed Sat until 1 PM—26 Sackes bldg, Joubert st.

PRETORIA Society—First Reader Miss Mildred Kennerley—Sunday 11 AM, 7.30 PM; Wed 8.15 PM; Reading Rm 11 AM to 1, 3.30 to 6 PM—395 Schoeman st.

ASIA

CHINA

HONGKONG First Church—First Reader Mrs Ruby Hilda Leach—Sunday 11.15 AM; Wed 5.30 PM; Reading Rm 10 AM to 1, 2 to 5.45 PM—MacDonnell rd, below Bowen rd tram sta.

SHANGHAI Society—First Reader Mrs Vesta May Saunders—Sunday 11 AM; Wed 6 PM—Masonic temple, The Bund. Reading Rm 10.30 AM to 12.30 PM—21 Nanking rd.

PHILIPPINE ISLANDS

MANILA First Church—First Reader George Rogers Harvey—Sunday 10.45 AM; Wed 6 PM—620 Pennsylvania av. Reading Rm 9.30 AM to 12.15, 4 to 5.30 PM—219 Roxas bldg, Escolta.

AUSTRALASIA

AUSTRALIA

New South Wales

SYDNEY First Church—First Reader Robert Nall—Sunday 11 AM, 7.15 PM; Wed 8 PM—Church, Riley st, near Oxford st. Reading Rm 10 AM to 5.30 PM except Sat; 10 AM to 12 M Sat; Wed until 7.30 PM—Twyford house, 17 Castlereagh st.

Queensland

BRISBANE First Church—First Reader Miss Aurora Degn—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 12 M to 5 PM except Sat; 10 AM to 12 M Sat—Church, North Quay and Tank st.

Victoria

BALLARAT First Church—First Reader William John Gillman—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Victoria hall, Windermere st, S.

MELBOURNE First Church—First Reader Miss Geraldine Rede—Sunday 11 AM, 7 PM; Wed 8 PM—The Athenæum, Collins st. Reading Rm 10 AM to 6 PM; Wed until 7.45 PM; Thurs until 9 PM; Fri until 7.30 PM—The Equitable bldg, Collins st.

Western Australia

KALGOORLIE Society—First Reader Mrs Alice M. Smith—Sunday 7.30 PM; Wed 8 PM; Reading Rm 1.30 to 3.30 PM Thurs; 7 to 9 PM Sat—McKenzie chmbs.

PERTH Society—First Reader George McKay—Sunday 7.30 PM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Thurs—129 St Georges ter.

NEW ZEALAND

AUCKLAND First Church—First Reader Mrs Mary F. Harstedt—Sunday 7 PM; Wed 7.45 PM—Lower Symonds st. Reading Rm 11.30 AM to 4 PM except Sat—154 Queen st.

CHRISTCHURCH First Church—First Reader Miss Marian Janet Turner—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Latimer sq.

WELLINGTON Society—First Reader Mrs Agnes Amelia Dewsbury—Sunday 7 PM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Boulcott st.

EUROPE

FRANCE

PARIS First Church—First Reader Miss Anna Young—Sunday French 10 AM, English 11.15 AM; Wed 8 PM—Washington Palace, 14 rue Magellan, Champs Elysees. Reading Rm 2.30 to 5 PM—194 rue de Rivoli.

PARIS Second Church—First Reader Mrs Kathrine Douglas Morrison—Sunday French 10 AM, English 11 AM; Wed 8.30 PM; Reading Rm 2 to 5 PM—115 rue Notre Dame des Champs.

GERMANY

BERLIN First Church—First Reader Miss Margaret M. Glenn—Sunday German 10 AM, English 11.30 AM; Wed English 6.45 PM, German 8.30 PM—Beethovensaal, Köthenerstr 32. Reading Rm 10 AM to 8 PM; Sat until 10 PM—Dessauerstr 32.

BRAUNSCHWEIG Society—First Reader Miss Marie Fricke—Sunday 9.30 AM; Wed 8.20 PM; Reading Rm 3 to 6 PM Mon Fri; 3 to 7 PM Wed—Hedwigstr 1 u. 2.

BRESLAU Society—First Reader Miss Eva Katharina Schramm—Sunday 10 AM; Wed 8 PM; Reading Rm 4 to 6 PM except Wed; Wed 6 to 8 PM—Goethestr 51.

DRESDEN N. Society—First Reader Mrs Anna Göritz—Sunday German 10 AM, English 11 AM; Wed English 7 PM, German 8.15 PM; Reading Rm 4 to 6 PM except Wed; 6 to 7 PM Wed—Bautznerstr 48.

FRANKFURT a M First Church—First Reader Miss Emma T. Herrmann—Sunday German 10 AM, English 11.15 AM; Wed English 7.30 PM, German 8.30 PM; Reading Rm 5.30 to 7.30 PM Tues Sat—Hochstr 48 I.

HAMBURG First Church—First Reader Miss Bertha S. Reinke—Sunday 10 AM; Wed 8.30 PM—Curio Haus, Rothenbaumchaussee 15, Vogts Konservatorium. Reading Rm 5 to 9 PM Mon Tues Thurs Fri—Kurmühle 25.

HANNOVER First Church—First Reader Mrs Bertha Günther Peterson—Sunday 10.30 AM; Wed 8.30 PM—Hildesheimerstr 216 a. Reading Rm 2 to 5 PM—318 Haus Continental.

SCHWERIN-MECKLENBURG Society—First Reader Mrs Olga KarlMayer—Sunday 10 AM; Wed 7 PM; Reading Rm 5 to 7 PM Mon Wed Fri—Apothekerstr 40.

STUTTGART First Church—First Reader Mrs Lydia Haug—Sunday 10 AM; Wed 8.15 PM; Reading Rm 4 to 6 PM Mon Tues Thurs Fri; 5 to 8 PM Wed; 6 to 8 PM Sat—Silberburgstr 174b, p.

GREAT BRITAIN AND IRELAND

Channel Islands

GUERNSEY First Church—First Reader Mrs Eva Mary Rowsell—Sunday 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues; 6 to 8 PM Wed (except 1st Wed)—10 Mount Row.

England

BEDFORDSHIRE

BEDFORD Society—First Reader Mrs Eliza Henman—Sunday 11 AM, 6.30 PM; 2d and 4th Wed in month 8 PM—49A Conduit rd. Reading Rm 11 AM to 12.30, 3 to 4.30, 6 to 7 PM (except Wed evenings)—8 Windsor pl, St Cuthberts st.

BERKSHIRE

BRACKNELL Society—First Reader Mrs Ella Busby—Sunday 11.30 AM, 6.30 PM; 3d Wed in month 6.30 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Thurs—C S hall, London rd.

BUCKINGHAMSHIRE

HIGH WYCOMBE Society—First Reader Miss Belle K. Hodsdon—Sunday 11 AM, 6.30 PM; 1st Wed in month 7 PM; Reading Rm 6 to 8 PM Tues Sat; 3 to 5 PM Fri—108A Oxford rd.

CAMBRIDGESHIRE

CAMBRIDGE Society—First Reader Mrs Eleanor M. Currie—Sunday 11.30 AM, 6.30 PM; Wed 6.30 PM—Church, Panton st. Reading Rm 3 to 5 PM—Guildhall pl.

CHESHIRE

ALTRINCHAM Society—First Reader Joseph Daniels—Sunday 11 AM, 6.30 PM; Wed 8 PM—1 Market st. Reading Rm 3 to 4.30 PM Mon Thurs; 11 AM to 12.30 PM Tues Wed Fri—19 Railway st.

BIRKENHEAD Society—First Reader James Cleland Forrest—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM—43 Shrewsbury rd.

SALE Society—First Reader William Kenyon—Sunday 11 AM, 7 PM; Wed 7.30 PM—Tatton blgs, School road.

SANDBACH Society—First Reader Ernest Mason—Sunday 6.30 PM; 1st Wed in month 7.30 PM—Co-op hall, Elworth.

DERBYSHIRE

DERBY Society—First Reader Mrs Alice Hannah Page—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 2.30 to 4 PM Wed Fri; 7 to 9 PM except Wed; Wed until 7.45 PM—C S hall, Friary st.

DEVONSHIRE

EXETER Society—First Reader Miss Ada Apsey—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM Wed Fri; also 7.30 to 9 PM Fri—23 Goldsmith st.

PLYMOUTH Society—First Reader Miss Christina M. Baker—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM; also 7.30 to 9 PM Tues Fri Sat—12 Treville st.

TORQUAY Society—First Reader Miss May Fisher—Sunday 11.15 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 11 AM to 4.30 PM Mon Wed; 1 to 4.30 PM Sat—Cary chmbs, Strand.

DURHAM

DARLINGTON First Church—First Reader Thomas Jennings—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 4 PM—N Lodge ter.

ESSEX

LEYTONSTONE First Church—First Reader William R. Tuck—Sunday 11 AM, 7 PM; Wed 8 PM—56 Fillebrook rd. Reading Rm 3 to 8 PM except Wed Sat; Wed until 7.30 PM; Sat 6 to 8 PM—27 Church lane.

WESTCLIFF-ON-SEA Society—First Reader ———— Sunday 11.30 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 3 to 5 PM except Sat; also 7.30 to 9.30 PM Thurs—The Hall, 457 London rd.

GLOUCESTERSHIRE

BRISTOL First Church—First Reader Mrs Rowena Fanny Farrington Sinnott—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 7 PM except Sat; Sat until 1 PM; also 3 to 4 PM Sun—Stokes Croft.

BRISTOL Society—First Reader Miss Lilia Witherby—Sunday 11.30 AM, 7 PM; Wed 8 PM—Victoria rooms. Reading Rm 11 AM to 1.30, 3 to 6 PM except Sat; Fri until 8 PM; Sat 11 AM to 1 PM—79 Park st.

CHELTENHAM Society—First Reader Miss Dorothy Mary Hutchings—Sunday 11.30 AM, 7 PM; 2d and 4th Wed in

month 7 PM; Reading Rm 2.30 to 4.30 PM except Sat; also 6.30 to 8.30 PM Wed Fri; 5.30 to 6.30 PM Sun—3 Cambray.

STROUD Society—First Reader Miss Nina Seymour Keay—Sunday 11 AM, 6.30 PM; 1st and 3d Wed in month 7.30 PM; Reading Rm 3 to 8 PM Tues Fri; 6 to 8 PM Sat—Lower Lansdown hall.

HAMPSHIRE

BOURNEMOUTH First Church—First Reader Mrs Helen Louisa Eddison—Sunday 11.15 AM, 7 PM; Wed 8 PM; Reading Rm 11 to 1; also 3 to 5 PM except Wed; Wed 5.30 to 7.30 PM—4 Avenue rd.

PORTSMOUTH First Church—First Reader Mrs Octavia Lee O'Connell—Sunday 11.30 AM, 6.45 PM; Wed 8 PM; Reading Rm 11.30 AM to 4.30 PM; also 7.30 to 9 PM Tues Fri—19 Marmion rd, Southsea.

SOUTHAMPTON Society—First Reader Mrs Clara Waller—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 12.30, 3 to 4.30 PM; also 7 to 8.30 PM Fri—21 Portland ter.

WINCHESTER Society—First Reader Miss Hettie V. Blanchard—Sunday 11.15 AM, 6.30 PM; 2d Wed in month 8 PM; Reading Rm 6.30 to 8.30 PM Mon; 3 to 4.30 PM Wed; 6 to 8.30 PM Sat—23 St Peters st.

HERTFORDSHIRE

LETCHWORTH Society—First Reader Mrs A. C. Victoria Wing—Sunday 11.15 AM, 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 3 to 4.30 PM except Sat—Commerce av.

ST ALBANS Society—First Reader Mrs Mary L. Callard—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; Wed until 7.30 PM; also 6.30 to 8.30 PM except Wed—The Hall, 20 London rd.

WATFORD Society—First Reader Miss Mary Evelina Kindon—Sunday 11.30 AM, 6.30 PM; 1st Wed 8 PM; Reading Rm 3 to 5 PM Tue; 6.30 to 8.30 PM Sat—5 Queens rd.

KENT

BROMLEY First Church—First Reader Mrs Rosie Louisa Hawkins—Sunday 11.30 AM; 6.30 PM; Wed 8 PM—Town hall, Market sq. Reading Rm 11 AM to 4.30 PM except Sat; Wed until 7.45 PM; also 3 to 5 PM Sun—16 Widmore rd.

SEVENOAKS Society—First Reader Mrs Helen M. Flint—Sunday 11.15 AM, 6.30 PM; 2d Wed in month 8 PM; Reading Rm 3 to 4.30 PM Mon Tues Fri; 11 AM to 1 PM Thurs—South Park.

TUNBRIDGE WELLS Society—First Reader Mrs Katharine Baldwin—Sunday 11 AM; 1st Wed in month 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Fri; 7 to 9 PM Tues; 6.30 to 7.30 PM 1st Wed in month—Vale Towers hall.

LANCASHIRE

ACCINGTON Society—First Reader Miss Annie Jessamine Millward—Sunday 6 PM; 2d Wed in month 7.30 PM; Reading Rm 6.30 to 8 PM Tues—48 Warner st.

BLACKBURN Society—First Reader Mrs Alice Barrow—Sunday 11 AM, 6.45 PM; 1st and 3d Wed in month 8 PM; Reading Rm 3 to 8 PM Wed; 3 to 5 PM Thurs—75A Preston New road.

BLACKPOOL First Church—First Reader Mrs Clara Harrison—Sunday 11 AM, 7 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, Hornby and Park rds.

BOLTON First Church—First Reader Mrs Hannah Walsh—Sunday 10.45 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Aspin hall, Deansgate.

BURNLEY Society—First Reader Mrs Marie Lane—Sunday 3 PM; 4th Wed in month 8 PM; Reading Rm 2 to 8 PM Tues; 2 to 5 PM Sat—Nelson House, Nelson sq.

ECCLES Society—First Reader Miss Leila McMillan—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 7.30 to 9.30 PM Thurs—5 Liverpool rd.

HINDLEY Society—First Reader Mrs Emily Bury—Sunday 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 6.30 to 9 PM Thurs—2 King st.

LIVERPOOL First Church—First Reader Miss Hilda Taylor—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—27 Leece st. Reading Rm 10 AM to 6 PM except Sat; Wed until 7 PM; Sat 10 AM to 1 PM—11 Old Post Office pl.

MANCHESTER First Church—First Reader William Pitfield—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—Daisy Bank rd, Victoria pk. Reading Rm 10 AM to 6.30 PM except Sat; Sat until 1 PM—16 St Peters sq.

MANCHESTER Second Church—First Reader George William Smith—Sunday 11 AM, 6.30 PM; Wed 7.45 PM—Clothorn rd, Wilmslow rd, Didsbury. Reading Rm 11 AM to 1 PM, 2.30 to 5.30 PM except Sat; 2.30 to 4.30 PM Sat—Palatine rd, Withington.

MANCHESTER Third Church—First Reader Miss Beatrice Southern—Sunday 11 AM, 6.30 PM; Wed 7 PM—Lesser Free Trade hall, Peter st. Reading Rm 10 AM to 6.30 PM except Sat; Sat until 1 PM—16 St Peters sq.

OLDHAM Society—First Reader Frank Whitehead—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 7 to 9 PM Fri—Trust blgs, Manchester st.

PRESTON Society—First Reader Miss Pattie Mayor—Sunday 6.30 PM; Reading Rm 3 to 5 PM Mon; 6.30 to 8.30 PM Thurs—Castle chimbs, Cheapside.

ROCHDALE First Church—First Reader Miss M. Emily Harrison—Sunday 11 AM, 6.30 PM; Wed 8 PM—Castlemere st. Reading Rm 10.30 AM to 9 PM except Tues Wed; Tues until 1 PM; Wed until 7 PM—57 Drake st.

ST ANNES-ON-THE-SEA Society—First Reader Joseph Boyle—Sunday 11 AM, 7 PM—Assembly rms, Liberal club, St Andrews rd, S. Reading Rm 3 to 5 PM—24 Wood st.

SOUTHPORT Society—First Reader Mrs Hannah Eliza Smithurst—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 11 to 1 PM Mon Wed; 3 to 5 PM Tues Thurs; 6.30 to 8.30 PM Fri—10a Hoghton st.

LEICESTERSHIRE

LEICESTER Society—First Reader Miss A. Vera Hewitt—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 4.30 PM except Sat—102 Welford rd.

LONDON

LONDON First Church—First Reader Hon Mrs Mabel Rowley—Sunday 11.30 AM, 6 PM; Wed 7 PM—Sloane ter, SW. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 6.15 PM; also 2 to 5.30 PM Sun—41 Brompton rd. Telegram Scienzaie, London. City Reading Rm 9.30 AM to 5.30 PM except Sat; Sat until 1 PM—15 Queen st, E C.

LONDON Second Church—First Reader Miss Minnie Thorogood—Sunday 11.30 AM, 6 PM; Wed 7 PM—Palace gdns ter, Kens. (Sta. Notting hill gate.) Reading Rm 10 AM to 9.30 PM except Wed; Wed until 6.30 PM; also 2.30 to 5.30 PM Sun—315 Oxford st, W. Telegram Secolon, London. City Reading Rm 9.30 AM to 5.30 PM except Sat; Sat until 1 PM—15 Queen st, E C.

LONDON Third Church—First Reader Mrs Augusta Josephine Rose Bruce—Sunday 11.30 AM, 6 PM; Wed 7 PM; Reading Rm 10 AM to 9.30 PM except Wed; Wed until 6.45 PM; also 2.30 to 5.45 PM Sun—Curzon st, Piccadilly, Mayfair, W. 1. Telegram Scientol, London.

LONDON Fourth Church—First Reader Miss Amy L. E. Clements—Sunday 11.30 AM, 6 PM; Wed 7 PM—Library hall, Church st, Stoke Newington, N. Reading Rm 5.30 to 7.30 PM except Wed; 3 to 6 PM Wed—98a High st, Stoke Newington, N. 16.

LONDON Sixth Church—First Reader Mrs Kate Gertrude James—Sunday 11.30 AM, 6 PM; Wed 7 PM; Reading Rm 11.30 AM to 12.30 PM; also 3 to 8.30 PM except Wed; Wed until 6.45 PM; 3 to 4.30 PM Sun—Chelverton rd, Putney.

LONDON Seventh Church—First Reader Mrs Diana Ker-Seymer—Sunday 11.30 AM, 6 PM; Wed 7 PM—Queen's Gate hall, Harrington rd, SW. Reading Rm 10 AM to 7 PM; Wed until 6.45 PM; 2.30 to 5.30 PM Sun—36 Harrington rd, SW.

LONDON Eighth Church—First Reader Mrs Grace M. Packer—Sunday 11.30 AM, 6 PM; Wed 7 PM—Raleigh hall, Effra rd, Brixton SW. Reading Rm 2.30 to 6 PM; Wed until 6.30 PM—437 Brixton rd.

LONDON (Finsbury Park) Society—First Reader Mrs Stewart Muir Jewell—Sunday 11 AM, 6 PM; Wed 7 PM; Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri; 6 to 7 PM Wed—137 Stroud Green rd, N.

NORFOLK

NORWICH Society—First Reader Miss Minnie Stewart—Sunday 11 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 2.30 to 5 PM; also 7 to 7.45 PM Wed—Burlington blgs, Orford pl.

NORTHUMBERLAND

NEWCASTLE-ON-TYNE First Church—First Reader James Percy Kidd—Sunday 11 AM, 3.30 PM; Wed 7.30 PM—Northumberland hall, High Friar st. Reading Rm 11 AM to 5.30 PM except Sat; Sat until 1.30 PM; also 7 to 9 PM Mon—8 St Marys pl.

WHITLEY BAY Society—First Reader Miss Annie Rosetta Robinson—Sunday 3.30 PM; 1st and 3d Wed in month 7.30 PM—Exchange hall, South parade.

NOTTINGHAMSHIRE

MANSFIELD Society—First Reader Anthony Fearn—Sunday 6.30 PM; Wed 7.30 PM—Clumber st.

NOTTINGHAM First Church—First Reader Mrs Florence E. Coates—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 6.30 PM—14 S Sherwood st.

OXFORDSHIRE

OXFORD Society—First Reader Mrs Ada Frances Hall—Sunday 11.30 AM, 7 PM; 1st and 3d Wed in month 8 PM—Taphouse music rms. Reading Rm 2.30 to 4.30 PM except Wed Sat; 12 M to 7.45 PM Wed; 12 M to 4.30 PM Sat—26 Cornmarket st.

SOMERSETSHIRE

BATH Society—First Reader Mrs Kate I. Milsom—Sunday 11.30 AM; Wed 8 PM; Reading Rm 11 AM to 1 PM—Assembly rms.

WESTON-SUPER-MARE Society—First Reader Mrs Dora Johnston—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 4.30 PM except Sat; also 8 to 9 PM Mon—24 Salisbury ter.

STAFFORDSHIRE

STOKE-ON-TRENT Society—First Reader Lionel James Truss—Sunday 11 AM, 6.45 PM; 1st Wed in month 8 PM; Reading Rm 3 to 5, 7 to 8.30 PM Mon—Glebe blgs.

SURREY

CAMBERLEY Society—First Reader Miss Lilla West Blyth—Sunday 11 AM, 6.30 PM; 2d and last Wed in month 6 PM; Reading Rm 11.30 AM to 12.30, 6 to 7.30 PM—19 High st.

CROYDON First Church—First Reader Miss Edith K. James—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 6 PM Mon Tues Thurs Fri; 3 to 7.30 PM Wed; also 4 to 6 PM Sun—96 High st.

KINGSTON-ON-THAMES First Church—First Reader Mrs Alice Maud Hair—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11.30 AM to 1, 2.30 to 5 PM—Church, Penrhyn rd.

RICHMOND First Church—First Reader Mrs Katherine Blanche Torry—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 9.30 PM except Wed; Wed until 8 PM; also 3 to 6.30 PM Sun—20 Hill Rise.

SUSSEX

BEXHILL-ON-SEA Society—First Reader Miss Alice E. Rose—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed in month 6.30 PM; Reading Rm 11 AM to 12.30, 3 to 4.30 PM—5 Marina arcade.

BRIGHTON First Church—First Reader Mrs Laura Glyn Meade—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 9 PM; Fri until 8 PM; also 3 to 5 PM Sun—97 Montpelier rd.

EASTBOURNE First Church—First Reader Mrs Alice de la Condamine Danger—Sunday 11.30 AM, 6.30 PM; Wed 8.15 PM; Reading Rm 3 to 5 PM; Wed until 8 PM—2 Terminus blg.

WARWICKSHIRE

BIRMINGHAM First Church—First Reader Mrs Lily M. Parham—Sunday 11 AM, 6.30 PM; Wed 8 PM—The Midland Institute, Paradise st. Reading Rm 12 M to 7.30 PM except Sat—67a New st.

YORKSHIRE

BEVERLEY Society—First Reader Mrs Mabel Marson—Sunday 6.30 PM; last Wed in month 8 PM—Odd Fellows hall, Walkergate.

BRADFORD First Church—First Reader Mrs Lucinda Slater—Sunday 11.15 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 12 M, 1 to 4 PM except Sat; Sat 10 AM to 1 PM—Eldon pl, Manningham lane.

HALIFAX First Church—First Reader Miss Ettie Shaw—Sunday 10.45 AM, 6.30 PM; Wed 8 PM; Reading Rm 12 M to 9 PM except Wed Sat; Wed until 8 PM; Sat 11 AM to 1 PM—Savile Lodge, Harrison rd.

HARROGATE First Church—First Reader Mrs Ethel H. Dykes—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 2, 3 to 4.30 PM—4 Albert st.

HORNSEA First Church—First Reader Mrs Sarah H. Collinson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Mon Fri Sat; 6.30 to 8.30 PM Tues Thurs; also 6.30 to 8.30 PM Sun.

HUDDERSFIELD Society—First Reader Mrs Edith Sykes—Sunday 6.30 PM; Wed 8 PM; Reading Rm 2.30 to 5 PM Sat—Clare hill, St Johns rd.

- HULL** First Church—First Reader William Shireff Findley—Sunday 11 AM, 6.30 PM; Wed 8 PM—383 Beverley rd. Reading Rm 2 to 5 PM Mon Tues Thurs Fri; 2 to 7.30 PM Wed; 7.30 to 9 PM Sat—78 Prospect st.
- ILKLEY** Society—First Reader Mrs Mary Lloyd McConnel—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM; also 11 AM to 1 PM Sat—58 The Grove.
- LEEDS** First Church—First Reader Miss Beatrice Nicholson—Sunday 11 AM, 7 PM; Wed 8 PM—Richmond rd, Headingley lane. Reading Rm 10 AM to 6 PM except Sat; Sat until 12.30 PM—20 Albion pl.
- SCARBOROUGH** Society—First Reader Mrs Mary Anne Keighley—Sunday 11 AM; 1st and 3d Sunday 3 PM—3 Aberdeen walk.
- SHEFFIELD** First Church—First Reader Miss Mary Ruth Wilson—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 11 AM to 6 PM except Sat; Sat 11 AM to 1 PM; Wed until 7.30 PM—18 Pinfold st. (Church st.)
- WAKEFIELD** Society—First Reader Mrs Esther Kirk—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 6.15 to 7.15 PM Wed; 3 to 6 PM Fri—Institute of Literature and Science, Wood st.
- YORK** Society—First Reader Miss Helen Key—Sunday 11 AM, 6.30 PM; 2d and 4th Wed in month 7.30 PM; Reading Rm 2 to 7 PM Wed; 2 to 9 PM Fri—Assembly rms, Blake st.

Ireland

COUNTY ANTRIM

- BELFAST** First Church—First Reader Mrs Hilda Mary Fearnside—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 5 PM except Sat; also 7.30 to 9.30 PM except Wed Sat—54 Royal av.

COUNTY DUBLIN

- DUBLIN** First Church—First Reader Miss Mary Susan Bruen—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 1 to 6 PM except Sat—35 Molesworth st.

Scotland

LANARKSHIRE

- GLASGOW** First Church—First Reader Miss Ellen Graham—Sunday 11 AM, 6.30 PM; Wed 8 PM; Queens rms, Clifton st. Reading Rm 11 AM to 6 PM; Wed until 7.30 PM—45 Renfield st.

MIDLOTHIAN

- EDINBURGH** First Church—First Reader Mrs Lucille H. C. Collie—Sunday 11 AM, 6.30 PM; Wed 8 PM—Inverleith ter. Reading Rm 11 AM to 6 PM except Sat; Sat until 1 PM—71 George st.

Wales

GLAMORGANSHIRE

- SWANSEA** Society—First Reader Mrs Kate Richards—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 4.30 PM Mon Fri; 7 to 9 PM Wed Sat—Mirador cres, Uplands.

HOLLAND

- AMSTERDAM** Society—First Reader Trudus Teves—Sunday Dutch 10 AM, English 11.30 AM; 1st Wed in month Dutch 8 PM, Testim. 8.30 PM, English 9 PM—Marinxstr 402.
- ARNHEM** Society—First Reader Miss Johanna Heylina Castendyk—Sunday 10.30 AM—Rynstraat 42.
- HAGUE** First Church—First Reader Hendrik Kemper—Sunday Dutch 10 AM, English 11.15 AM; Wed Dutch 7.30 PM, English 8.30 PM—Oranje Societeit, Prins Hendrikplein 15. Reading Rm 12.30 to 5.30 PM—Noordeinde 94a.

ITALY

- FLORENCE** Society—First Reader Mrs Ida M. Shirk—Sunday 11 AM; Wed 5 PM; Reading Rm 3 to 5 PM Wed; also 10 to 11 AM Sun—Navone blg, 2d floor, 1 Via della Spada.

NORWAY

- CHRISTIANIA** Society—First Reader Miss Laura Knudsen—Sunday English 10 AM, Norwegian 11.30 AM; Wed 7.30 PM—Harbitzgt 3. Reading Rm 12 M to 3 PM; also 6 to 8 PM Tues Sat—Stortingsgt 4 II.

SWEDEN

- STOCKHOLM** Society—First Reader Miss Aimee Lundgren—Sunday English 11 AM, Swedish 12.15 PM; 1st and 3d Wed in month 7.30 PM—Tunnelgatan 19. Reading Rm 12 to 3 PM; also 7 to 9 PM Tues Fri—Smålandsgatan 20 III.

SWITZERLAND

- BASEL** Society—First Reader Miss Hedwig Sturzenegger—Sunday 10 AM; Wed 8 PM—Clarahof, Clarahofweg 23, I.
- BERNE** Society—First Reader Meinrad Schnewlin—Sunday German 9.45 AM, 8 PM; English 11 AM; Wed 8 PM; Reading Rm 9.30 to 11.30 AM, 1 to 5 PM—6 Schanzenstr.
- GENEVA** Society—First Reader Mrs Julia Winkler—Sunday French 9.45 AM, English 11 AM; Wed 8.15 PM; Reading Rm 2.30 to 5 PM; also 8 to 10 PM Mon—4 Cour St Pierre.
- ZURICH** Society—First Reader Alfred Oschwald—Sunday German 9 AM, English 10.15 AM; Wed English 6.45 PM, German 8 PM; Reading Rm 10 to 12 M, 2 to 7 PM; also 3 to 6 PM Sun—Eisengasse 19.

NORTH AMERICA

BERMUDA ISLANDS

- HAMILTON** (Bermuda) Society—First Reader Col. Henry Bertram Des Voeux—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 5 PM Wed—Burnaby st.

BRITISH WEST INDIES

- BRIDGETOWN** (Barbados) Society—First Reader Miss Ada Ince—Sunday 11.10 AM; 1st Wed in month 5.05 PM; Reading Rm 10.30 AM to 2 PM Tues Fri—31 Broad st.

CANADA

ALBERTA

- CALGARY** First Church—First Reader Miss Jean McAllan—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 5th st, W, and 18th av. Reading Rm 10 AM to 5 PM—48 Canada Life blg.
- EDMONTON** First Church—First Reader Samuel Ellery Walker—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 118th st and 102d av. Reading Rm 12.30 to 5 PM—C. P. R. blg.
- LETHBRIDGE** First Church—First Reader Mrs Cara Chapin Nobles—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Hull blk, 7th st.
- MEDICINE HAT** First Church—First Reader Mrs Beulah M. Bayne—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 2.30 to 5 PM—I O O F hall, 3d st, SE.

BRITISH COLUMBIA

- GREENWOOD** Society—First Reader Mrs Eliza Simpson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Copper st.
- NELSON** First Church—First Reader Herbert P. Thomas—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Kootenay and Victoria sts.
- NEW WESTMINSTER** Society—First Reader Allen R. Evans—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Fri—611 Victoria st.
- NORTH VANCOUVER** Society—First Reader Miss Elizabeth Amskold—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4 PM Tues Fri—800 Lonsdale av.
- PRINCE RUPERT** Society—First Reader Mrs Hannah Davies—Sunday 11 AM; Wed 8 PM—245 2d av.
- VANCOUVER** First Church—First Reader Mrs Frances E. MacNaughton—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 1166 Georgia st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun—901 Birks blg.
- VANCOUVER** Society—First Reader Wallace Lindsey Tuffley—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Central blg, 553 Granville st.
- VICTORIA** First Church—First Reader Harry A. Hostetter—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 935 Pandora st. Reading Rm 10 AM to 5 PM—412 Union bnk blg.

MANITOBA

- VIRIDEN** Society—First Reader Miss Olive Jean McDougall—Sunday 11 AM; Wed 8 PM—Church blg.
- WINNIPEG** First Church—First Reader Ainslie G. McDougall—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Nassau st and River av. Reading Rm 11 AM to 6 PM; also 3 to 5 PM Sun—445 Somerset blg, Portage av and Donald st.

NEW BRUNSWICK

- ST JOHN** First Church—First Reader James E. Magee—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Sat—93 Germain st.
- ST JOHN** Society—First Reader William K. Crawford—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Sat—141 Union st.

NOVA SCOTIA

HALIFAX First Church—First Reader Miss Ethel Eloise Dimock—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 5.30 PM except Wed—8 S Park st.
 TRURO Society—First Reader Mrs Annie K. Huntley—Sunday 11 AM; Wed 8 PM—Prince st, W.

ONTARIO

BRANTFORD First Church—First Reader William H. Green—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—44 George st.
 CHATHAM First Church—First Reader Walter Scott Day—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—I O O F temple, King st.
 COBourg Society—First Reader Mrs Emma Stephens—Sunday 3 PM; Wed 8 PM—King st, W Cobourg.
 FORT WILLIAM First Church—First Reader Mrs May C. Knowlton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—115 Cuthbertson blk, N May st.
 GALT Society—First Reader Mrs Mary C. Hill—Sunday 11 AM, 7.30 PM; Wed 8 PM—Scott and Bennett blg.
 HAMILTON First Church—First Reader Mrs Henrietta Augusta Kerr—Sunday 11.15 AM; Wed 8 PM—Church, 50 Jackson st, W. Reading Rm 11.30 AM to 5 PM—72 Sun Life blg, Main and James sts. Tel 3724.
 KINGSTON First Church—First Reader Miss Charlotte Lovick—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 95 Johnston st.
 KITCHENER First Church—First Reader George De Kleinhans—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Water and Francis sts.
 LEAMINGTON Society—First Reader Mrs Alice Prosser—Sunday 11 AM; Wed 8 PM—Irwin blk.
 LONDON First Church—First Reader Mrs Letitia Kane Mackay—Sunday 11 AM, 7 PM; Wed 8 PM—540 Richmond st. Reading Rm 11 AM to 5 PM—Royal bnk chmbs.
 OSHAWA Society—First Reader Edward Noakes—Sunday 11 AM, 7 PM; Wed 8 PM—17 Simcoe st, N.
 OTTAWA First Church—First Reader Douglas Roberts—Sunday 11 AM, 7 PM; Wed 8 PM—288 Metcalfe st. Reading Rm 10 AM to 6 PM—409 Hope chmbs, 63 Sparks st.
 PORT ARTHUR First Church—First Reader Mrs Marjory Smiley—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Municipal blg, Arthur st.
 ST CATHARINES Society—First Reader Miss Laurine Thomas—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Merriman blk, 204 St Paul st.
 ST THOMAS First Church—First Reader Mrs Rachel Knowles—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—16 McIntyre st.
 SARNIA Society—First Reader Edgar A. Mills—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Imperial blg, Victoria st.
 SAULT STE MARIE Society—First Reader Mrs Annie Wiseman—Sunday 11 AM; Wed 8 PM—Library hall.
 TORONTO First Church—First Reader S. Britton R. Foster—Sunday 11 AM, 7 PM; Wed 8 PM—St George st and Lowther av. Reading Rm 9.30 AM to 9 PM except Wed; Wed until 5 PM—1009 Lumsden blg, Adelaide and Yonge sts.
 TORONTO Third Church—First Reader William G. Arnott—Sunday 11 AM, 7 PM; Wed 8 PM—Caer Howell st and University av. Reading Rm 11 AM to 5 PM—303, 22 College st.
 WELLAND Society—First Reader Mrs Cora May Owen—Sunday 10.45 AM; Wed 8 PM; Reading Rm 7.30 to 9 PM Tues; 3 to 5 PM Fri—17 Division st.
 WOODSTOCK Society—First Reader William Melville Shoebotham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Sat—386 Dundas st.

PROVINCE OF QUEBEC

MONTREAL First Church—First Reader Edgar J. Cleaver—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 41 Closse st, Western sq. Reading Rm 9.30 AM to 9.30 PM except Wed; Wed until 5 PM—311 Drummond blg.
 SHERBROOKE Society—First Reader William Clarke—Sunday 11 AM; 1st Wed in month 8 PM; Reading Rm 3 to 5 PM—Art blg.
 WESTMOUNT First Church—First Reader Mrs Margaret M. Ramsay—Sunday 11 AM, 7.30 PM; Wed 8 PM—Victoria hall. Reading Rm 11 AM to 1, 2.30 to 5.30 PM; also 8 to 10 PM Fri—Rm F, Victoria hall.

SASKATCHEWAN

GRENFELL Society—First Reader Sydney Joseph Browning—Sunday 11 AM; Wed 8 PM—Pacific st.

MOOSE JAW First Church—First Reader Miss Janet Palmer—Sunday 11 AM; Wed 8 PM—Church, 4th av, NW, at Oxford st. Reading Rm 3 to 5.30 PM; also 7.30 to 9.30 PM except Wed—214 Hammond blg.

MOOSE JAW Society—First Reader Mrs Dorinda Kennedy—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat, 7 to 9 PM Mon Fri Sat—70 Fairford st, W.

REGINA Society—First Reader Miss Margaret A. Weaver—Sunday 11 AM; 1st and 3d Wed in month 8 PM—I O O F hall. Reading Rm 2.30 to 4.30 PM—McCallum, Hill blg.

SASKATOON Society—First Reader Willis Newton Sammis—Sunday 11 AM; Wed 8 PM—429 5th av, N. Reading Rm 2 to 5 PM—301 Standard Trust blg.

YUKON

DAWSON Society—First Reader Mrs Flora Harold Johnson—Sunday 2 PM; Wed 8 PM; Reading Rm 3 to 5 PM Wed—7th av and Queen st.

MEXICO

CITY OF MEXICO First Church—First Reader Miss Margaret Louise Carnes—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Cinco de Mayo, 6.

PANAMA

CANAL ZONE

*ANCON Society—First Reader Mrs Dove L. Prather—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church.

CRISTOBAL Society—First Reader Mrs Christine F. Sears—Sunday 9.30 AM; Wed 7.30 PM—Court-house.

PHILIPPINE ISLANDS—See Asia

UNITED STATES

ALABAMA

BIRMINGHAM First Church—First Reader Leicester L. Jackson—Sunday 11 AM, 8 PM; Wed 8 PM—11th av and 21st st, S. Reading Rm 10 AM to 6 PM except Thurs; Thurs until 4 PM—1111 American-Trust blg.

BIRMINGHAM Second Church—First Reader William T. Giles—Sunday 11 AM, 8 PM; Wed 8 PM—Cable hall, 1818 2d av. Reading Rm 10 AM to 4 PM—1705 Jefferson Co. bnk blg.

HUNTSVILLE Society—First Reader Miss Mary Ethel Dennis—Sunday 11 AM; Wed 8 PM—Elks blg.

MOBILE First Church—First Reader Mrs Cora Storts—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 3 PM—9 St Emanuel st.

MONTGOMERY First Church—First Reader Charles Earl Davies—Sunday 11 AM; Wed 8 PM—16 High st. Reading Rm 10 AM to 12.30, 1.30 to 5 PM—802 1st Nat bnk blg.

SELMA Society—First Reader Mrs India Johnson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—214 Broad st.

ALASKA

ANCHORAGE Society—First Reader Mrs Nina I. Brown—Sunday 11 AM; Wed 8 PM—3d and H sts.

FAIRBANKS Society—First Reader Mrs Essie Coleman—Sunday 2 PM; Wed 8.15 PM; Reading Rm 2.30 to 5 PM Wed—I O O F hall, 1st av.

JUNEAU Society—First Reader Mrs Lena Cobb Gunnison—Sunday 11 AM; Wed 8.15 PM; Reading Rm 3 to 7 PM Wed Sat—126 E 5th st.

VALDEZ Society—First Reader Mrs Ada Austin Martin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5, 7 to 8 PM Wed—Pioneer hall.

ARIZONA

BISBEE Society—First Reader Mrs Margaret E. Brown—Sunday 11.15 AM; Wed 7.45 PM—Woman's Club blg, Quality hill.

CHANDLER Society—First Reader George F. Lewis—Sunday 11 AM; Wed 8 PM—Church, Colo. and Cleveland sts.

DOUGLAS Society—First Reader Mrs Margaret F. Robson—Sunday 11 AM—Masonic hall.

GLENDALE Society—First Reader Mrs Lucy S. Galbraith—Sunday 11 AM; Wed 8 PM—Woman's club.

GLOBE Society—First Reader Leo A. Goodanough—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—375 Sycamore st.

MESA Society—First Reader Mrs Susie McFarland—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church.

PHOENIX First Church—First Reader Mrs Catherine Aller—Sunday 11 AM, 8 PM; Wed 8 PM—Arizona School of Music. Reading Rm 11 AM to 5 PM; also 7 to 9 PM Tues Fri—Noll blg.

PRESCOTT First Church—First Reader Levi Block—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Brinkmeyer blg.

TUCSON First Church—First Reader Mrs Julia Emery—Sunday 11 AM; Wed 8 PM—Tucson Woman's Club, W Alameda st. Reading Rm 12 M to 5 PM—41 S Stone av.

ARKANSAS

EUREKA SPRINGS First Church—First Reader Miss Mary Elizabeth Arnheiter—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Mountain st.
 FAYETTEVILLE First Church—First Reader Miss Willie W. Deane—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM except Mon—Ozark theater blg.
 FORT SMITH First Church—First Reader Mrs Emma Ruth Price—Sunday 11 AM; Wed 8 PM—Church, 7th and C sts. Reading Rm 9.30 AM to 1, 2 to 5 PM—312 Kennedy blg.
 HARRISON Society—First Reader Mrs Mary Porter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Fri—Cumberland Presbyterian Church.
 HELENA Society—First Reader Mrs Annie Mae Lerew Nelms—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Pecan and Perry sts.
 HOT SPRINGS First Church—First Reader James F. Beasley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Central and Garland avs.
 JONESBORO Society—First Reader Mrs Ollie Carson—Sunday 11 AM; Wed 7.45 PM.
 LITTLE ROCK First Church—First Reader Edgor F. Seay—Sunday 11 AM; Wed 8 PM—Chapel, 20th and La. sts. Reading Rm 10 AM to 1, 2 to 5 PM—805 Boyle blg.
 MENA Society—First Reader Mrs Alice C. Hickman—Sunday 11 AM; Wed 8 PM—Chapel, 12th and Church sts.
 MONTICELLO First Church—First Reader Mrs Maggie H. Johnson—Sunday 11 AM; Wed 8 PM—Church, N Main st. Reading Rm 2 to 5 PM—Union Bank and Trust Co blg.
 PINE BLUFF First Church—First Reader Mrs Annabel Henry—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Shriners temple, 7th and Main sts.
 ROGERS Society—First Reader Defiance B. Davidson—Sunday 11 AM; Wed 7.45 PM—3 Hawkins blg.
 SILOAM SPRINGS Society—First Reader Mrs Naneti P. Hazlett—Sunday 11 AM; Wed 8 PM—1418 Wright st.
 TEXARKANA—See Texas.
 WALNUT RIDGE Society—First Reader Mrs Mary S. Johnson—Sunday 11 AM; Wed 8 PM—Church.

CALIFORNIA

ALAMEDA First Church—First Reader Charles W. Bartels—Sunday 11 AM; Wed 8 PM—Unitarian church, Grand st. Reading Rm 11 AM to 4.30 PM—1336 Park st.
 ALHAMBRA First Church—First Reader John C. Graves—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Garfield av and Chico st.
 ANAHEIM Society—First Reader Mrs Joanna T. Burgess—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church.
 ANTIOCH Society—First Reader John A. West—Sunday 11 AM; Wed 8 PM—Chapel, 5th and D sts.
 ARCATA First Church—First Reader Mrs Margaret Brizard—Sunday 11 AM; Wed 7.45 PM—Chapel, 14th st. Reading Rm 2 to 5 PM Fri—Marken blg, H st.
 ARTESIA Society—First Reader Mrs Helen S. Gahr—Sunday 11 AM; Wed 7.45 PM—Church.
 AUBURN Society—First Reader Mrs Oniska Clapp—Sunday 11 AM—Masonic hall.
 BAKERSFIELD First Church—First Reader Curtis Marion Coonrod—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 17th and G sts. Reading Rm 12 M to 4 PM; also 7 to 9 PM except Wed—324 Brower blg.
 BARD Society—First Reader Bert O. Hadley—Sunday 11 AM.
 BELVEDERE Society—First Reader Mrs May E. Bridge—Sunday 11 AM—Log Cabin, Beach rd.
 BERKELEY Churches unite in Reading Rms, 3d floor, Berkeley bnk blg, Center st and Shattuck av; 9.30 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays.
 FIRST CHURCH—First Reader Charles Frederick Wieland—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Bowditch st and Dwight way.
 SECOND CHURCH—First Reader Richard Henry Hings-ton—Sunday 11 AM; Wed 8 PM—Allston way and Fulton st.
 THIRD CHURCH—First Reader Mrs Martha Chase McMahon—Sunday 11 AM; Wed 8 PM—2716 Derby st.
 BISHOP Society—First Reader Mrs Flora M. Chalfant—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—3d and Main sts.
 BOULDER CREEK Society—First Reader Clarence D. Porter—Sunday 11 AM; 1st Wed in month 8 PM—Foresters hall.
 BRAWLEY Society—First Reader Harry Hugh Hastings—Sunday 11 AM; Wed 8 PM—Masonic hall.
 BURLINGAME First Church—First Reader Eri H. Richardson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Oak Grove av.

CAMPBELL Society—First Reader Mrs Emma E. Sower—Sunday 11 AM; last Wed in month 7.30 PM—I O O F hall.
 CARMEL Society—First Reader Mrs Caroline Beecher Silva—Sunday 11 AM; Wed 8 PM—Arts and Crafts hall.
 CARPINTERIA Society—First Reader Miss Charlotte Shepard—Sunday 11 AM—Town hall.
 CHICO First Church—First Reader Mrs Millie J. Currie—Sunday 11 AM; Wed 8 PM—Pythian hall; Reading Rm 2 to 5 PM—442 2d st.
 CLOVERDALE Society—First Reader Mrs Flora Cooley—Sunday 11 AM—I O O F hall, West st.
 COALINGA Society—First Reader Mrs Eula Norton Knox—Sunday 11 AM; Wed 7.30 PM—143 West D st.
 COLTON Society—First Reader Mrs Nell S. Ebert—Sunday 11 AM; Wed 8 PM—Woman's club house, 7th and F sts. Reading Rm 2 to 4 PM—281 N 8th st.
 COMPTON Society—First Reader Frank R. Noble—Sunday 11 AM; Wed 7.45 PM—Masonic hall.
 CORNING Society—First Reader Mrs Sarah B. Conway—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Colusa and 4th sts.
 CORONA Society—First Reader Charles T. Briggs—Sunday 11 AM; Wed 8 PM—7th and Washburn sts.
 CORONADO First Church—First Reader Sydney M. Mulhall—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—8th st and C av.
 COVINA First Church—First Reader Mrs Agnes M. Bennett—Sunday 11 AM; Wed 8 PM—Woman's Club house. Reading Rm 2 to 4.30 PM—132 W Badillo st.
 DELANO Society—First Reader Mrs Pauline M. Smith—Sunday 11 AM; last Wed in month 8 PM—Masonic temple.
 DINUBA Society—First Reader Elden H. Gordon—Sunday 11 AM—Mission Opera House, L st.
 EAGLE ROCK Society—First Reader Perley Wilson Stoddard—Sunday 11 AM; Wed 8 PM—Woman's Club house.
 EL CENTRO First Church—First Reader Mrs Marie Phelen—Sunday 11 AM; Wed 8 PM—Masonic temple 6th and State sts. Reading Rm 2.30 to 4.30 PM Tues Fri Sat—El Centro Nat bnk blg.
 EL SEGUNDO Society—First Reader Mrs Olive Fellison—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Chapel, Mariposa and Concord sts.
 ESCONDIDO Society—First Reader Mrs Henrietta Robinson Evans—Sunday 11 AM; Wed 8 PM—Lime st.
 EUREKA First Church—First Reader Mrs Nellie Holloway Dickson—Sunday 11 AM; Wed 8 PM—11th and H sts. Reading Rm 12.30 to 8 PM—12 Carson blg.
 EXETER Society—First Reader Mrs Ethel C. Rotherham—Sunday 11 AM—Mixer hall.
 FILLMORE Society—First Reader Mrs Mabel E. Trotter—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Thurs—Chapel.
 FLORENCE Society—First Reader Mrs Mary George Ruffner—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 5 PM—1708 E Florence av.
 FORTUNA First Church—First Reader Mrs Carrie Mae Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—7th and D sts.
 FRESNO First Church—First Reader Joseph L. Beall—Sunday 11 AM, 8 PM; Wed 8 PM—Calaveras and N sts. Reading Rm 9.30 AM to 5.30 PM; also 7 to 9 PM except Wed; 3 to 5 PM Sun—915 Griffith-McKenzie blg.
 FULLERTON Society—First Reader Mrs Maude M. Lightner—Sunday 11 AM; 3d Wed in month 7.30 PM; Reading Rm 2 to 4 PM Fri—124 E Amerige av.
 GLENDALE First Church—First Reader Albert Russell Killgore—Sunday 11 AM; Wed 8 PM—Church, 2d and Maryland av. Reading Rm 12 to 5 PM; also 7 to 9 PM Tues Thurs Sat—435 S Brand blv.
 GLENDORA Society—First Reader Samuel F. Freeman—Sunday 11.15 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Roger blg, 104 S Mich. av.
 GRASS VALLEY Society—First Reader Miss Mabel H. Crase—Sunday 10.30 AM; Wed 7.30 PM—Woman's Improvement blg.
 GRIDLEY Society—First Reader Mrs Grace S. Forbes—Sunday 11 AM; 2d and 4th Wed in month 8 PM—Church.
 HANFORD First Church—First Reader Mrs Mina C. Robinson—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—18 Bissell blg, 100½ W 7th st.
 HAYWARD Society—First Reader Calvin P. Hinds—Sunday 11 AM; Wed 8 PM—I O O F hall.
 HEALDSBURG Society—First Reader Miss Ida F. Marshall—Sunday 11 AM—Library hall.
 HEMET Society—First Reader Mrs Pearl McManigal—Sunday 11 AM; 3d Wed in month 8 PM—Chapel.
 HERMOSA BEACH First Church—First Reader Roy J. Bell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Tues Thurs Fri—Chapel, 16th st.
 HOLLISTER Society—First Reader Mrs Kathryn Minor—Sunday 11 AM—Granges Union hall.

- HUNTINGTON BEACH Society—First Reader Lawrence P. Watson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—8th and Olive av.
- HUNTINGTON PARK First Church—First Reader Charles R. Graves—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—Church, Irvington and Rugby avs.
- INGLEWOOD Society—First Reader Mrs Leona E. Rupe—Sunday 11 AM—Masonic hall.
- KENNETT Society—First Reader Mrs Elizabeth Hodge—Sunday 11 AM; Wed 8 PM—Fir and Smelter sts.
- LINDSAY First Church—First Reader Mrs Loula R. Lewis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Fraternal hall.
- LODI First Church—First Reader Mrs Anna L. Ballantyne—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—4 Davies hall, W Pine st.
- LOMPOC Society—First Reader Richard A. Lazier—Sunday 11 AM; Wed 8 PM—Public Library.
- LONG BEACH First Church—First Reader Frank H. Downs—Sunday 11 AM, 8 PM; Wed 8 PM—440 Elm av. Reading Rm 9 AM to 5 PM; also 7 to 9 PM Thurs—324 1st Nat bnk blg.
- LOS ALTOS Society—First Reader John S. Brown—Sunday 11 AM; 1st and 3d Wed in month 8 PM; Reading Rm 2 to 5 PM Wed—1st and Main sts.
- LOS ANGELES Churches unite in Reading Rms:
704 H W Hellman blg, 4th and Spring sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 6 PM Sun and holidays.
815 Van Nuys blg, 7th and Spring sts; 9 AM to 6 PM.
FIRST CHURCH—First Reader Theodore A. Chelson—Sunday 11 AM, 8 PM; Wed 8 PM—1366 S Alvarado st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM—712 W Pico st.
SECOND CHURCH—First Reader Archibald W. Edes—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 948 W Adams st. Reading Rm 10.30 AM to 9 PM except Wed; Wed until 6 PM—23d st and Union av.
THIRD CHURCH—First Reader William E. Brown—Sunday 11 AM, 8 PM; Wed 7.30 PM—Church, 734 S Hope st. Reading Rm 10 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—680 S Alvarado st.
FOURTH CHURCH—First Reader Clarence E. Millspaugh—Sunday 11 AM; Wed 8 PM—Highland Park Ebell club house, 131 Avenue 57. Reading Rm 1 to 5 PM; also 7 to 9 PM Tues Fri Sat—5630 Pasadena av.
FIFTH CHURCH—First Reader Horace Seely—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 7107 Hollywood blv. Reading Rm 10 AM to 9 PM except Wed; Wed until 6 PM—6683 Hollywood blv.
SIXTH CHURCH—First Reader Harry Meade Schaeffer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 42d and Wadsworth sts.
SEVENTH CHURCH (San Pedro)—First Reader Charles E. Hall—Sunday 11 AM; Wed 8 PM—315 7th st. Reading Rm 12.30 to 4.30 PM—7th and Beacon sts.
EIGHTH CHURCH (Gardena)—First Reader William A. Aird—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Thurs—846 W 161st st.
NINTH CHURCH—First Reader Douglas L. Edmonds—Sunday 11 AM; Wed 8 PM—430 So N. H. av.
TENTH CHURCH—First Reader Frank Latch—Sunday 11 AM; Wed 8 PM—936 W 49th st.
ELEVENTH CHURCH—First Reader John L. Rowley—Sunday 11 AM; Wed 8 PM—Masonic temple, 1956 E 1st st.
SOCIETY (Culver City)—First Reader William S. Randall—Sunday 11 AM; Wed 8 PM—7120 McMillan st.
SOCIETY (Van Nuys)—First Reader Miss Lois Thompson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—Chapel, 312 F st.
- LOS GATOS First Church—First Reader Edward B. Stone—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Chapel, Broadway.
- MARICOPA Society—First Reader Mrs Elizabeth Ballanfante—Sunday 11 AM, 7.30 PM; 1st Wed in month 8 PM—Chapel.
- MARTINEZ Society—First Reader Mrs Sadie Thorne Lundy—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Fri—Chapel, Mellus st.
- MARYSVILLE First Church—First Reader Mrs Bernice W. Jones—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—I O O F blg, 3d and D sts.
- MERCED First Church—First Reader Edward Whale—Sunday 11 AM; Wed 8 PM; Reading Rm 12 to 3 PM—Kocher blg, 506 18th st.
- MILL VALLEY First Church—First Reader Mrs Sarah E. Judah—Sunday 11 AM; Wed 8 PM—Lovell and Olive sts. Reading Rm 2 to 4 PM—Keystone blk.
- MODESTO First Church—First Reader James L. E. Townsend—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 7 to 9 PM Fri—1007 13th st.
- MONROVIA First Church—First Reader Mrs Sadie Baglole Ellis—Sunday 11 AM; Wed 8 PM—Woman's club house. Reading Rm 2 to 5 PM—112 W Orange av.
- MOUNTAIN VIEW Society—First Reader Mrs Elida Becker Levy—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Castro st.
- NAPA First Church—First Reader Mrs Emma J. Clarke—Sunday 11 AM; Wed 8 PM—Church, Franklin and Polk sts. Reading Rm 12 M to 4 PM—Behlow blg.
- NEVADA CITY Society—First Reader Mrs Ida M. Magonigal—Sunday 8 PM; 1st Wed in month 8 PM—Congregational Church.
- OAKLAND Churches unite in Reading Rms, 7th floor, Perry blg, 414 13th st; 9.30 AM to 9 PM except Wed; Wed until 7 PM; 1 to 5 PM Sun.
FIRST CHURCH—First Reader Howard L. Bacon—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, Franklin and 17th sts.
SECOND CHURCH—First Reader Lyman Eugene Minar—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 34th and Elm sts.
THIRD CHURCH—First Reader Mrs Mary E. Pryor—Sunday 11 AM; Wed 8 PM—Masonic temple, E 14th st and 34th av, Fruitvale.
FOURTH CHURCH—First Reader John A. Deadrich—Sunday 11 AM; Wed 8 PM—Municipal Auditorium.
FIFTH CHURCH—First Reader John Donnan Vance—Sunday 11 AM; Wed 8 PM—I O O F hall, E 14th st and 92d av, Elmhurst.
SIXTH CHURCH—First Reader Mrs Ruby S. Lutz—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—250 41st st.
SEVENTH CHURCH—First Reader Elbert A. Wright—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Harrison blv, near 23d st.
- OILCENTER Society—First Reader Mrs Marie J. Gist—Sunday 7.30 PM—Associated hall.
- ONTARIO First Church—First Reader Victor C. Weeks—Sunday 11 AM; Wed 7.45 PM—West B st. Reading Rm 12 M to 4.30 PM—143 N Euclid av.
- OROVILLE First Church—First Reader Mrs Josephine A. Sparks—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Robinson and Pine sts.
- OXNARD First Church—First Reader Mrs Virginia M. Rice—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—2d and D sts.
- PACIFIC GROVE First Church—First Reader Miss Zelda C. Estabrook—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—167 Fountain av.
- PALO ALTO First Church—First Reader John A. Faull—Sunday 11 AM; Wed 8 PM—Bryant st and Forest av. Reading Rm 10 AM to 5 PM—417 Alma st.
- PASADENA First Church—First Reader Seymour W. Condon—Sunday 11 AM, 8 PM; Wed 8 PM—Oakland av, near Colo. st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays—Citizens Sav bnk blg.
- PETALUMA Society—First Reader Mrs Laura H. Thompson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—522 B st.
- PLACERVILLE Society—First Reader John Newton Judson—Sunday 11 AM; Wed 8 PM—Eagle hall.
- POMONA First Church—First Reader Charles Henry Taylor—Sunday 11 AM; Wed 7.45 PM—180 W Center st. Reading Rm 10 AM to 5 PM—438 Investment blg.
- PORTERVILLE First Church—First Reader Leslie McAuliff—Sunday 11 AM, 8 PM; Wed 8 PM—418 Mill st. Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—211 Mill st.
- REDDING Society—First Reader Mrs Eva Hull Craddock—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—406 Market st.
- REDLANDS First Church—First Reader Carl Wellman Miner—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—105 E Citrus av. Reading Rm 12 M to 5 PM—107 E Citrus av.
- REDONDO BEACH First Church—First Reader Mrs Mae Link Perkins—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—317 S Broadway.
- REDWOOD CITY Society—First Reader Miss Jennie McLaren—Sunday 11 AM; Wed 8 PM—Woman's club. Reading Rm 2 to 5 PM Tues Sat—196 Broadway.

RIALTO Society—First Reader William Davis Hoover—Sunday 11 AM—222 N Riverside av.

RICHMOND First Church—First Reader Mrs Otilia B. Felter—Sunday 11 AM; Wed 8 PM—Richmond club, 1125 Nevin av. Reading Rm 2 to 4 PM—Pillow blg, 707 Macdonald av.

RIVERSIDE First Church—First Reader Samuel W. Tate—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 6th and Lemon sts. Reading Rm 11 AM to 5 PM—Glenwood blk, Main st.

SACRAMENTO First Church—First Reader William L. Reed—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 23d st, between K and L sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays—708 Peoples Sav bkn blg.

SACRAMENTO Second Church—First Reader Archie W. Clifton—Sunday 11 AM; Wed 8 PM—Tuesday Club house, 2722 L st. Reading Rm 1.30 to 5.30 PM—35th st and 5th av.

SAN BERNARDINO First Church—First Reader Mrs Celia M. Hilke—Sunday 11 AM, 7.30 PM; Wed 7.45 PM—736 E st. Reading Rm 12 to 5 PM—301 Katz blg.

SAN DIEGO Churches unite in Reading Rms, 641 Spreckels blg, Broadway, between 1st and 2d sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 6 PM Sun and holidays.

FIRST CHURCH—First Reader Frederick H. Jones—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2d and Laurel sts.

SECOND CHURCH—First Reader Horace R. Bell—Sunday 11 AM, 8 PM; Wed 8 PM—San Diego Club, 949 9th st.

SAN FRANCISCO Churches unite in Reading Rms, Sachs blg, 140 Geary st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 1 to 5 PM Sun and holidays.

FIRST CHURCH—First Reader Floyd C. Shank—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Cal. and Franklin sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 5.30 PM; also 1 to 5 PM Sun and holidays—Scottish Rite temple, 1290 Sutter st at Van Ness av.

SECOND CHURCH—First Reader Mrs Jessie May Chandler—Sunday 11 AM, 8 PM; Wed 8 PM—655 Dolores st at Cumberland st. Reading Rm 11 AM to 5 PM; also 7 to 9 PM except Wed—2580 Mission st at 22d st.

THIRD CHURCH—First Reader Cyrus S. Rogers—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, 1250 Haight st.

FOURTH CHURCH—First Reader George Hyde Emery—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 11.30 AM to 4.30 PM; also 7.30 to 9 PM except Wed—450 Arguello blv.

FIFTH CHURCH—First Reader John C. Manning—Sunday 11 AM, 8 PM; Wed 8 PM—Native Sons hall, 430 Mason st. Reading Rm 10.30 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays—Santa Marina blg, 112 Market st at Cal. st.

SIXTH CHURCH—First Reader Mrs Cesarine Dupuy—Sunday 11 AM, 8 PM; Wed 8 PM—2137 Sutter st, near Steiner st. Reading Rm 11 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays—1903 Fillmore st, near Bush st.

SEVENTH CHURCH—First Reader Frederick Breyman—Sunday 11 AM; Wed 8 PM—Elks hall, 540 Powell st. Reading Rm 10 AM to 3 PM—332 Russ blg, Pine and Montgomery sts.

EIGHTH CHURCH—First Reader Mrs Emma Goodman—Sunday 11 AM, 8 PM; Wed 8 PM—National hall, 1975 Mission st.

SANGER Society—First Reader Mrs Mary Jenetta Atkisson—Sunday 11 AM; Wed 8 PM—Guild hall, O st.

SAN JOSE First Church—First Reader Ernest A. Totton—Sunday 11 AM, 8 PM; Wed 8 PM—Church, St James st, between 1st and 2d sts. Reading Rm 10 AM to 5.30 PM; also 7 to 9 PM except Wed; 2 to 5 PM Sun and holidays—1st Nat bkn blg.

SAN LEANDRO Society—First Reader Mrs Margaret E. Cornish—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5 PM—I O O F blg, E 14th st.

SAN LUIS OBISPO Society—First Reader Mrs Nora Holdsworth—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri—1212 Chorro st.

SAN MATEO First Church—First Reader Mrs Frances Ott Bovee—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 4 PM—15 Brown blk.

SAN PEDRO—See Seventh Church, Los Angeles.

SAN RAFAEL First Church—First Reader Robert R. Chase—Sunday 11 AM; Wed 8 PM—German Lutheran church. Reading Rm 3 to 5 PM—Freitas blk, B and 4th sts.

SANTA ANA First Church—First Reader William A. Flood—Sunday 11 AM, 7.30 PM; Wed 7.30 PM—Church, 6th and Sycamore sts. Reading Rm 11.30 AM to 5.30 PM—W H Spurgeon blg, 4th and Sycamore sts.

SANTA BARBARA First Church—First Reader Richard W. Scanland—Sunday 11 AM; Wed 8 PM—Micheltorena and Anacapa sts. Reading Rm 10 AM to 5 PM—806 State st.

SANTA CRUZ First Church—First Reader Martin L. Rittenhouse—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Ocean st and Dakota av. Reading Rm 11 AM to 4 PM—I O O F blg, Pacific av.

SANTA MARIA Society—First Reader Mrs Myrtle B. Stier—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Fri—W Main st.

SANTA MONICA First Church—First Reader John H. Collins—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Church, 220 Wilshire blv.

SANTA PAULA Society—First Reader Arthur T. Ward—Sunday 11 AM; Wed 8 PM—6th st.

SANTA ROSA First Church—First Reader William P. Ferguson—Sunday 11 AM; Wed 8 PM; Reading Rm 12.30 to 4 PM—Masonic temple.

SATICOY Society—First Reader Mrs Adah H. Snell—Sunday 11 AM; Wed 7.30 PM.

SAWTELLE First Church—First Reader Julius E. Wassman—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 7th and Colo. sts.

SEBASTOPOL Society—First Reader Mrs Emma Hellyer—Sunday 11 AM; Wed 8 PM—Bodega av.

SIERRA MADRE Society—First Reader Miss Caroline Wood Ferris—Sunday 11 AM—Woman's Club house.

SONORA Society—First Reader Robert K. Thomas—Sunday 11 AM; 1st and 3d Wed in month 8 PM—Washington hall.

SOUTH PASADENA First Church—First Reader Richard T. Greene—Sunday 11 AM; Wed 8 PM—Woman's club house, Rollins and Fremont sts. Reading Rm 1 to 6 PM; also 7 to 9 PM Sat—811 Fair Oaks av.

SOUTH SANTA ANITA Society—First Reader Mrs Olyve Harford Ross—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—Church, Duarte rd.

STOCKTON First Church—First Reader Mrs Mary Emilia Budd—Sunday 11 AM, 8 PM; Wed 8 PM—Chapel, N Center and W Flora sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed; 2 to 5 PM Sun and holidays—520 Yosemite theater blg.

STOCKTON Second Church—First Reader Thomas R. Minturn, Jr.—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 5 PM; also 2 to 5 PM Sun and holidays—632 E Main st.

TAFT Society—First Reader Elbert G. Coffman—Sunday 11 AM; last Wed in month 8 PM—I O O F hall.

TEMPLETON Society—First Reader Alfred E. Marker—Sunday 11 AM; 1st and 3d Wed in month 8 PM; Reading Rm 2 to 4 PM Tues Fri—Church.

TULARE Society—First Reader Joe N. Barndollar—Sunday 11 AM; Wed 8 PM—Woman's club house. Reading Rm 2 to 4 PM—122½ E Tulare st.

TURLOCK Society—First Reader Mrs Percy DuBois—Sunday 11 AM; Wed 7.30 PM—Broadway hall.

UKIAH Society—First Reader Leslie J. Layton—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—110 S School st.

UPLAND—See Ontario.

VALLEJO Society—First Reader Mrs Anna Swenson—Sunday 11 AM; Wed 8 PM—Samoset hall. Reading Rm 1.30 to 4 PM—343 Georgia st.

VENICE First Church—First Reader Julius C. Barthel—Sunday 11 AM; Wed 8 PM—2d and Brooks avs. Reading Rm 10 AM to 4 PM; also 2 to 5 PM Sun—821 Ocean Front.

VENTURA First Church—First Reader Floyd Putnam Shaw—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, Main and Fir sts.

VISALIA Society—First Reader George E. Daniel—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Chapel, N Church and School sts.

WALNUT CREEK Society—First Reader Mrs Caroline M. Jones—Sunday 11 AM—Women's Club room.

WATSONVILLE Society—First Reader Mrs Emma Kemp—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4 PM Tues Fri—20 Peck st.

WATTS Society—First Reader Mrs Rhoda E. Durfee—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—I O O F hall.

WHITTIER First Church—First Reader Mrs Alice M. Linn—Sunday 11 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Bailey st and Washington av.

WILLITS Society—First Reader Mrs Annie Christina Turner—Sunday 11 AM; Wed 7.30 PM—401 Main st.

WOODLAND Society—First Reader Mrs Marion Bertron Brinton—Sunday 11 AM; 1st Wed in month 8 PM—Unitarian church.

COLORADO

ALAMOSA Society—First Reader James L. Jones—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Sat—Borns hall.

ASPEN First Church—First Reader Cecil P. Blake—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Fri—Church, 100 W Main st.

BOULDER First Church—First Reader Mrs Cora S. Niles—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Church, 13th st and Mapleton av. Reading Rm 10 AM to 12 M, 2 to 4 PM—1224 Pearl st.

BRECKENRIDGE Society—First Reader Edward O. Auge—Sunday 11 AM; Wed 8 PM.

CANON CITY First Church—First Reader Mrs Lizzie K. Chapson—Sunday 11 AM; Wed 7.45 PM—824 Main st. Reading Rm 2 to 5 PM—19 Apex blk.

COLORADO SPRINGS First Church—First Reader Mrs Effie Louisa Benjamin—Sunday 11 AM, 8 PM; Wed 8 PM—Boulder and N Cascade avs. Reading Rm 9.30 AM to 4.30 PM—405 Hagerman blg.

CRIPPLE CREEK First Church—First Reader Mrs Jean Singer Smith—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Carr av and 4th st.

DELTA Society—First Reader Mrs Margaret Richardson Dale—Sunday 11 AM; Wed 8 PM—Library.

DENVER Churches unite in Reading Rms, 908 Gas and Electric blg; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5.30 PM Sun.

FIRST CHURCH—First Reader Altol J. Zint—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 14th av and Logan st.

SECOND CHURCH—First Reader Charles W. Perry—Sunday 11 AM, 8 PM; Wed 8 PM—S Grant st and Bayaud av.

FOURTH CHURCH—First Reader Charles A. Swift—Sunday 11 AM; Wed 8 PM—Woodman hall, Clay st and Dunkeld pl.

DURANGO First Church—First Reader Mrs Minnie B. Evans—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Fri—Public library, 2d av.

FLORENCE Society—First Reader Mrs Flossie Wilson—Sunday 11 AM; Wed 7.45 PM—312 E 2d st.

FORT COLLINS First Church—First Reader Hiram K. Jackson—Sunday 11 AM; Wed 8 PM—503 S College av. Reading Rm 2 to 5 PM—146½ S College av.

FORT MORGAN Society—First Reader Bert Warren Twombly—Sunday 11 AM; Wed 7.30 PM—Times hall.

FRUITA Society—First Reader William McKendree Brown—Sunday 11 AM—S Mulberry av.

GLENWOOD SPRINGS First Church—First Reader Mrs Susie A. Meadows—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—931 Cooper av.

GOLDEN Society—First Reader Mrs Fannie Lavina Pike—Sunday 11 AM; Wed 7.30 PM—C S hall.

GRAND JUNCTION First Church—First Reader Fred M. Bacon—Sunday 11 AM; Wed 7.45 PM—652 White av. Reading Rm 2 to 5 PM—505 Grand Valley Nat bnk blg.

GREELEY First Church—First Reader Mrs Anna Shotwell—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Farmers Trust blg.

GUNNISON Society—First Reader Miss Laura Lucile Mills-paugh—Sunday 11 AM—La Veta hotel.

LA JUNTA Society—First Reader Mrs Marguerite P. Hearnberger—Sunday 11 AM; Wed 7.45 PM—Harmony hall.

LAMAR Society—First Reader Mrs Florence D. Bane—Sunday 11 AM; Wed 7.30 PM—110 E Olive st.

LAS ANIMAS Society—First Reader Carl F. Bryner—Sunday 11 AM; Wed 7.45 PM—Virgil av and 6th st.

LEADVILLE Society—First Reader Mrs Emma Louise Garrett—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—203 W 6th st.

LIMON Society—First Reader Mrs Jennie Little—Sunday 11 AM; Wed 8 PM—Carmon hall.

LITTLETON Society—First Reader Mrs Alice F. Eastman—Sunday 11 AM; Wed 7.45 PM.

LONGMONT First Church—First Reader Miss Anne E. Affolter—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Pratt st and 5th av.

LOVELAND Society—First Reader Frederick D. Shoffner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—417 N Lincoln av.

MONTE VISTA Society—First Reader Mrs Lillie Alameda Earl—Sunday 11 AM; Wed 8 PM.

MONTROSE First Church—First Reader George W. Adams—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed—601 S 2d st.

OLATHE Society—First Reader Miss Ola M. Douden—Sunday 11 AM—I O O F hall.

OURAY Society—First Reader Mrs Orpha H. Armstrong—Sunday 11 AM; Wed 7.30 PM—6th av.

PUEBLO First Church—First Reader Fred A. Hoer—Sunday 11 AM; Wed 8 PM—Unity Church blg, 9th and Court sts. Reading Rm 10 AM to 5 PM—710 Thatcher blg.

ROCKY FORD Society—First Reader Mrs Annie E. Taylor—Sunday 11 AM; Wed 8 PM—11th and Maple sts.

SALIDA First Church—First Reader John G. Bergmann—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—125 E 3d st.

STEAMBOAT SPRINGS Society—First Reader Mrs Mollie G. Lockhart—Sunday 11 AM; Wed 8 PM—Pilot hall.

STERLING Society—First Reader Mrs Olive Hawley Morse—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—107 S 3d st.

TELLURIDE Society—First Reader Miss Lillian C. Kenyon—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed Sat—Church.

TRINIDAD First Church—First Reader Mrs Estelle M. Dunlavy—Sunday 11 AM; Wed 8 PM—317 Pine st. Reading Rm 12 to 5 PM—307 Bank blg.

VICTOR First Church—First Reader Omer D. Griffin—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—117 S 4th st.

WALSENBURG Society—First Reader Mrs Lillian Erwin Schafer—Sunday 11 AM; Wed 8 PM—K of P hall.

CONNECTICUT

BRIDGEPORT First Church—First Reader William R. Bull—Sunday 11 AM, 7.30 PM; Wed 8 PM—871 Lafayette st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—1st Bridgeport Nat bnk blg.

DANBURY First Church—First Reader Louis Theurer—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri—United bnk blg.

DEEP RIVER Society—First Reader Miss Edith M. Hornbeck—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 4 PM Tues Thurs Sat—Hall, High and River sts.

DERBY Society—First Reader Oliver E. Lapham—Sunday 10.45 AM; Wed 8 PM—Unitarian church.

GREENWICH Society—First Reader Mrs Gertrude M. Bowen—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—69 E Putnam av.

HARTFORD First Church—First Reader Harry Stebbins Parker—Sunday 10.45 AM; Wed 8 PM—Chapel, 537 Farmington av. Reading Rm 10 AM to 5 PM; Wed until 7 PM—Conn. Mutual blg, 783 Main st.

HARTFORD Second Church—First Reader Russell C. Northam—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 5 PM; Wed until 7 PM—Church, Asylum and High sts.

MERIDEN First Church—First Reader Miss Charlotte Morse—Sunday 10.45 AM, 7 PM; Wed 7.45 PM—Liberty and Norwood sts. Reading Rm 12 M to 5.30 PM; also 7 to 9 PM Fri Sat—Hall and Lewis blg.

MIDDLETOWN First Church—First Reader Mrs Clara Boardman Strickland—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, College and Broad sts.

MILFORD Society—First Reader Miss Adanois Bailey—Sunday 11 AM; Wed 8 PM—Arcanum hall.

MYSTIC First Church—First Reader Mrs Carrie Latham—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 4 PM Wed Sat—Riverside blk.

NEW BRITAIN First Church—First Reader William G. Rodgers—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Chapel, W Main st.

NEW HAVEN First Church—First Reader Albert D. de Bussy—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Winthrop and Derby avs. Reading Rm 10 AM to 5 PM; Wed until 7 PM; Sat until 9 PM—803 Malley blg, 902 Chapel st.

NEW LONDON First Church—First Reader Mrs Lillian Whipple Joseph—Sunday 10.45 AM; Wed 7.45 PM—Granite and Hempstead sts. Reading Rm 2 to 5 PM—10 Granite st.

NORWALK First Church—First Reader Mrs Maud O. Mayehoff—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4.30 PM—57 West av.

NORWICH Society—First Reader Miss Edith M. Abell—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 4 to 5 PM—Thayer blg, Franklin sq.

ROCKVILLE Society—First Reader Mrs Adella A. Bartlett—Sunday 10.45 AM; 2d Wed in month 7.30 PM—Masonic hall.

STAMFORD First Church—First Reader Albert H. Colton—Sunday 11 AM; Wed 8 PM—Church, Prospect st. Reading Rm 12 to 5 PM—Washington blg, 1 Bank st.

WATERBURY First Church—First Reader Mrs Belle Stone Booth—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 12 to 5 PM; also 7 to 9 PM Mon Thurs Sat—Buckingham blg.

WILLIMANTIC Society—First Reader Mrs Ruth Welles Brewster—Sunday 10.45 AM; Wed 7.45 PM—Y M C A blg.

WINSTED Society—First Reader Miss Hattie E. Hotchkiss—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, 75 High st.

DELAWARE

WILMINGTON First Church—First Reader Joseph H. Mendinhall—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park pl and Van Buren st. Reading Rm 10 AM to 9 PM except Wed; Wed until 5 PM—707 Equitable blg.

DISTRICT OF COLUMBIA

WASHINGTON Churches unite in Reading Rms, 601 Colorado blg, 14th and G sts; 10 AM to 9 PM except Wed; Wed until 7 PM; also 2.30 to 5.30 PM Sun.

FIRST CHURCH—First Reader Arthur L. Hitchcock—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Columbia rd and Euclid st. Reading Rm 10 AM to 9 PM except Wed; Wed until 5.30 PM—1803 Adams Mill rd.

SECOND CHURCH—First Reader Walter W. Hummer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 15th and R sts, NW. Reading Rm 10 AM to 5 PM—148 E Capitol st.

FLORIDA

BRADENTOWN First Church—First Reader Mrs Mary B. Woodward—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, 209 Prospect av.

CLEARWATER Society—First Reader Louis E. Johnson—Sunday 11 AM; Wed 8 PM—Bank of Clearwater blg.

COCOANUT GROVE Society—First Reader Mrs Mary P. Kilbourne—Sunday 11 AM—Church.

DAYTONA First Church—First Reader Frederick J. Weber—Sunday 11 AM; Wed 7.30 PM; Reading Rm 10 AM to 4 PM—Church, Palmetto and Live Oak avs.

DE LAND Society—First Reader Walter A. Falk—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Woodmans hall, Codrington blg.

EUSTIS Society—First Reader Mrs Rosalie G. Burton—Sunday 11 AM; Reading Rm 3 to 5 PM Tues Fri—Pavilion.

FORT LAUDERDALE Society—First Reader Mrs Fannie Fern Brown—Sunday 11 AM; Wed 7.30 PM—Church, S River and Osceola av.

FORT PIERCE Society—First Reader Frank Le Roy Sherman—Sunday 11 AM—Fort Pierce bnk blg.

JACKSONVILLE First Church—First Reader Herbert E. Fulenwider—Sunday 11 AM; Wed 8 PM—Church, Laura and Union sts. Reading Rm 9.30 AM to 5 PM—406 St James blg, Duval st.

KEY WEST Society—First Reader Frederick A. Beckmann—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 7 PM—Church, Division and Ga. sts.

MIAMI First Church—First Reader Mrs Olive Thornburgh Castle—Sunday 11 AM—Paramount theater. Wed 7.45 PM; Reading Rm 11 AM to 4.30 PM—323½ 11th st.

NEW SMYRNA Society—First Reader James Shoemsmith—Sunday 11 AM—Woman's club, Magnolia st.

OCALA Society—First Reader Mrs Evelyn Légé—Sunday 11 AM; Reading Rm 3 to 5 PM Tues Fri—Yonge hall.

ORLANDO Society—First Reader Miss Catherine G. Bechberger—Sunday 3 PM; Wed 7.45 PM—Unity chapel, E Central and West sts. Reading Rm 2 to 4.30 PM—Yowell-Duckworth blg.

PENSACOLA First Church—First Reader Miss Kate McCord Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Masonic blg.

ST CLOUD Society—First Reader Mrs Frances R. Riley—Sunday 10.30 AM; Wed 7 PM; Reading Rm 2 to 4 PM Mon Thurs—Church, 11th st and Minn. av.

ST PETERSBURG First Church—First Reader Abraham Bell—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 12 M to 5 PM—Church, 224 2d av, N.

TALLAHASSEE First Church—First Reader Miss S. Elizabeth Argyle—Sunday 11 AM; Wed 7.30 PM; Reading Rm 10 AM to 12 M except Sat—Church, 256 E College av.

TAMPA First Church—First Reader Mrs Jeannette Simmons—Sunday 11 AM; Wed 7.45 PM—Church, Florida and Henderson avs. Reading Rm 10 AM to 5 PM—301 Dawson and Thornton blg.

TAMPA Society—First Reader William E. Guilford—Sunday 11 AM; Wed 8 PM—K of P hall. Reading Rm 11 AM to 5 PM—24 Giddens blg, Franklin and Lafayette sts.

WEST PALM BEACH First Church—First Reader Mrs Ella May Potter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Hibiscus av and Poinsettia st.

WINTER HAVEN Society—First Reader Allen Hull Leonard—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Rewis blg.

GEORGIA

ATLANTA First Church—First Reader Milton E. Tilly—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Peachtree and 15th sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM—613 Grand Opera house.

AUGUSTA First Church—First Reader Mrs Katie B. Potter—Sunday 11 AM; Wed 8 PM; Reading Rm 3.30 to 5.30 PM—Campbell blg, Jackson st.

COLUMBUS Society—First Reader Mrs Mary A. Brigham—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Garrard blg.

COVINGTON Society—First Reader Mrs Caroline Hardee Godfrey—Sunday 11 AM; Wed 7.30 PM.

MACON First Church—First Reader Mrs Nellie B. McNair—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1 PM—Public library blg, Mulberry st.

ROME First Church—First Reader Mrs Mary Fort Thomas—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Citizens bnk blg.

SAVANNAH First Church—First Reader Mrs Dora F. Humphrey—Sunday 11.30 AM, 8.30 PM; Wed 8.30 PM—Church, 31st and Whitaker sts. Reading Rm 10 AM to 5 PM—310 Germania bnk blg, Bull st.

SHELLMAN Society—First Reader Thomas Eugene Allen Jr—Sunday 11 AM; 1st Wed in month 8 PM; Reading Rm 3 to 5 PM Fri—Church, Church st.

THOMASVILLE Society—First Reader Miss Susie A. Blatherwick—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 3 to 5 PM—Church, Dawson and Washington sts.

THOMSON Society—First Reader Mrs Myra Sturgis McLean—Sunday 10.45 AM; Reading Rm 3 to 5 PM Wed—19 Neal-Knox blg.

WASHINGTON Society—First Reader Mrs Lula Armstrong—Sunday 11 AM; Wed 7.30 PM—Nat bnk of Wilkes blg.

HAWAII

HONOLULU First Church—First Reader Mrs Edna K. Scott—Sunday 11 AM; Wed 8 PM—Wilder av and Kewalo st. Reading Rm 10 AM to 3 PM—2, Pantheon blg, Fort and Hotel sts.

IDAHO

BLACK BEAR Society—First Reader Mrs Virginia Bonnell—Sunday 7.30 PM; Wed 7.30 PM.

BLACKFOOT Society—First Reader Mrs Louie Holmes Peck—Sunday 11 AM; Wed 8 PM—Chapel.

BOISE First Church—First Reader Mrs Mamie A. Sullivan—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 814 State st. Reading Rm 12 to 5 PM—221 Mode blg, 8th and Idaho sts.

BUHL Society—First Reader Mrs Jessie P. Merrick—Sunday 11 AM; Wed 8 PM—Masonic hall. Reading Rm 2.30 to 4.30 PM—11th av.

CALDWELL Society—First Reader Mrs Mabelle Scott Beaty—Sunday 11 AM; Wed 8 PM—Church.

CAMBRIDGE Society—First Reader Mrs Hannah M. Barr—Sunday 11 AM; Wed 8 PM—Church.

COEUR d'ALENE First Church—First Reader Grover G. Perdest—Sunday 11 AM; Wed 8 PM—Church, 3d and Foster sts. Reading Rm 12 M to 5 PM—123 Sherman av.

EMMETT Society—First Reader Mrs Goldie P. Dix Nicol—Sunday 11 AM—Moose hall.

GRANGEVILLE Society—First Reader Mrs Eliza Everett—Sunday 11 AM; Wed 8 PM—K of P hall.

IDAHO FALLS Society—First Reader Mrs Emma M. Mulhall—Sunday 11 AM—Masonic hall. Reading Rm 1 to 5 PM; also 7 to 9 PM Fri—Luxton blg, 354 Broadway.

JEROME Society—First Reader Mrs Fannie Foster—Sunday 11 AM; 1st Wed in month 8 PM; Reading Rm 3 to 5 PM Sat—Avenue A.

KELLOGG Society—First Reader Mrs Kate Frances Smith—Sunday 11 AM—Lodge rm, Y M C A blg.

LEWISTON First Church—First Reader Mrs Lillian Crocker—Sunday 11 AM; Wed 8 PM—Church, 7th av and 9th st. Reading Rm 2 to 4 PM—130 Salsberg blg.

MOSCOW First Church—First Reader Mrs Dollie W. Porter—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Church, Jackson and 3d sts.

MULLAN Society—First Reader Mrs Agnes Thompson—Sunday 11 AM; Wed 7.30 PM—Earle av.

NAMPA First Church—First Reader Mrs Annie L. Calkins—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—11th av and 7th st.

PAYETTE First Church—First Reader Mrs Grace Zeller Moss—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri.

POCATELLO First Church—First Reader Mrs Mary E. Nilsson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 143 N 4th av.

ST ANTHONY Society—First Reader Mrs Emma Scott—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

TWIN FALLS First Church—First Reader Mrs Kate W. Hunt—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 230 3d av, E.

WALLACE Society—First Reader William H. Klieman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Chapel, 5th and River sts.

WEISER Society—First Reader Mrs Pearl Stringer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Haas Hdw. blg.

ILLINOIS

ALTON First Church—First Reader Garland Rose Stewart—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 5 PM—Church, 533 E 10th st.

AMBOY Society—First Reader Leonidas A. Wood—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat—Badger blk.

ATKINSON Society—First Reader Mrs May B. Macauley—Sunday 11 AM; Wed 7.30 PM.

AURORA First Church—First Reader Reuben W. Scudder—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 11 AM to 4 PM—G A R blg.

BARRINGTON Society—First Reader Mrs Grace E. Gleason—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed—Grunau hall.

BATAVIA First Church—First Reader Mrs Blanche W. Burton—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Van Nortwick blk.

BELLEVILLE Society—First Reader Joseph Wiesmann Jr—Sunday 10.45 AM; Wed 8 PM—Commercial blg.

BELVIDERE SOCIETY—First Reader Mrs Hettie B. Anderson—Sunday 10.45 AM—Masonic hall.

BIGGSVILLE Society—First Reader Mrs Lena Gertrude Thomson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Main st.

BLOOMINGTON First Church—First Reader Frank G. Morgan—Sunday 10.30 AM; Wed 7.45 PM—Church, Monroe and Prairie sts. Reading Rm 10 AM to 5 PM; Sat until 9 PM—626 Griesheim blg.

CAIRO First Church—First Reader Mrs May Purcell McBride—Sunday 11 AM; Wed 8 PM—1105 Commercial av. Reading Rm 3 to 4 PM—304 Halliday Estate blg.

CANTON Society—First Reader Andrew J. Stouffer—Sunday 10.45 AM; Wed 8 PM—10 Wyman blk.

CARBONDALE First Church—First Reader Mrs Olive Hayes Arnold—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Church, S Normal av and W Elm st.

CARTERVILLE Society—First Reader Albert G. Heckel—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, 307 E Illinois av.

CENTRALIA First Church—First Reader Robert O. Brigham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Broadway and Maple st.

CHAMPAIGN First Church—First Reader Charles E. Bradbury—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church, University av and Elm st. Reading Rm 9 AM to 5.30 PM; Sat until 9 PM; also 2 to 5 PM Sun—401 1st Nat bnk blg.

CHAMPAIGN Second Church—First Reader William G. Hale—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 11.30 AM to 5.30 PM—120 N Neil st.

CHARLESTON Society—First Reader Charles A. Quackenbush—Sunday 10.45 AM; Wed 7.30 PM.

CHICAGO Churches unite in Reading Rms:
104 S Mich. av, 7th floor Monroe blg; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.
1007, 11 S La Salle st; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.

FIRST CHURCH—First Reader Milton B. Marks—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4017 Drexel blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 8 PM; also 2 to 6 PM Sun—3939 Drexel blv.

SECOND CHURCH—First Reader Fred C. White—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wrightwood and Pine Grove avs. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 6 PM Sun—2632 N Clark st.

THIRD CHURCH—First Reader Albert E. Barnard—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wash. blv and Leavitt st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—2221 W Madison st.

FOURTH CHURCH—First Reader Charles M. Veazey—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Harvard av and W Marquette rd. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 6 PM Sun—6308 Harvard av.

FIFTH CHURCH—First Reader Oscar J. Duke—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4840 Dorchester av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1311 E 47th st.

SIXTH CHURCH—First Reader Edward G. Wright—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 11321 Prairie av. Reading Rm 2 to 5; also 7 to 9 PM except Wed—11104 Ind. av.

SEVENTH CHURCH—First Reader Harry Hardwicke—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 5318 Kenmore av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—1054 Wilson av.

EIGHTH CHURCH—First Reader Leslie H. Duvall—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Mich. blv and 44th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 8 PM; also 2 to 6 PM Sun—112 E 44th st.

NINTH CHURCH—First Reader George Edward Simmons—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 6150 Woodlawn av. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—6248 Kimbark av.

TENTH CHURCH—First Reader Albert J. Bigler—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—5704 Harper av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1468 E 57th st.

ELEVENTH CHURCH—First Reader Herman Blitz—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 2840 Logan blv at Mozart st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 6 PM Sun—2505 Kedzie blv.

TWELFTH CHURCH—First Reader Eugene M. Bornhoft—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Le Moyne School auditorium, Waveland av and Rokeby st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.50 PM; also 3 to 7 PM Sun—3819 Broadway.

THIRTEENTH CHURCH—First Reader Elgin MaWhinney—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 5 PM—10317 Longwood drive.

FOURTEENTH CHURCH—First Reader Donald M. Jones—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Constellation Masonic temple, 3900 N Robey st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6.30 PM; also 3 to 6 PM Sun—1639 Montrose av.

FIFTEENTH CHURCH—First Reader Charles H. Hale—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Masonic temple, Central av and Fulton st. Reading Rm 8 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—5523 South Boulevard.

SIXTEENTH CHURCH—First Reader Frank C. Rogers—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Masonic temple, 1716 Lunt av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2.30 to 6.30 PM Sun—7034 N Clark st.

SOCIETY (East Side)—First Reader Mrs Elizabeth W. Macy—Sunday 11 AM—10105 Ewing av.

CHICAGO HEIGHTS Society—First Reader Mrs Etta May Kaufman—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Masonic temple.

CLINTON First Church—First Reader Frederick C. Hill—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Warner ct.

DANVILLE First Church—First Reader James H. McGee—Sunday 11 AM, 8 PM; Wed 8 PM—429 N Walnut st. Reading Rm 12 M to 4.30 PM; also 7.30 to 9 PM Sat—Dale blg, Vermilion and North sts.

DECATUR First Church—First Reader Charles J. Stewart—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4 PM—148 W Prairie av.

DE KALB First Church—First Reader Ernest G. Clark—Sunday 10.30 AM; Wed 7.30 PM—Church, 3d and Oak sts. Reading Rm 2 to 5 PM—1st Nat bnk blg.

DIXON First Church—First Reader Charles L. Beede—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—316 W 1st st.

DOWNERS GROVE First Church—First Reader Mrs Emily Giessner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—Thompson hall.

EAST ST LOUIS First Church—First Reader Arthur B. Kaercher—Sunday 10.45 AM; Wed 8 PM—Church, Summit av and Wash. pl. Reading Rm 1 to 4 PM—310 Cahokia blg, Missouri and Collinsville avs.

EDWARDSVILLE Society—First Reader Miss Bertha G. Hughes—Sunday 11 AM; Wed 8 PM—Chapter house, High st

ELGIN First Church—First Reader Leon J. Corbey—Sunday 10.30 AM; Wed 7.45 PM—Masonic hall, Villa ct. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—35 The Spurling.

EVANSTON First Church—First Reader Abram Emmans Mabie—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Chicago av and Grove st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 5 PM Sun—Y M C A blg, 1619 Orrington av.

FAIRBURY First Church—First Reader Mrs Almeda S. Estep—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4.30 PM Wed Sat—Walnut and 5th sts.

FARMER CITY Society—First Reader George B. Athey—Sunday 10.30 AM; Wed 7.30 PM—Main st.

FREEPORT First Church—First Reader Mrs Mary E. Hoxsie—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—229 Stephenson st.

GALESBURG First Church—First Reader Charles S. Shoemaker—Sunday 10.30 AM; Wed 8 PM; Reading Rm 1.30 to 4.30 PM—Church, 316 S Cedar st.

GENEVA First Church—First Reader Mrs Manle A. Orton Mann—Sunday 11 AM; Wed 8 PM—2d st. Reading Rm 12.30 to 5.30 PM; also 7.30 to 9 PM Sat—State bnk bldg.

GRANITE CITY Society—First Reader Miss Nellie H. Carroll—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Sat—I O O F hall, 19th and D sts.

HARVARD Society—First Reader Mrs Winifred Grace Sample—Sunday 10.45 AM; Wed 7.45 PM—Harvard bnk bldg.

HARVEY Society—First Reader Mrs Pauline R. Berkstresser—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Fri—15303 Center av.

HIGHLAND PARK First Church—First Reader Joseph L. Proctor—Sunday 10.45 AM; Wed 8 PM—Church, 381 Hazel av. Reading Rm 9 AM to 6 PM—387 Central av.

HOOPESTON First Church—First Reader Mrs Ida O. Sandburg—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, 3d and Wash. sts.

JACKSONVILLE First Church—First Reader Mrs Mary V. Bassett—Sunday 11 AM; Wed 7.45 PM—I O O F temple. E State st. Reading Rm 2.30 to 4.30 PM—507 Ayers bnk bldg.

JOLIET First Church—First Reader Milton J. Moore—Sunday 11 AM; Wed 8 PM—101 Sherman st. Reading Rm 10 AM to 5 PM—511 Joliet Nat bnk.

KANKAKEE First Church—First Reader Mrs Mary M. Hillier—Sunday 10.30 AM; Wed 7.45 PM—Public library bldg. Reading Rm 2 to 5 PM—Bnk bldg.

KEWANEE First Church—First Reader Mrs Emuna G. Morse—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 302 S Main st.

LA GRANGE First Church—First Reader Robert C. Bryant—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Catherine av and Cossitt blv.

LINCOLN First Church—First Reader Mrs Cora K. Wigginton—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—City hall, McLean st.

MACOMB Society—First Reader Mrs Dorothy B. Laughlin—Sunday 11 AM; Wed 7.30 PM—Lutheran church.

MATTOON Society—First Reader Miss Lela L. Hunt—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM—1301 Broadway.

MAYWOOD First Church—First Reader Mrs C. Belle Richardson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—109 S 5th av.

MOLINE First Church—First Reader Mrs Catherine Bayne Stephens—Sunday 10.45 AM; Wed 8 PM—Unitarian church, 6th av and 16th st. Reading Rm 11.30 AM to 5 PM; also 7 to 9 PM Sat—502 Reliance bldg.

MOMENCE Society—First Reader Hubert Wiltse—Sunday 10.45 AM—Berg bldg.

MONMOUTH First Church—First Reader Mrs Jennie Hardin Disney—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM; also 7 to 9 PM Sat—Old Library bldg.

MORRIS First Church—First Reader Mrs Isabel B. Woelfel—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed—Jefferson and Franklin sts.

MORRISON First Church—First Reader Miss Mary E. Quackenbush—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 201 S Genesee st.

OAK PARK First Church—First Reader Albert H. Flanagan—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Oak Park av and Ontario st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 7.30 PM Sun—809 Lake st.

OLNEY Society—First Reader Miss Clara Frances Alcorn—Sunday 10.45 AM; Wed 7.30 PM.

OTTAWA First Church—First Reader Mrs Margarita Sanders—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Thurs Sat.

PALMYRA Society—First Reader Mrs Kate Martin—Sunday 11 AM; Wed 7.30 PM—I O O F bldg.

PARIS First Church—First Reader Miss Alice Trogon—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Fri—Church, 209 E Court st.

PARK RIDGE AND EDISON PARK First Church—First Reader Peter Peterson—Sunday 11.30 AM; Wed 7.45 PM—Church, Park av, Park Ridge. Reading Rm 2 to 5 PM; also 6.30 to 9 PM Thurs—Gillick blk, Park Ridge.

PEORIA Churches unite in Reading Rms, 317 Jefferson bldg; 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2.30 to 4.30 PM Sun.

FIRST CHURCH—First Reader Lars J. Medstrom—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 1001 Hamilton blv.

SECOND CHURCH—First Reader Emil A. Johnson—Sunday 10.45 AM; Wed 8 PM—129 Barker av.

PERU Society—First Reader Miss Nettie M. Huss—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Wed—Masonic temple.

POLO Society—First Reader Mrs Netty S. Adams—Sunday 10.30 AM; Wed 7.30 PM—Franklin st.

PONTIAC Society—First Reader Mrs Barbara S. Lyon—Sunday 11 AM; Wed 8 PM—City hall.

PRINCETON Society—First Reader Mrs Nellie Harris—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Sat—435 S Main st.

PROPHETSTOWN Society—First Reader Mrs Pearl G. McNeill—Sunday 10.45 AM—G A R hall.

QUINCY First Church—First Reader Miner M. York—Sunday 11 AM; Wed 8 PM—Church, Vt. and 18th sts. Reading Rm 10 AM to 5 PM except Sat; Sat until 9 PM—7 Wells bldg, 5th and Main sts.

RIVERSIDE First Church—First Reader Henry Brewster Ely—Sunday 10.45 AM; Wed 8.15 PM—Town hall. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 9 PM Sun—Riverside bnk bldg.

ROCKFORD First Church—First Reader Charles B. Garrison—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 515 N Main st. Reading Rm 11 AM to 9 PM except Wed; Wed until 7.30 PM; 2 to 5 PM Sun—203 Rockford Trust bldg.

ROCKFORD Society—First Reader William H. Worthington—Sunday 10.30 AM; Wed 8 PM—408 E State st.

ROCK ISLAND First Church—First Reader Charles L. Williams—Sunday 10.45 AM; Wed 8 PM—7th av and 22d st. Reading Rm 11.30 AM to 5 PM; also 7.30 to 9 PM Sat—312 Peoples Nat bnk bldg.

ST CHARLES Society—First Reader Mrs Georgia E. O. Hempstead—Sunday 10.45 AM; Wed 7.45 PM—Library hall.

SALEM Society—First Reader Mrs Mabel Cunningham—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—321 W Main st.

SAVANNA Society—First Reader Mrs Emma A. Frutchey—Sunday 10.30 AM—L O O M hall.

SHELBYVILLE Society—First Reader Mrs Ione H. Cook—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Masonic temple.

SPRINGFIELD First Church—First Reader Gustave A. Lochman—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2d and Edwards sts. Reading Rm 10 AM to 4 PM—Ferguson bldg, 6th and Monroe sts.

STERLING First Church—First Reader John G. Haglock—Sunday 10.45 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Sat—406 Lawrence bldg.

STREATOR Society—First Reader Mrs Luella Irine Riss—Sunday 10.45 AM; Wed 7.45 PM—Good Will hall. Reading Rm 2 to 4 PM Tues Thurs Sat—Arthur bldg.

TOULON Society—First Reader Miss Cynthia Cox—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—Bank bldg.

URBANA Society—First Reader Miss Mae Buchanan—Sunday 11 AM; Wed 7.30 PM—Masonic temple, 115 W Main st.

WAUKEGAN First Church—First Reader Mrs Maud Bairstow Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—329 West st.

WHEATON First Church—First Reader Simpson J. Foulis—Sunday 10.45 AM; Wed 8 PM—Church, Main and Center sts. Reading Rm 2 to 5 PM—Smith bldg.

WILMETTE First Church—First Reader Hugh Stuart Campbell—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Central av and 10th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 7.30 PM Sun—1163 Wilmette av.

WOODSTOCK First Church—First Reader Mrs Bertha B. Herd-klotz—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5, 7 to 8 PM Wed; 2.30 to 5, 7 to 9 PM Sat—South and Dean sts.

INDIANA

ANDERSON First Church—First Reader John H. Collier—Sunday 10.45 AM; Wed 7.45 PM—122 W 8th st. Reading Rm 12.30 to 5 PM—423 Union bldg.

ARGOS Society—First Reader Daniel Ray Grossman—Sunday 11 AM—Grossman bldg.

ATTICA Society—First Reader Mrs Katherine Mae Ross—Sunday 11 AM; Wed 8 PM—15 F and M bnk bldg.

AUBURN Society—First Reader Mrs Elizabeth Black—Sunday 10.45 AM; Wed 7.30 PM—111½ E 9th st.

- BEDFORD Society—First Reader Mrs Nina Ruth Dale—Sunday 11 AM; Wed 7.30 PM—1011 W 15th st.
- BLOOMINGTON First Church—First Reader Nathaniel J. Buskirk—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, Wash. and 7th sts.
- BOONVILLE Society—First Reader Miss Nettie Zebnle—Sunday 10.30 AM; Wed 7.30 PM—South Court sq.
- BRAZIL Society—First Reader Philip L. Bamberger—Sunday 10.45 AM; Wed 7.45 PM—101½ E National av.
- CLAYPOOL Society—First Reader Mrs Jennie Shoemaker—Sunday 10.30 AM; Wed 7.30 PM—C S hall.
- COLUMBIA CITY First Church—First Reader Mrs Estella M. Pontius—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—209 N Chauncey st.
- COLUMBUS First Church—First Reader Mrs Cecile M. Vandegrift—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—526 5th st.
- CONNERSVILLE First Church—First Reader William Everett Lowe—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—I O O F blg.
- CRAWFORDSVILLE First Church—First Reader Mrs Margaret G. Shaw—Sunday 11 AM; Wed 7.45 PM—Wabasb and Grant avs. Reading Rm 11 AM to 5 PM—412 Ben Hur blg.
- CROWN POINT Society—First Reader Wayne W. Collins—Sunday 10.45 AM; Wed 8 PM—Public library. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Thurs—Crown Theater blg.
- DANVILLE Society—First Reader James V. Cook—Sunday 11 AM; Wed 8 PM—Public square, Main st.
- EAST CHICAGO Society—First Reader Mrs Adah Irene Walker—Sunday 10.45 AM; Wed 8 PM—Weilands hall, 4607 Forsythe av.
- ELKHART First Church—First Reader Irwin D. Landis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 2d st and Lexington av.
- ELWOOD Society—First Reader Mrs June D. Henderson—Sunday 10.45 AM; Wed 7.45 PM—1520 So B st.
- EVANSVILLE First Church—First Reader William Frederick Althoff—Sunday 10.45 AM; Wed 8 PM—Church, Mulberry st. Reading Rm 12 M to 5 PM—The Old State Nat bnk blg.
- FORT WAYNE First Church—First Reader Roscoe C. Scheckler—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—W Wayne and Ewing sts.
- FRANKFORT First Church—First Reader George E. Lockwood—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Clay st and Wash. av.
- FRANKLIN First Church—First Reader William A. Carpenter—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Axt blg.
- GARY First Church—First Reader John Gray Sponsel—Sunday 11 AM; Wed 8 PM—612 Mass. st. Reading Rm 12 M to 5.30 PM; also 7 to 9.30 PM Sat—607 Broadway.
- GOSHEN First Church—First Reader Mrs Gertrude Geddes Henkel—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—Church, 111 N 5th st.
- GRAND VIEW Society—First Reader Mrs Mary A. Cadick—Sunday 10.30 AM; Wed 7 PM.
- GREENCASTLE Society—First Reader Mrs Mary Joy Barr—Sunday 11 AM; Wed 8 PM—Ader blk.
- GREENSBURG Society—First Reader Mrs Fannie W. Moss—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat; also 2 to 5 PM Sun—132 East st.
- HAGERSTOWN Society—First Reader Ora O. Wheeler—Sunday 10.45 AM; Wed 7.45 PM—Worl blk.
- HAMMOND First Church—First Reader Walter D. Patton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Fri—Church, 730 Hohman st.
- HOBART Society—First Reader Mrs Jessie F. Gerber—Sunday 11 AM—Gem theater.
- HUNTINGTON Society—First Reader William M. Frazier—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 12.30 to 4 PM Wed Sat—204 E Tipton st.
- INDIANAPOLIS First Church—First Reader Edward Shalek—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2011 N Meridian st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM—806 Kahn blg.
- INDIANAPOLIS Second Church—First Reader Andrew J. Cochran Jr.—Sunday 11 AM, 8 PM; Wed 8 PM—Delaware and 12th sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 5 PM Sun—611 I O O F blg.
- INDIANAPOLIS Third Church—First Reader Frank L. Wayman—Sunday 11 AM, 8 PM; Wed 8 PM—Oriental Lodge blg, Central av and 22d st. Reading Rm 10 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 5 PM Sun—205 E 34th st.
- KENDALLVILLE Society—First Reader Mark R. Stanley—Sunday 10.45 AM; Wed 7.45 PM—Church, Williams and Railroad sts.
- KOKOMO First Church—First Reader Mrs Lulu Elliott—Sunday 11 AM; Wed 8 PM—City blg, Wash. and Walnut sts. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—412 Citizens Nat bnk blg.
- LA FAYETTE First Church—First Reader Clair D. Robison—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 637 Columbia st. Reading Rm 10 AM to 5 PM—67 Loan and Trust blg.
- LA PORTE First Church—First Reader Charles C. Gwynne—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, 1008 Mich. av. Reading Rm 2 to 5 PM; Sat until 8 PM—510 1st Nat bnk blg.
- LEBANON Society—First Reader John A. Walner—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Mon Wed Sat—Cason-Neal blg.
- LOGANSPOUT First Church—First Reader George H. Johnson—Sunday 11 AM; Wed 8 PM—Church, North and 9th sts. Reading Rm 10 AM to 5 PM; Sat until 7 PM—Stettiner blk.
- MADISON Society—First Reader Fred A. Stucy—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—I O O F hall.
- MARION First Church—First Reader Oney I. Crawford—Sunday 11 AM; Wed 8 PM—Church, 4th st and Whites av. Reading Rm 2 to 5 PM—412, Glass blk.
- MICHIGAN CITY First Church—First Reader Mrs Anna Warkentine—Sunday 11 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM Mon Wed Fri—320 E 7th st.
- MT VERNON First Church—First Reader Mrs Nellie Wilcox—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Fri—K of P blg.
- MUNCIE First Church—First Reader Clay Jolliff—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Charles and Liberty sts.
- NEW ALBANY First Church—First Reader Miss Lillian B. Nunemacher—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—12th and Market sts.
- NEWCASTLE Society—First Reader Mrs Maude B. Millikan—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Colonial blg, 14th and Race sts.
- NOBLESVILLE Society—First Reader Mrs Daisy C. Fariss—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Fri—Richwine blg, Maple av.
- NORTH MANCHESTER Society—First Reader Mrs Sarah E. Oldfather—Sunday 10.30 AM; Wed 7.30 PM—Market st.
- PERU Society—First Reader Miss Kate Chamberlain Cox—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Loan blg, 5 E 3d st.
- PETERSBURG Society—First Reader Mrs Sarah Elizabeth Curll—Sunday 10.30 AM; Wed 7.30 PM—Main st.
- PLYMOUTH Society—First Reader Miss Carrie L. Boss—Sunday 10.45 AM; Wed 7.45 PM—Burkett hall.
- PRINCETON Society—First Reader Charles E. Paul—Sunday 10.45 AM; Wed 7.45 PM—Hart st.
- RICHMOND First Church—First Reader Clarence V. Bertsch—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 1417 North A st.
- ROCKVILLE Society—First Reader Mrs Mary Taylor Harding—Sunday 11 AM; Wed 7.45 PM—York and Mich. sts.
- SEYMOUR Society—First Reader Mrs Edna Mae Bollinger—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Sat—3d and Chestnut sts.
- SHELBYVILLE First Church—First Reader Mrs Olive C. Harrison—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7 to 8 PM Sat—Tompkins and Jackson sts.
- SOUTH BEND First Church—First Reader Fred A. Hite—Sunday 11 AM; Wed 8 PM—Church, Main and Madison sts. Reading Rm 12 M to 5 PM; also 6 to 8 PM Sat—J M S blg.
- SULLIVAN Society—First Reader Mrs Ella Sandusky Wyne—Sunday 11 AM—Sherman theater.
- TERRE HAUTE First Church—First Reader Frank W. Stone—Sunday 11 AM; Wed 8 PM—6th and Cherry sts. Reading Rm 11 AM to 5 PM—T. H. Trust blg.
- TIPTON Society—First Reader Mrs Florence Finley—Sunday 10.45 AM; Wed 7.45 PM—Opera house blk.
- VALPARAISO First Church—First Reader Mrs Mabelle Nixon—Sunday 10.45 AM—Opera house. Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—9 Wash. st.
- VEEDERSBURG Society—First Reader Mrs Matilda Ott—Sunday 11 AM; Wed 8 PM—Gookins hall.
- VINCENNES First Church—First Reader George W. Opell—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 3d and Hart sts.

WABASH First Church—First Reader Mrs Anna Wilson Clark—
Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM
Tues Thurs Sat—Maple and Carroll sts.
WARSAW First Church—First Reader ———— Sun-
day 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM
Mon Wed Fri—197 N Detroit st.
WHEATFIELD Society—First Reader Mrs Elizabeth Hilliard
—Sunday 11 AM; Wed 8 PM.
WINCHESTER Society—First Reader George Herschel Clark—
Sunday 10.45 AM; Wed 7.30 PM—Moose home.

Iowa

ALBIA Society—First Reader Mrs Louise Anderson—Sunday 11
AM; Wed 8 PM—Post Office blg.
ALTON Society—First Reader Mrs Florence L. Slagle—Sunday
11 AM.
AMES First Church—First Reader Mrs Anna Owen King—Sun-
day 11 AM; Wed 8 PM—City library. Reading Rm 3 to
5 PM; also 7.30 to 8.30 PM Sat—Ames Nat bnk blg.
ANAMOSA Society—First Reader Mrs Mary H. Barnes—
Sunday 11 AM; Wed 7.45 PM—109 Booth st.
ANITA Society—First Reader Mrs Margaret May Faulkner—
Sunday 10.45 AM—Campbell blg.
ATLANTIC Society—First Reader Mrs Mabel C. Finkbine—
Sunday 11 AM—Fulton blg, 5th st.
BELLE PLAINE Society—First Reader Mrs Edna Snow Dris-
coll—Sunday 11 AM; Wed 7.30 PM—Driscoll chapel.
BOONE Society—First Reader Mrs Tyrza Seifert—Sunday
11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—
721½ Story st.
BURLINGTON First Church—First Reader Edward Pearson
Felker—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm
12 M to 5 PM—513 N 3d st.
CEDAR FALLS Society—First Reader Bernhart C. Nahnsen—
Sunday 10.45 AM; Wed 8 PM—10th and Main sts.
CEDAR RAPIDS First Church—First Reader Earle G. Killeen
—Sunday 11 AM; Wed 8 PM—Church, 1242 2d av.
Reading Rm 10 AM to 5 PM—706 Security bnk blg.
CENTERVILLE Society—First Reader Mrs Cora E. Whitsell—
Sunday 11 AM; Wed 8 PM—Payne blk.
CHARITON Society—First Reader Walter L. Anderson—Sun-
day 11 AM—K of P hall.
CHARLES CITY First Church—First Reader Mrs Nannie Fen-
holt—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5
PM—Church, Hulin and Milwaukee sts.
CLARINDA Society—First Reader Mrs Cora B. Snoderly—
Sunday 11 AM; Wed 7.30 PM—Brown blk.
CLEAR LAKE Society—First Reader DH Campbell—Sunday
11 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed—
I O O F blg.
CLINTON First Church—First Reader Mrs Ida A. Tufford—
Sunday 10.45 AM; Wed 8 PM—312 3d av. Reading Rm
2 to 5 PM; also 7 to 9 PM Sat—402 Howes blk.
COUNCIL BLUFFS First Church—First Reader John T. Wad-
dingham—Sunday 10.45 AM; Wed 8 PM; Reading Rm 9.30
AM to 4.30 PM—Masonic temple, Broadway and 4th st.
CRESTON First Church—First Reader Herman S. Giffey—
Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed
Sat—503 W Adams st.
DAVENPORT First Church—First Reader Charles R. McCand-
less—Sunday 11 AM; Wed 8 PM—Kirkwood blv and Grand
av. Reading Rm 10 AM to 5 PM; Sat until 8 PM—705
Putnam blg.
DECORAH Society—First Reader Miss Cecil E. Thomas—Sun-
day 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—
Freeman blg.
DENISON First Church—First Reader Mrs Agnes Muir—Sun-
day 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—
Church, 227 E Tremont st.
DES MOINES First Church—First Reader Robert Jay McIn-
tyre—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, 923
8th st. Reading Rm 10 AM to 9 PM except Wed; Wed
until 6.30 PM—711 Citizens Nat bnk blg, 6th and
Walnut sts.
DES MOINES Second Church—First Reader John Robert Mc-
Pherrin—Sunday 10.45 AM; Wed 8 PM—Hoyt Sherman
place, 15th and Woodland avs. Reading Rm 10 AM to 5.30
PM—309 Shops blg.
DUBUQUE First Church—First Reader Mrs Della F. Withers
—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 5
PM—Church, 9th and Bluff sts.
ELDON Society—First Reader Miss Audrey Friend—Sunday 11
AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Ma-
sonic hall.
ELDORA Society—First Reader Mrs Lula M. Lundy—Sunday
11 AM—Eldora hotel.

ESTHERVILLE First Church—First Reader Robert D. Clasbe;
—Sunday 11 AM; Wed 8 PM—Church, 214 S 8th st.
Reading Rm 3 to 5 PM—Gardston blg.
EXIRA Society—First Reader Raymond G. Herrick—Sunday
10.30 AM; Wed 7.30 PM—C S hall. Reading Rm 2 to 4
PM Wed—Res Isaac Statzell.
FAIRFIELD First Church—First Reader Edward C. Peterke—
Sunday 11 AM; Wed 7.30 PM—Agassiz rm, City library.
Reading Rm 2.30 to 4.30 PM—South side, over Fair store.
FORT DODGE First Church—First Reader Mrs Martha J. Sco-
ville—Sunday 10.45 AM; Wed 8 PM—Church, 1st av, N,
and 12th st. Reading Rm 12 to 5 PM—621 Snell blg.
FORT MADISON Society—First Reader Mrs Harriett Margaret
Andrews—Sunday 11 AM; Wed 7.30 PM—Court-house.
Reading Rm 2 to 4 PM Tues Fri—818 3d st.
GRINNELL Society—First Reader Miss Josephine Patrick—
Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Sat—
Stewart library.
HAMBURG Society—First Reader Miss Della Sykes—Sunday
11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues—
Woodman blg.
HOPKINTON Society—First Reader Mrs Jessie F. Mason—
Sunday 11 AM; Wed 7.30 PM—Church.
HUMBOLDT First Church—First Reader Mrs Irene M. Preble
—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM
Tues Fri—Church.
INDEPENDENCE First Church—First Reader Mrs Josephine
Burr—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2
to 4 PM Wed.
IOWA CITY First Church—First Reader Theodore O. Loveland
—Sunday 10.50 AM; Wed 7.50 PM; Reading Rm 2 to 4
PM—211½ E Iowa av.
KEOKUK First Church—First Reader Mrs Emma Hartel—
Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 12 M to
4.30 PM; Sat until 9 PM—226 Masonic temple.
LIME SPRINGS First Church—First Reader Mrs Effie Atwood
—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4
PM Wed Sat—Opera house blk.
MAQUOKETA First Church—First Reader Mrs Bertha Kullmer
—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM
Mon Tues Wed—Rice blg.
MARSHALLTOWN First Church—First Reader Leonard T. Car-
ney—Sunday 10.45 AM; Wed 8 PM—Main and 5th sts.
Reading Rm 12 to 5 PM—400 Masonic temple.
MASON CITY First Church—First Reader Maynard Ray Tour-
nier—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to
5 PM—19 3d st, NW.
McGREGOR First Church—First Reader John M. Dunning—
Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4
PM—Church, Upper Main st.
MITCHELL Society—First Reader Mrs Mary L. Moore—Sun-
day 10.30 AM—Baptist church.
MT PLEASANT Society—First Reader Mrs Margaret Anna
Lindsay—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm
2 to 4 PM Wed—Chapel, N Jefferson st.
MT VERNON Society—First Reader Miss May Randall—Sun-
day 11 AM—K of P hall. Wed 8 PM—409 3d st, S.
MUSCATINE First Church—First Reader George Exo—Sun-
day 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—
6th and Walnut sts.
NEWTON Society—First Reader Mrs Bessie J. Sprinkle—Sun-
day 11 AM; Wed 8 PM—Morgan chapel.
OELWEIN Society—First Reader Mrs Mae Bell Biddinger—
Sunday 10.45 AM; Wed 8 PM—Chapel, 3d av and 2d st, E.
OSAGE Society—First Reader Mrs Mary A. Cutler—Sunday
11 AM; Wed 7.30 PM—Old Library blg.
OSKALOOSA First Church—First Reader Eldridge Harry Little
—Sunday 11 AM; Wed 8 PM—Church, 406 E High av.
Reading Rm 11 AM to 5 PM—105 High av, W.
OTTUMWA First Church—First Reader Mrs Blanche McCrary—
Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—
Church, 4th and Market sts.
PERRY Society—First Reader Mrs Coral S. Dilenbeck—Sun-
day 10.45 AM; Wed 7.45 PM—Jones college. Reading Rm
2 to 4 PM—Bailey blg.
RED OAK Society—First Reader Mrs Florence McConnell—
Sunday 10.45 AM; Wed 8 PM—Public Library auditorium.
SABULA Society—First Reader Mrs Martha Day—Sunday
10.30 AM; Wed 7.30 PM.
SHELDON First Church—First Reader Miss E. Cle Johnson
—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM
—Church, 422 9th st.
SHENANDOAH Society—First Reader Mrs Sarah Blake An-
shutz—Sunday 10.45 AM; Wed 8 PM—Church, 5th av
and Elm st.

SIOUX CITY First Church—First Reader Mrs Ethel Barbee Hewson—Sunday 10.45 AM; Wed 7.45 PM—10th and Jones sts. Reading Rm 9 AM to 4 PM; also 7 to 9 PM Sat—606 F L & T blg, 526 4th st.

SIOUX CITY Second Church—First Reader Christian J. Trumbauer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 12 M to 4 PM; also 7.30 to 9 PM Sat—Motor Mart blg, 6th and Nebr. sts.

SPIRIT LAKE Society—First Reader Mrs Lila A. Hodge—Sunday 11 AM—Library hall; Wed 7.45 PM—Beacon blg.

TOLEDO Society—First Reader Mrs H. May Dodd—Sunday 11 AM; Wed 7.30 PM—16 Stiger blg.

VILLISCA Society—First Reader Mrs Elizabeth Boise—Sunday 11 AM; Wed 7.30 PM—Boise blk.

WASHINGTON Society—First Reader Mrs Jenne Latta—Sunday 11 AM; Wed 7.30 PM—Chapel, 221 S Iowa av.

WATERLOO First Church—First Reader Albert E. Mutton—Sunday 11 AM; Wed 8 PM—K of P hall. Reading Rm 2 to 5 PM—510 Marsh-Place blg.

WEBSTER CITY First Church—First Reader Miss Mary Fairchild—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Chapel, Bank st.

KANSAS

ABILENE Society—First Reader Mrs Dorcas C. Mitchner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—210½ N 2d st.

ARKANSAS CITY First Church—First Reader Mrs Pocahontas Bowen Hanway—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, A st and Chestnut av.

ATCHISON First Church—First Reader Marion F. Kohler—Sunday 11 AM; Wed 8 PM; Reading Rm 12.30 to 4.30 PM—Church, 4th av at Santa Fé st.

BELOIT First Church—First Reader W. Burton Springer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Church.

BLUE RAPIDS Society—First Reader Mrs May Neal Waters—Sunday 11 AM—I O O F hall.

BURLINGTON First Church—First Reader Mrs Della Gillan—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Church.

CALDWELL Society—First Reader Mrs Jane McGill—Sunday 11 AM; Wed 8 PM—Over Stock Exchange bnk.

CANEY Society—First Reader Mrs M. Evelyn Roberds—Sunday 11 AM; Wed 8 PM—Pendleton hall.

CHANUTE First Church—First Reader Mrs Alice Budd Whisenand—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—N Forest av and Elm st.

CHERRYVALE Society—First Reader Mrs Bertha M. Reynolds—Sunday 11 AM; Wed 8 PM—105½ W Main st.

CLIFTON Society—First Reader Adelbert Smith Harris—Sunday 11 AM—Masonic hall.

COFFEYVILLE Society—First Reader Truman R. Hart—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—113½ W 9th st.

COLUMBUS Society—First Reader Mrs Loree Grisham—Sunday 11 AM; Wed 8 PM—112 N Kan. av.

CONCORDIA Society—First Reader Mrs Fay T. Sohlinger—Sunday 11 AM; Wed 8 PM—City hall.

COUNCIL GROVE Society—First Reader Mrs Maggie Wolf—Sunday 11 AM; Wed 8 PM—Philips hall.

DODGE CITY Society—First Reader Mrs Jessie Petersen—Sunday 11 AM—I O O F hall.

ELDORADO Society—First Reader Edward William Ryks—Sunday 11 AM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—128 N Taylor st.

EMPORIA First Church—First Reader George B. Weesner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 9th av and Commercial st.

EUREKA Society—First Reader William W. Morris—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM.

FORT SCOTT First Church—First Reader Edmund R. Kreyer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—3d and Main sts.

FREDONIA Society—First Reader Mrs Nora Culver—Sunday 11 AM; Wed 8 PM—7th and Monroe sts.

GALENA First Church—First Reader Eugene H. Lanier—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1102 Short st.

GARDEN CITY Society—First Reader Mrs Daisy D. Edmiston—Sunday 11 AM; Wed 7.45 PM—Lowderman blg.

GARNETT Society—First Reader Mrs Irma Decker—Sunday 11 AM; Wed 7.30 PM—K of P hall, W 4th av.

GIRARD Society—First Reader Mrs Marie E. Havely—Sunday 11 AM; Wed 7.30 PM—217 N Ozark av.

GOODLAND Society—First Reader Mrs Bessie Jones—Sunday 11 AM; Wed 8 PM—10th st and Broadway.

GREAT BEND Society—First Reader Miss Lucy A. Gray—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 Sat—Library hall.

HIAWATHA Society—First Reader Mrs Cora Neal McCandless—Sunday 11 AM—200 S 7th st.

HOLTON Society—First Reader Mrs Lotta N. Thompson—Sunday 11 AM; Wed 8 PM—Armory.

HORTON Society—First Reader Mrs Dora Husted—Sunday 11 AM; Wed 8 PM—Chapel.

HUMBOLDT Society—First Reader Mrs Frances E. Wert—Sunday 11 AM; Wed 8 PM—10 N 9th st.

HUTCHINSON First Church—First Reader Noblit A. Avery—Sunday 11 AM; Wed 8 PM—Church, 14th and Main sts. Reading Rm 11 AM to 5 PM—620 Rorabaugh-Wiley blg.

INDEPENDENCE First Church—First Reader Mrs Nellie Nevins Millikan—Sunday 11 AM; Wed 8 PM—Church, Main and 11th sts. Reading Rm 1 to 5 PM—Kress blg.

IOLA First Church—First Reader Mrs Santa C. Lindsly—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—East and Sycamore sts.

JUNCTION CITY First Church—First Reader George H. Tangeman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—5th and Jefferson sts.

KANSAS CITY First Church—First Reader William A. Callahan—Sunday 11 AM, 8 PM; Wed 8 PM—Hall, 747 Minn. av. Reading Rm 10 AM to 5 PM—252 Wahlenmaier blg.

LARNED Society—First Reader Ralph Waldo Cone—Sunday 11 AM; Wed 8 PM—K of P hall.

LAWRENCE First Church—First Reader Charles O. Stoddard—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 1240 Mass. st.

LEAVENWORTH First Church—First Reader Mrs Lena Putney—Sunday 11 AM; Wed 8 PM—Church, 6th and Spruce sts. Reading Rm 2 to 5 PM—Mrs bnk blg.

LE ROY First Church—First Reader Mrs Lydia A. Dickinson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

MANHATTAN First Church—First Reader Mrs Carrie S. Collins—Sunday 10.30 AM, 7.45 PM; Wed 7.45 PM—8th st and Poyntz av. Reading Rm 3 to 5 PM—State bnk blg.

MARYSVILLE First Church—First Reader Mrs Amelia B. Hammett—Sunday 11 AM—14th st and Broadway. Wed 8 PM; Reading Rm 2 to 5 PM—White blg.

McPHERSON Society—First Reader Mrs Elvira Nyquist—Sunday 11 AM; Wed 8 PM—S Elm st.

MERRIAM Society—First Reader Henry J. Miller—Sunday 11 AM; Wed 8 PM—Church.

MULBERRY Society—First Reader Mrs Marie Hawley Bell—Sunday 11 AM; Wed 7.30 PM—Masonic temple.

NEODESHA First Church—First Reader Mrs Esther E. Lemon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 5th and Ind. av.

NEWTON Society—First Reader Mrs Stella L. Berry—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—110 E Broadway.

NORTON Society—First Reader Mrs Elizabeth Lemen—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Church.

OLATHE Society—First Reader Melvin S. Bushong—Sunday 11 AM; Wed 7.30 PM—Ott blg.

OSWEGO Society—First Reader Mrs Mary J. Harris—Sunday 11 AM; Wed 7.45 PM.

OTTAWA First Church—First Reader Frederick A. Edwards—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Congregational church, 3d and Hickory sts.

PARSONS First Church—First Reader Alfred H. Thistlethwaite—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 1519 Broadway.

PITTSBURG First Church—First Reader Spencer Edwin Seymour—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Euclid av and Walnut st. Reading Rm 10 AM to 5 PM—409 Commerce blg, Broadway.

SALINA First Church—First Reader Miss Josephine Ford—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—8th and Mulberry sts.

SENECA First Church—First Reader Mrs M. Lou Emery—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed—Church.

STERLING Society—First Reader Miss Marle Hawkins—Sunday 11 AM—K of P hall.

TOPEKA First Church—First Reader Henry D. Yoder—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Huntoon and Polk sts. Reading Rm 10 AM to 5.30 PM—705 Mills blg, 9th st and Kan. av.

WEIR Society—First Reader James Hamilton—Sunday 11 AM—Baker hall. Wed 8 PM—213 E Pine st.

WELLINGTON First Church—First Reader Mrs Emma Billinger Burger—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—7th st and Jefferson av.

WICHITA First Church—First Reader Justice H. Shoemaker—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 828 N Lawrence av. Reading Rm 9 AM to 5 PM—506 Caldwell-Murdock blg, 111 E Douglas av.

WINFIELD First Church—First Reader Mrs Minna Kledchn Foral—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—203 E 11th av.

YATES CENTER First Church—First Reader Miss Gertrude Shepard—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Church.

KENTUCKY

ASHLAND First Church—First Reader James B. Wilhoit—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 17th st.

BOWLING GREEN Society—First Reader John H. Jones Jr—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, 11th and Center sts.

FRANKFORT Society—First Reader Miss Lizzie Hunt Chinn—Sunday 11 AM; Wed 8 PM.

HOPKINSVILLE Society—First Reader Mrs Edith I. Herfurth—Sunday 11 AM; Wed 7 PM; Reading Rm 3 to 5 PM Wed Sat—Cooper-Davis blg.

LEXINGTON First Church—First Reader Horace Alexander Beard—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 1 to 4 PM—E Main st and Woodland av.

LEXINGTON Second Church—First Reader George Allison Holland—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Church, N Broadway.

LOUISVILLE First Church—First Reader Frank L. Robinson—Sunday 11 AM, 8 PM; Wed 8 PM—3d st and Ormsby av. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—620 Paul Jones blg.

LOUISVILLE Second Church—First Reader John David McConnell—Sunday 11 AM; Wed 8 PM—Elks hall, 310 W Walnut st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—1222 Starks blg.

MIDDLESBORO Society—First Reader Mrs Nellie Maud Arthur—Sunday 11 AM; Wed 7.45 PM—Masonic blg.

NEWPORT First Church—First Reader Richard E. Lincoln—Sunday 11 AM; Wed 8 PM—Carnegie auditorium, 4th and Monmouth sts. Reading Rm 11 AM to 4 PM—Masonic temple, 7th and York sts.

OWENSBORO First Church—First Reader Mrs Bertha H. Keeley—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—602 Daviess st.

PADUCAH First Church—First Reader Miss Rosa Kolb—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 4 PM—Masonic temple, 5th and Ky. av.

RICHMOND Society—First Reader Mrs Nettie S. Ballard—Sunday 11 AM; Wed 7.30 PM—Library.

WINCHESTER Society—First Reader Mrs Lillian D. Duty—Sunday 11 AM; Wed 7.30 PM—I O O F blg.

LOUISIANA

BATON ROUGE Society—First Reader Mrs Aylein Watts Eckles—Sunday 11 AM; Wed 7.30 PM; Reading Rm 11 AM to 1 PM—Singletary blg, 3d st.

LAKE CHARLES Society—First Reader Mrs Mary Angeline Newton—Sunday 11 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—831 Bilbo st.

MONROE Society—First Reader Ernest N. Faulk—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 307 N 2d st.

NEW ORLEANS First Church—First Reader Robert C. Lloyd—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Nashville av and Garfield st. Reading Rm 10 AM to 5 PM—708 Whitney Central bnk blg, St Charles and Gravier sts.

SHREVEPORT First Church—First Reader Mrs Gertrude Deane Bunker—Sunday 11 AM; Wed 8 PM—314 Fannin st. Reading Rm 12 M to 5 PM—312 Levy blg, Texas st.

MAINE

AUBURN AND LEWISTON First Church—First Reader Mrs Elizabeth G. Canham—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—Church, 93 College st, Lewiston.

AUGUSTA Society—First Reader William H. Edwards Jr—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Chapel, Williams st.

BANGOR First Church—First Reader Mrs Mary L. Eames—Sunday 10.35 AM; Wed 7.35 PM; Reading Rm 2 to 5 PM—C S hall, 40 Central st.

BATH First Church—First Reader Mrs Mary E. Harris Curtis—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Wed Thurs Sat—Y M C A, Summer st.

BRUNSWICK Society—First Reader Mrs Eleanor Merrill Brown—Sunday 10.45 AM; Wed 7.45 PM—K of P hall. Reading Rm 2.30 to 4.30 PM—136 Maine st.

CALAIS First Church—First Reader Charles G. Prescott—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Germain st.

CAMDEN First Church—First Reader Mrs Ruth A. Elmore—Sunday 11 AM; Wed 7.30 PM—Church, Central st. Reading Rm 2.30 to 5 PM—Bean blk, Chestnut st.

DOVER AND FOXCROFT First Church—First Reader Miss Pauline Woodbury—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Church, Lincoln st, Foxcroft.

FREEMPORT Society—First Reader Miss Mary B. Stevens—Sunday 10.30 AM; Wed 7.45 PM—Pythian hall.

GARDINER First Church—First Reader Ernest Elwood Yeaton—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, Lincoln av.

HOULTON Society—First Reader Mrs Emma S. Smith—Sunday 11 AM—Sincok blk.

KENNEBUNK Society—First Reader Miss Mary Augusta English—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3.30 to 4.30 PM Wed—Summer st.

LEWISTON—See Auburn.

LIVERMORE FALLS Society—First Reader Carroll L. Pomeroy—Sunday 10.30 AM—I O O F blk.

MILO Society—First Reader Mrs Mellie A. Inman—Sunday 10.30 AM; Wed 7.15 PM.

NORWAY Society—First Reader Mrs Helen M. Hickford Briggs—Sunday 10.30 AM; Wed 8 PM; Reading Rm 1 to 5 PM Mon Wed Fri; 7 to 9 PM Tues Thurs Sat—Temple st.

PORTLAND First Church—First Reader William Wallace Foss—Sunday 10.45 AM; Wed 7.45 PM—Church, 61 Neal st. Reading Rm 9 AM to 6 PM; Sat until 9 PM—502 Baxter blk, 562 Congress st.

PORTLAND Society (Woodfords)—First Reader Frank C. Barrett—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Sat—Universalist church, 573 Forest av.

ROCKLAND First Church—First Reader Harold F. Spear—Sunday 11 AM; Wed 7.30 PM—Church, Cedar st. Reading Rm 2 to 5 PM—I O O F blk.

SACO Society—First Reader Mrs Mary W. Thomas—Sunday 2.30 PM; Wed 8 PM—294 Main st.

SANFORD Society—First Reader Mrs Mary A. Gowen—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Sat—Sons of St George hall.

SKOWHEGAN Society—First Reader Mrs Anna P. Steward—Sunday 10.45 AM; Wed 7.30 PM.

STONINGTON Society—First Reader Raymond C. Small—Sunday 11 AM—Seaside hall.

VINAL HAVEN Society—First Reader Frederick A. Grindle—Sunday 11.30 AM; Wed 7.30 PM—C S hall.

WATERVILLE Society—First Reader Mrs Lulu Dickerson Elder—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—C S hall, Sav bnk blg.

MARYLAND

ANNAPOLIS Society—First Reader Mrs Rose Ackley Rice—Sunday 11 AM; Reading Rm 3 to 5 PM Wed—Y M C A blg, 28 State circle.

BALTIMORE First Church—First Reader Charles G. Baldwin—Sunday 11 AM, 8 PM; Wed 8 PM—Church, University pkwy, west of Oak st. Reading Rm 9 AM to 10 PM except Wed; Wed until 5 PM; also 3 to 5.30 PM Sun—1311 Fidelity blg, Charles and Lexington sts.

BALTIMORE Second Church—First Reader Frederick William Hummel—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Mt Royal av and St Paul st. Reading Rm 9 AM to 6 PM; also 7.30 to 9.30 PM except Wed; 2 to 5 PM Sun—715 The Lexington blg.

CUMBERLAND Society—First Reader Mrs Ola E. McArdle—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—5 S Center st.

HAGERSTOWN Society—First Reader Mrs Elizabeth M. Rickard—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed Sat—North and Locust sts.

SANDY SPRING Society—First Reader Samuel S. Bond—Sunday 11 AM—Res C. E. Bond.

MASSACHUSETTS

ADAMS Society—First Reader Henry A. Jones—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Richmond blk, Center st.

- AMESBURY First Church—First Reader Mrs Helena R. True—Sunday 10.35 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Mon Sat—Main and Carpenter sts.
- ATHOL First Church—First Reader Mrs Gladys V. Engel—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues; 3 to 8 PM Sat—8 Starretts blg.
- AYER Society—First Reader Mrs Alina M. Keyes—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 9 PM except Wed; Wed until 7.30 PM.
- BOSTON THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS. (The Mother Church)—First Reader Bicknell Young—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church Edifice, Norway, Falmouth and St Paul sts. READING RMS:
LITTLE BLG, Boylston and Tremont sts, 9 AM to 9 PM except Wed; Wed until 5 PM.
INTERNATIONAL TRUST CO BLG, Devonshire and Milk sts, 9 AM to 5.30 PM.
COOLIDGE CORNER BLG, 1316 Beacon st, Brookline, 9 AM to 6 PM.
- BOSTON Second Church—First Reader Walter N. Smith—Sunday 10.30 AM; Wed 7.45 PM—Church, Elm Hill av and Howland st, Roxbury. Reading Rm 9 AM to 5 PM; Wed until 7.30 PM; also 7 to 9 PM Mon Sat—528 Warren st at Gaston st, Roxbury.
- BOSTON Third Church—First Reader John J. Lauppe—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, 126 Arlington st, Hyde Park.
- BROCKTON First Church—First Reader Mrs Annie L. Harper—Sunday 10.40 AM; Wed 7.45 PM; Reading Rm 12 M to 5.30 PM; also 7.30 to 9 PM Tues Fri—Church, N Main st.
- BUZZARDS BAY Society—First Reader Hardy Smith—Sunday 11.15 AM; Wed 7.15 PM; Reading Rm 3 to 5 PM Wed—Franklin hall.
- CAMBRIDGE First Church—First Reader Giles Milton Smith—Sunday 10.45 AM; Wed 7.45 PM—Brattle hall, 40 Brattle st, off Harvard sq. Reading Rm 10 AM to 7.30 PM except Wed; Wed until 5.30 PM; Sat until 9.30 PM—11 Dunster st, Harvard sq.
- CHELSEA First Church—First Reader Mrs Lelia E. Blackmar—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Fri—Church, Reynolds av.
- CLINTON Society—First Reader Mrs Carrie E. Adams—Sunday 10.45 AM; Wed 7.45 PM—Municipal blg.
- CONCORD First Church—First Reader William M. Bartlett—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Monument sq.
- COTUIT First Church—First Reader Mrs Lizzie A. Dottridge—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5, 7 to 9 PM Fri—Main and School sts.
- FALL RIVER First Church—First Reader Joshua F. Packard—Sunday 11 AM; Wed 8 PM—Rock and Pine sts. Reading Rm 3 to 5 PM—335 Pine st.
- FITCHBURG First Church—First Reader Miss Minnie Britton Stoddard—Sunday 10.40 AM; Wed 7.45 PM—Lincoln hall. Reading Rm 2.30 to 5 PM—470 Main st.
- FRAMINGHAM Society—First Reader Benjamin H. Leighton—Sunday 10.30 AM; Wed 7.30 PM—Pythian hall, Smith blk.
- FRANKLIN Society—First Reader Mrs Adelaide G. Dinsmore—Sunday 10.45 AM—I O O F hall.
- GLOUCESTER First Church—First Reader Mrs Cora Ruth Rust—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—65 Middle st.
- GREAT BARRINGTON Society—First Reader Miss Mary E. Stevens—Sunday 11 AM—Walker hall.
- GREENFIELD First Church—First Reader Henry D. Packard—Sunday 11 AM; Wed 7.45 PM—Grinnell hall, 393 Main st. Reading Rm 3 to 5 PM—304 Main st.
- HAVERHILL First Church—First Reader Mrs Frances G. Ells—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—6 Pleasant st.
- HAVERHILL Second Church—First Reader Ellis C. Johnson—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—The Bartlett, 59 Main st.
- HOLYOKE Society—First Reader Mrs Isabel G. Weis—Sunday 10.45 AM; Wed 8 PM—50 Pleasant st. Reading Rm 3 to 5 PM Tues Fri Sat—Phoenix chmbs, Maple and Dwight sts.
- LAWRENCE First Church—First Reader Benjamin Andrew—Sunday 10.30 AM; Wed 7.45 PM—Church, Green st. Reading Rm 12 M to 5 PM; also 7.30 to 9 PM Sat—Lawrence Sav bnk blg, Essex st.
- LEOMINSTER Society—First Reader Huxley V. Fookes—Sunday 10.40 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—30 Main st.
- LEXINGTON First Church—First Reader Mrs Abbie Carpenter Tebbetts—Sunday 10.45 AM; Wed 7.45 PM—Church, Forest st. Reading Rm 2.30 to 5 PM—Bank blg, Mass. av.
- LOWELL First Church—First Reader Elmore J. Chamberlain—Sunday 10.45 AM; Wed 7.45 PM—20 Palmer st. Reading Rm 2 to 5 PM; also 7 to 9 PM Mon Sat—403 Hildreth blg.
- LOWELL Society—First Reader Levi H. Milberry—Sunday 10.45 AM; Wed 7.45 PM—Church, 378 Walker st.
- LYNN First Church—First Reader Joseph C. Palmer—Sunday 10.45 AM; Wed 7.45 PM—Church, Chestnut st, near Broad st. Reading Rm 11.30 AM to 5 PM; also 7.30 to 9 PM Mon Sat—510 Security Trust Co blg, 23 Central av.
- MALDEN First Church—First Reader Marcus S. Palmer—Sunday 10.30 AM; Wed 7.45 PM—Auditorium blg. Reading Rm 2 to 5.30 PM; also 7 to 9 PM Mon Thurs Sat—415 A Main st, Malden sq.
- MARLBORO First Church—First Reader Phil S. Smith—Sunday 10.45 AM; Wed 7.30 PM—G A R hall. Reading Rm 2.30 to 5 PM—10 Corey blg.
- MEDFORD First Church—First Reader Norman R. Catharin—Sunday 10.45 AM; Wed 7.45 PM—Women's Club hall. Governors av. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—Medford blg, Medford sq.
- MELROSE First Church—First Reader Horatio A. Bumpus—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM except Wed—Eastman hall, 533 Main st.
- MIDDLEBORO Society—First Reader Mrs Elda E. Dinsmore—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Sat—Co-op bnk blg, 36 S Main st.
- NEEDHAM First Church—First Reader George S. Dolloff—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM except Sat; 7 to 9 PM Sat—992 Great Plain av.
- NEW BEDFORD First Church—First Reader Mrs Alice P. Valley—Sunday 10.45 AM; Wed 8 PM—Church, County and Mill sts. Reading Rm 11 AM to 5 PM; Sat until 9 PM—410, 222 Union st.
- NEWBURYPORT First Church—First Reader Miss Caroline S. Perley—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Sat—Church, State and Prospect sts.
- NEWTON First Church—First Reader William F. Ferrin—Sunday 10.45 AM; Wed 8 PM—Players hall, Wash. st, West Newton. Reading Rm 2 to 6 PM; also 7.30 to 9 PM Tues Sat—297 Walnut st, Newtonville.
- NORTH ADAMS First Church—First Reader Mrs Frances E. Adams—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3.30 to 5.30 PM Wed; 2.30 to 4.30 PM Sat—Chapel, 45 Chestnut st.
- NORTHAMPTON First Church—First Reader Marlin D. Farnum—Sunday 10.45 AM; Wed 7.30 PM—Church, Center st. Reading Rm 12 to 5.30 PM; Sat until 8 PM—78 Main st.
- ORANGE Society—First Reader Mrs Edith R. Gillette—Sunday 11 AM; Wed 8 PM—Memorial hall.
- PITTSFIELD First Church—First Reader Edwin L. R. Bliss—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, 131 South st.
- PLYMOUTH First Church—First Reader Hugo Jackson Bagen—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Wed—5 Lothrop st.
- PROVINCETOWN Society—First Reader Miss Eliza A. Kaesche—Sunday 11 AM; 1st Wed in month 7.30 PM; Reading Rm 2.30 to 5 PM Tues Wed Fri—312 Commercial st.
- QUINCY First Church—First Reader Lewis C. Strang—Sunday 10.45 AM; Wed 7.45 PM—14 Greenleaf st. Reading Rm 11 AM to 5 PM—Hancock blg, City sq.
- READING First Church—First Reader Roy M. McCloud—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 7.30 to 9 PM Sat—Church, Lowell and Sanborn sts.
- ROCKLAND First Church—First Reader William A. Clark—Sunday 10.45 AM; Wed 7.35 PM; Reading Rm 2.30 to 5 PM Tues Thurs Sat—Church, Franklin av.
- SALEM First Church—First Reader Leon G. Miles—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 11.30 AM to 5.30 PM—Church, 16 Lynde st.
- SHARON Society—First Reader Dwight W. Sleeper—Sunday 10.45 AM; Wed 7.45 PM—Main and Depot sts.
- SOMERVILLE First Church—First Reader Henry V. Pollard—Sunday 10.45 AM; Wed 7.45 PM—High School auditorium, Highland av. Reading Rm 2 to 5 PM; also 7.30 to 9 PM except Tues Wed—Hobbs blg, Davis sq.

SPRINGFIELD First Church—First Reader Cassius M. Caughey—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, State and Orleans sts. Reading Rm 10 AM to 6 PM; Sat until 9 PM—512, 356 Main st.

TAUNTON First Church—First Reader Charles H. Merrill—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—38 Winthrop st.

WELLESLEY Society—First Reader William Chase Holbrook—Sunday 10.45 AM, Wellesley town hall; Wed 7.45 PM—I O O F hall, Wellesley sq.

WESTBORO Society—First Reader Mrs Vivian L. Nichols—Sunday 10.45 AM; Wed 7.45 PM—Historical Society rms, Main st.

WINCHENDON Society—First Reader Mrs Lizzie M. Cochran—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Merrill blk.

WINCHESTER First Church—First Reader Frank Woodbury Jones—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Mt Vernon st, opposite town hall.

WINTHIROP First Church—First Reader William W. Slocumb—Sunday 10.45 AM; Wed 8 PM—Wadsworth hall. Reading Rm 2 to 5 PM; also 7 to 9 PM Mon—29 Jefferson st.

WOBURN First Church—First Reader Mrs Laura P. Robbins—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—18 Arlington rd.

WORCESTER First Church—First Reader Harry C. Higgins—Sunday 10.45 AM, 7.30 PM; Wed 7.45 PM—Church, Main and Oberlin sts. Reading Rm 10 AM to 6 PM; Wed until 6.45 PM; also 7 to 9 PM except Wed—903 Park blg.

WORCESTER Second Church—First Reader Otis Luscomb—Sunday 10.45 AM; Wed 7.45 PM—Dean hall, Woman's club blg. Reading Rm 10 AM to 5 PM; also 6 to 9 PM Sat—418 Slater blg.

MICHIGAN

ADRIAN First Church—First Reader Mrs Ethel L. Moran—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Church, S Main and S Winter sts.

ALBION First Church—First Reader H. Eugene Bradley—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 202 W Erie st.

ALLEGAN Society—First Reader Mrs Anna Buchanan—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Doelker blk.

ALMA First Church—First Reader Mrs Nellie Scattergood—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Sat—K P hall.

ALPENA First Church—First Reader Mrs Laura W. Blake—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—124 E Chisholm st.

ANN ARBOR First Church—First Reader Olaf Nelson Dybrig—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—409 S Division st.

BANGOR Society—First Reader Thomas A. Church—Sunday 10.30 AM.

BATTLE CREEK First Church—First Reader Ferd DeForest Ernst—Sunday 10.45 AM, 8 PM; Wed 8 PM—101 Maple st. Reading Rm 11 AM to 5 PM; also 7 to 9 PM Sat—City bnk blg.

BAY CITY First Church—First Reader Linden B. Torpkins—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 6th and Van Buren sts.

BELDING Society—First Reader Mrs Margaret S. Peck—Sunday 10.45 AM; Wed 7.30 PM—106 S Pleasant st.

BELLEVUE Society—First Reader Mrs Mary E. Higgins—Sunday 11 AM; Wed 7.45 PM—Cit bnk blg.

BENTON HARBOR First Church—First Reader Fred W. Wheaton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—Church, Pleasant st.

BIRMINGHAM Society—First Reader Francis E. Carter—Sunday 10.30 AM; Wed 8 PM—Birmingham club.

BUCHANAN Society—First Reader Mrs Emma Beck Weaver—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Fri—Oak st.

CADILLAC First Church—First Reader Harry A. Beaver—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—132 Spruce st.

CALUMET Society—First Reader Mrs Matilda Sibilsky—Sunday 10.30 AM; Wed 7.30 PM—Portland and 5th sts.

CHARLEVOIX First Church—First Reader Mrs Edith Hawkins Wilkinson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—Van Pelt hall.

CHARLOTTE First Church—First Reader Mrs Agnes E. Spencer—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed Sat—Church.

COLOMA Society—First Reader George Royal Benson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—State bnk blg.

DECATUR Society—First Reader Mrs Charlotte Huyck—Sunday 10.45 AM; Wed 7.45 PM.

DETROIT Churches unite in Reading Rms, Fisher arcade, 251 Woodward av; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2.30 to 5 PM Sun and holidays.

FIRST CHURCH—First Reader Luzerne Hayden Peck—Sunday 10.30 AM, 7.30 PM; Wed 8 PM; Reading Rm 11.30 AM to 5 PM—Church, Cass and Hancock avs.

SECOND CHURCH—First Reader Nathan H. Jewett—Sunday 10.30 AM, 7.30 PM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—Church, E Grand blv, near Jefferson.

THIRD CHURCH—First Reader Vernon J. Lilly—Sunday 10.30 AM, 7.30 PM; Wed 8 PM; Reading Rm 2 to 5 PM—E Grand blv, near Woodward av.

FOURTH CHURCH—First Reader W. Baldwin Poehlman—Sunday 10.30 AM; Wed 8 PM—Oregon hall, 1867 Grand River av.

DOWAGIAC Society—First Reader Mrs Eva Baker Taylor—Sunday 10.45 AM—Public library.

ESCANABA Society—First Reader Mrs Gertrude G. Erickson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed—325 S Fannie st.

FENNVILLE Society—First Reader Mrs Alice E. Barron—Sunday 10.30 AM; Wed 7.30 PM.

FLINT First Church—First Reader Walter Willard Powers—Sunday 10.45 AM; Wed 8 PM—Church, E Court and Harrison sts. Reading Rm 11 AM to 5 PM—Ward blg, 526 S Saginaw st.

FREMONT Society—First Reader Mrs Cora M. Reber—Sunday 10.45 AM; Wed 8 PM—Grange hall.

GRAND HAVEN Society—First Reader Miss Maude A. Isherwood—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed Sat—Unitarian church.

GRAND RAPIDS First Church—First Reader Audley F. Hewitt—Sunday 11 AM; Wed 8 PM—Church, Wash. st and Lafayette av. Reading Rm 10 AM to 6 PM; also 7 to 9 PM except Wed—931 Mich. Trust blg.

GREENVILLE Society—First Reader William A. Wolkow—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—222 E Wash. st.

HASTINGS First Church—First Reader Mrs Minnie Brandel De Wyk—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Center and Church sts.

HOUGHTON Society—First Reader Mrs Wilhelmina Hawes—Sunday 10.45 AM; Wed 8 PM—148 Shelden st.

HOWELL Society—First Reader Miss Clare Wieand—Sunday 10.45 AM; Wed 7.30 PM—114 Grand River st.

IRONWOOD Society—First Reader Mrs Edna Savage Peterson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—315 E Aurora st.

JACKSON First Church—First Reader Jacob J. Bolhuis—Sunday 10.30 AM, 7.30 PM; Wed 7.30 PM—Church, west side city pk. Reading Rm 11 AM to 5, also 7 to 9 PM Sat—802 Peoples Nat bnk blg.

JONESVILLE First Church—First Reader Miss Maud Wolcott—Sunday 10.30 AM; Wed 7 PM; Reading Rm 3 to 5 PM Mon Wed Sat.

KALAMAZOO First Church—First Reader J. Charles Ross—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Church, Park and South sts. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM Sat; 2.30 to 5 PM Sun—803 Kalamazoo Nat bnk blg.

KALKASKA Society—First Reader James Greacen—Sunday 10.45 AM; Wed 7.30 PM—Walnut st.

LANSING First Church—First Reader Benjamin F. Burtless—Sunday 10.45 AM; Wed 7.45 PM—Church, Allegan and Walnut sts. Reading Rm 11 AM to 5 PM; Sat until 9 PM—511 Wilson blg, Allegan and Washington sts.

LUDINGTON First Church—First Reader Mrs Lillian R. Spalding—Sunday 10.45 AM; Wed 7.45 PM—402 Filer st. Reading Rm 2 to 4.30 PM—201 Huston blg.

MANISTEE Society—First Reader Mrs Meta Kruse—Sunday 10.45 AM; 2d Wed in month 8 PM—Unity Church blg.

MARQUETTE First Church—First Reader Mrs Elizabeth Robinson Timberlake—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Ridge and Blaker sts.

MARSHALL First Church—First Reader Albert H. Whitaker—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, 109 Mansion st.

MENOMINEE—See Marinette, Wis.

MONROE Society—First Reader A. Louis M. Erhardt—Sunday 10 AM; Wed 7.30 PM—Telephone blg.

MT CLEMENS Society—First Reader Mrs Harriett Skinner Rutter—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—166 Market st.

MT PLEASANT First Church—First Reader George Edwin Knapp—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Normal av and Wis. st.

MUSKEGON First Church—First Reader William E. Pew—Sunday 10.45 AM; Wed 8 PM—Woman's club bldg, Webster av and 2d st. Reading Rm 12 M to 5 PM; also 7.30 to 9 PM Tues Sat—7 Rodgers blk, 113 Western av.

NEGAUNEE Society—First Reader Mrs Alma Cole Sheldon—Sunday 10.30 AM; Wed 7.30 PM—I O O F hall.

NILES First Church—First Reader Harry E. Crankshaw—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed Fri—Church, 309 Broadway.

OTSEGO Society—First Reader Mrs Maud C. Hadden—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—Edsell blk.

OWOSSO First Church—First Reader Hugh M. Nichols—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—107 N Ball st.

OXFORD First Church—First Reader Lloyd H. Smith—Sunday 10 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—S Wash. st.

PETOSKEY First Church—First Reader Mrs Jeanne A. Chichester—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—Church.

PLAINWELL Society—First Reader Mrs Grace Ella Smith—Sunday 10.30 AM; Wed 7.30 PM.

PLYMOUTH First Church—First Reader Cyrus W. Bigler—Sunday 10.30 AM; Wed 7.10 PM; Reading Rm 2 to 4 PM—Church, Main and Dodge sts.

PONTIAC Society—First Reader Forrest H. Kane—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Thurs Sat—Masonic bldg, E Huron st.

PORT HURON First Church—First Reader Lorenzo D. Wilson—Sunday 10.30 AM; Wed 7.30 PM—Masonic temple. Reading Rm 2 to 4.30 PM—513 Meisel blk.

SAGINAW First Church—First Reader Mrs Margaret Allison Kendrick—Sunday 10.30 AM, 7.45 PM; Wed 7.45 PM—Church, Warren av and Hayden st. Reading Rm 10 AM to 4 PM; also 7 to 9 PM Mon Sat—503 Weichmann bldg.

ST CLAIR Society—First Reader Miss Hattie C. Whiting—Sunday 10.30 AM; Wed 7.45 PM—Macabee hall.

ST JOHNS Society—First Reader Mrs Lula M. Burnes—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Sat—Munger blk.

SALINE Society—First Reader Miss Frances M. Kellogg—Sunday 10 AM; Wed 7 PM—Citizens bnk bldg.

SAULT STE MARIE First Church—First Reader Mrs Louise R. Jacobs—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM except Wed—Brown blk, Ashmun and Leroy sts.

SOUTH HAVEN First Church—First Reader Mrs Lora A. Wiley—Sunday 10.45 AM; Wed 8 PM—Church. Reading Rm 2.30 to 4.30 PM—Hale bldg.

STURGIS Society—First Reader Louis Martin—Sunday 11 AM; Wed 7.45 PM—Masonic blk.

THREE RIVERS Society—First Reader Miss Lottie L. Seekell—Sunday 10.30 AM; Wed 8 PM—127 Main st.

TRAVERSE CITY First Church—First Reader Miss Julia Billings—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Ebner bldg, 148 State st.

YPSILANTI First Church—First Reader Miss Adella Jackson—Sunday 10.30 AM; Wed 7.30 PM—Literary club, Wash. st. Reading Rm 2 to 5 PM Tues Thurs Sat—32 N Wash. st.

MINNESOTA

ALBERT LEA First Church—First Reader Mrs Nora Churchill Munson—Sunday 10.45 AM; Wed 8 PM—Church, Adams av and Clark st. Reading Rm 3 to 5 PM—Wedge-Jones bldg.

ALEXANDRIA Society—First Reader Mrs Alta Mae Jacobson—Sunday 10.45 AM.

AUSTIN First Church—First Reader Mrs Eva Brown—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 129 W Maple st.

BRAINERD Society—First Reader Mrs Emma E. Hawkins—Sunday 11 AM; Wed 8 PM—Camel's temple, Iron Exchange bldg. Reading Rm 3 to 5 PM—215 Iron Exchange bldg.

CLOQUET Society—First Reader Miss Harriet Harris—Sunday 11 AM; Wed 8 PM—Post Office bldg.

CROOKSTON Society—First Reader Mrs Petra Caroline Buckner—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Marin bldg.

DULUTH First Church—First Reader Robert Melvin White—Sunday 11 AM; Wed 8 PM—9th av, E. and 1st st. Reading Rm 10 AM to 5 PM—411 Alworth bldg.

EXCELSIOR Society—First Reader Semon R. Simpson—Sunday 11 AM—1st and Center sts.

FAIRMONT First Church—First Reader Harmon B. Tuttle—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—222 E Blue Earth av.

FERGUS FALLS Society—First Reader Mrs Emma Colson—Sunday 10.45 AM; Wed 8 PM—Smith hall.

GRAND RAPIDS Society—First Reader Howard W. Anderson—Sunday 11 AM; Wed 8 PM—Public library.

HIBBING Society—First Reader Mrs Mary McIlhargey—Sunday 11 AM; Wed 8 PM—Central hall, 213 Center st.

INTERNATIONAL FALLS Society—First Reader Mrs Gertrude R. Hoppe—Sunday 11 AM; Wed 8 PM—Masonic hall, 3d st.

KASSON Society—First Reader Mrs Melissa Foulke Pierce—Sunday 10.45 AM; Wed 7.30 PM—A O U W hall.

LAKE CITY Society—First Reader Mrs Grace Hoyt Wiley—Sunday 10.45 AM; Wed 8 PM—City hall bldg.

LIVERNE Society—First Reader Edward H. Moreland—Sunday 11 AM—Workmen hall.

MADISON Society—First Reader Mrs Emma E. Jacobson—Sunday 11 AM—4th st.

MANKATO First Church—First Reader Mrs Noble Dixson Burdick—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, S 4th st.

MINNEAPOLIS Churches unite in Reading Rms, 1006 Plymouth bldg, Hennepin av and 6th st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun.

FIRST CHURCH—First Reader Willis C. Hartson—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 4 PM—Church, Nicollet av and 24th st.

SECOND CHURCH—First Reader Carl Wendell Rawson—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5.30 PM—Church, 2d av, S. and 11th st.

THIRD CHURCH—First Reader George F. Womrath—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—Church, W Lake st and Holmes av.

FOURTH CHURCH—First Reader Quincy Lee Morrow—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1520 E Lake st.

FIFTH CHURCH—First Reader Lew C. Church—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, University and 12th avs, SE.

SIXTH CHURCH—First Reader Frank W. Shepard—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—Church, Summit and Hennepin avs, S.

MONTEVIDEO Society—First Reader Mrs Anna Wilcox—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Thurs—Chippewa Co State bnk bldg.

ORTONVILLE Society—First Reader Mrs Sara M. Randall—Sunday 10.45 AM; Wed 8 PM—Shumaker bldg.

RED WING First Church—First Reader Mrs Louise Eva Sultzer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—601 W 3d st.

ST CLOUD Society—First Reader Charles Weseley Selden—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—Leisen bldg, St. Germain st and 7th av.

ST PAUL First Church—First Reader Frank R. Winship—Sunday 10.45 AM, 8 PM; Wed 8 PM—Summit av and Grotto st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5.30 PM; also 3 to 9 PM Sun—1420 Pioneer bldg, 4th and Robert sts.

STILLWATER First Church—First Reader Ralph Eastman—Sunday 10.45 AM; Wed 8 PM—Auditorium. Reading Rm 11 to 4 PM—E Chestnut st.

THIEF RIVER FALLS Society—First Reader Mrs Carrie E. Jensen—Sunday 10.45 AM—Library Auditorium.

TWO HARBORS Society—First Reader Mrs Lillian Bayless Moore—Sunday 11 AM; Wed 8 PM—121 Poplar st.

UTICA Society—First Reader Mrs Ida J. Downing—Sunday 10.45 AM—Church.

VIRGINIA Society—First Reader Mrs Catherine K. Reese—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Lyric hall.

WELLS Society—First Reader Mrs Jennie E. Stiles—Sunday 10.45 AM; Wed 8 PM—German-American bnk bldg.

WILLMAR First Church—First Reader Charles W. Odell—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Church.

WINONA First Church—First Reader Henry M. Kinney—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 1.30 to 5.30 PM—310 Exchange bldg.

MISSISSIPPI

BILOXI Society—First Reader Mrs Bernyce H. Unger—Sunday 10.45 AM; Wed 7.45 PM—Chapel, Seal av. Reading Rm 2.30 to 4.30 PM—307 Lameuse st.

CLARKSDALE Society—First Reader Mrs Lena D. Keesce—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—512 McWilliams blg.

JACKSON First Church—First Reader Rafael H. Galceran—Sunday 11 AM, 8 PM; Wed 8 PM—Church, N State and Fortification sts. Reading Rm 3 to 5 PM—403 Capital Nat bnk blg.

MERIDIAN First Church—First Reader William O. Heise—Sunday 11 AM; Wed 8 PM—Church, 24th av and 9th st. Reading Rm 12 M to 4 PM—16 Masonic temple, 4th st.

TUPELO Society—First Reader Mrs Minnie K. Rogers—Sunday 11 AM; Wed 8 PM—Blair blg, Main st.

VICKSBURG First Church—First Reader Miss Anne Feld—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—817 Crawford st.

MISSOURI

BROOKFIELD Society—First Reader Mrs Sallie C. Post—Sunday 11 AM; Wed 8 PM—314 Linn st.

BUTLER Society—First Reader Mrs Belle C. Day—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Sat—Church, Ft Scott and Delaware sts.

CAPE GIRARDEAU Society—First Reader Mrs Bertha H. Blo-meyer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Thurs—128 N Ellis st.

CARROLLTON Society—First Reader Mrs Alvin Laura Lee—Sunday 11 AM; Wed 8 PM.

CARTHAGE First Church—First Reader Carl D. Luke—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5.30 PM—Church, 6th and Maple sts.

CHILLICOTHE Society—First Reader Mrs Corrie Clark—Sun-day 11 AM; Wed 7.30 PM.

COLUMBIA Society—First Reader Mrs Mary A. Scott—Sunday 11 AM; 1st and 3d Wed in month 8 PM—Va. blg, S 9th st.

FARMINGTON Society—First Reader Clyde Morsey—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Thurs—News blg.

HANNIBAL First Church—First Reader Henry E. Schneider—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—W C T U chapel, 106 S 5th st.

INDEPENDENCE First Church—First Reader Homer P. Allen—Sunday 11 AM; Wed 8 PM; Reading Rm 12.30 to 4 PM—211 W Lexington st.

JEFFERSON CITY First Church—First Reader Mrs Margaret L. Ward—Sunday 11 AM; Wed 8 PM—318 Monroe st. Reading Rm 2 to 5 PM—301 Central Mo. Trust blg.

JOPLIN First Church—First Reader William Lewis Wall Jr—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16th and Wall sts. Reading Rm 9 AM to 5 PM; also 1 to 4 PM Sun—801 Frisco blg.

KANSAS CITY First Church—First Reader Seth H. Leach—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 9th st and Forest av. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM—602 Waldheim blg.

KANSAS CITY—The following Churches unite in Reading Rms, 712 Commerce blg, 10th and Walnut sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.

SECOND CHURCH—First Reader Fred E. Dobbins—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—Church, 31st st and Troost av.

THIRD CHURCH—First Reader Abel Epsteyn—Sunday 11 AM, 8 PM; Wed 8 PM—40th and Walnut sts. Reading Rm 12 M to 9 PM except Wed; Wed until 5.30 PM; also 2 to 6 PM Sun—10 E 39th st.

FOURTH CHURCH—First Reader Charles Arthur Spaulding—Sunday 11 AM, 8 PM; Wed 8 PM—Gladstone hall, Elmwood and St John avs.

FIFTH CHURCH—First Reader Clarence Layton—Sunday 11 AM, 8 PM; Wed 8 PM—Prospect hall, 22d st and Prospect av.

KIRKSVILLE First Church—First Reader Miss Lena Estelle Patterson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 4 PM Wed Sat—Trust blg.

KIRKWOOD First Church—First Reader Alvin H. Schureman—Sunday 10.45 AM; Wed 8.15 PM; Reading Rm 2 to 5 PM—Church, Wash. and Clay avs.

LEBANON Society—First Reader Mrs Lucretia W. Palmer—Sunday 11 AM; Wed 7.30 PM—Chapter house.

LEXINGTON Society—First Reader Mrs Cora J. Wittenberg—Sunday 10.45 AM; Wed 8 PM—Baskett blg.

LIBERTY Society—First Reader Mrs Lulu Trimble—Sun-day 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church.

MARSHALL First Church—First Reader Mrs Lalla E. Reynolds—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—107 E North st.

MARYVILLE First Church—First Reader Mrs Lillian Bohm Townsend—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church, 206 S Main st.

MEXICO First Church—First Reader Miss Mabel Pilcher—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 223 E Promenade st.

MOBERLY Society—First Reader Delbert L. Brummet—Sunday 11 AM; Wed 7.30 PM—107 N 4th st.

MONTGOMERY CITY Society—First Reader Mrs Addie L. Peters—Sunday 11 AM—Episcopal church.

NEOSHO Society—First Reader Harvey C. Dickey—Sunday 11 AM; Wed 8 PM—K of P hall, E Spring st.

NEVADA Society—First Reader Mrs Laura E. Crockett—Sun-day 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—5 Moore blg.

OSBORN Society—First Reader Thomas O'Neill—Sunday 10.30 AM; Wed 7.30 PM—Hall blg.

POPLAR BLUFF Society—First Reader Mrs Carrie B. Felts—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—340 Pine st.

RICH HILL First Church—First Reader Miss Mary Walters—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed—Church, 3d and Walnut sts.

ST JOSEPH First Church—First Reader Clyde R. Faris—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and Felix sts. Reading Rm 9 AM to 5 PM—40 Ballinger blg, 7th and Edmond sts.

ST JOSEPH Second Church—First Reader Frederick E. Ernst—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 910 Edmond st. Reading Rm 9 AM to 5 PM—517 Corby-Forsce blg.

ST LOUIS Churches unite in Reading Rms, 1993 Railway Exchange blg; 9 AM to 6 PM.

FIRST CHURCH—First Reader John Ashcroft—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, Kingshighway and Westminster pl. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 5.30 PM; also 2 to 5 PM Sun—4929 Delmar av

SECOND CHURCH—First Reader August C. Schaper—Sunday 11 AM; Wed 8 PM—Church, 4234 Washington blv.

THIRD CHURCH—First Reader Adolph A. Mayne—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, 3524 Russell av.

FOURTH CHURCH—First Reader Arthur P. DeCamp—Sun-day 11 AM, 8 PM; Wed 8 PM—Church, 5569 Page blv.

FIFTH CHURCH—First Reader Irving H. Mack—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 9 PM except Wed; Wed until 5.30 PM; also 2 to 5 PM Sun—Kleckamp hall, 3121 S Grand av.

SIXTH CHURCH—First Reader Henry C. Perkins—Sunday 10.45 AM; Wed 8 PM—Mt Moriah (Masonic) temple, Gar-ri-son and Natural Bridge avs.

SEDALIA First Church—First Reader Mrs Catharine Antes Waddell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Powell-Crawford blg.

SPRINGFIELD First Church—First Reader Mrs Ella Ward Nixon—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 330 E Center st. Reading Rm 10 AM to 5 PM—710 Wood-ruff blg.

TRENTON Society—First Reader Mrs Ella M. Kull—Sunday 11 AM; Wed 8 PM—Roh hall. Reading Rm 2.30 to 5 PM Tues Fri—20 Kress blg.

WARRENSBURG First Church—First Reader Chester S. Cass-ingham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat—145 E Culton st.

WEBB CITY Society—First Reader Mrs Anna Little Eldredge—Sunday 11 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 4 PM—112 N Allen st.

WEBSTER GROVES First Church—First Reader John Porter Henry—Sunday 11 AM; Wed 8.15 PM—Monday club. Reading Rm 2 to 5 PM—Gorelock blg.

MONTANA

ANACONDA First Church—First Reader Charles E. Kidney—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—209 Main st.

ANACONDA Society—First Reader Mrs Katharine E. Well-come—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—316 Oak st.

BILLINGS First Church—First Reader Edmund Nichols—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 1 Burlington av. Reading Rm 2 to 4.30 PM—408 Stapleton blg.

BOZEMAN First Church—First Reader Mrs Hattie Bulen—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—202 Central av, S.

BUTTE First Church—First Reader Mose Linz—Sunday 11 AM, 8 PM; Wed 8 PM—Woman's Club, Park st and Clark av. Reading Rm 10 AM to 4 PM—701 Daly bnk blg.

DEER LODGE Society—First Reader Miss Lela A. Culver—Sunday 11 AM; Wed 7.45 PM—Women's Club house.

GLENDIVE Society—First Reader Mrs Marian Whitman Her-rick—Sunday 11 AM—I O O F hall.

GREAT FALLS First Church—First Reader G. Austin Wiswell—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 1st av, N, and 11th st. Reading Rm 10 AM to 5 PM—317 Ford blg.

HAMILTON First Church—First Reader Othar C. Wamsley—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—S 5th and Bedford sts.

HAVRE Society—First Reader George Sprung—Sunday 11 AM; Wed 8 PM—Library.

HELENA First Church—First Reader Ralph L. Varney—Sunday 11 AM; Wed 8 PM—Church, Rodney st and 6th av. Reading Rm 2 to 5 PM—54 Bailey blk.

KALISPELL First Church—First Reader Mrs Esther Owen Burns—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Kalispell Mercantile blg.

LEWISTOWN First Church—First Reader Mrs Dilla Morton Carpy—Sunday 11 AM; Wed 8 PM—Carnegie library. Reading Rm 2 to 4.30 PM—515 Montana blg.

LIBBY Society—First Reader Mrs Maie B. Hillis—Sunday 11 AM; Wed 7.30 PM—Church, La. av.

LIVINGSTON First Church—First Reader Mrs Elizabeth Sanford—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM Thurs—17 Miles-Krone blg.

MILES CITY Society—First Reader Miss Alda Terese Eichhorn—Sunday 11 AM; Wed 8 PM—Carnegie library.

MISSOULA First Church—First Reader Mrs Anne H. Morison—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7.30 to 9 PM Thurs Fri—Pine and Pattee sts.

STEVENSVILLE Society—First Reader Melville E. Wooster—Sunday 11 AM; 1st Wed in month 8 PM—E 3d st.

THOMPSON FALLS Society—First Reader Dwight H. Near—Sunday 11 AM—Odd Fellows hall.

NEBRASKA

ALLIANCE Society—First Reader Ray Addison Douglas—Sunday 11 AM; Wed 8 PM—Adler blg, Box Butte av.

BANCROFT Society—First Reader Mrs Anna Helen Teich—Sunday 11 AM; Wed 8 PM—C S hall.

BEATRICE First Church—First Reader Leonard A. Emmert—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—800 Ella st.

BLOOMFIELD Society—First Reader Paul A. Tulleys—Sunday 10.45 AM—Public library blg.

BROKEN BOW Society—First Reader Miss Nelly E. Taylor—Sunday 11 AM; Wed 7.30 PM.

CENTRAL CITY Society—First Reader Fred Adams—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Fri—Cuddington blk.

CHADRON First Church—First Reader Mrs Marie Hohoff—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Sat—Church, 5th and Ann sts.

COZAD Society—First Reader Henry Byron Allen—Sunday 11 AM—Jensen and Anderson hall.

CRAWFORD Society—First Reader Mrs Maude Hall Chase—Sunday 11 AM; Wed 8 PM.

EXETER First Church—First Reader Miss Nellie R. Craven—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church.

FAIRBURY Society—First Reader Mrs Mary Murphy—Sunday 11 AM; Wed 8 PM—Church, 7th and E sts.

FIRTH Society—First Reader Samuel Petz—Sunday 10.30 AM; Wed 7.30 PM—Church.

FREMONT Society—First Reader Mrs Clara W. Fowler—Sunday 11 AM; Wed 8 PM—Hotel Pathfinder auditorium. Reading Rm 2 to 5 PM—213 1st Nat bnk blg.

GRAND ISLAND First Church—First Reader Mrs Dixie H. Glade—Sunday 11 AM; Wed 8 PM—Church, 1003 W 3d st. Reading Rm 2 to 5 PM—40 Hedde blg.

HASTINGS First Church—First Reader John W. Boehr—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM including Sun—Carnegie library.

HOLDREGE Society—First Reader Mrs Emma L. Galloway—Sunday 11 AM; Wed 8 PM—Jackson hall, West av.

KEARNEY First Church—First Reader Mrs Octavia M. Chappell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM except Wed—1st av and W 23d st.

LINCOLN First Church—First Reader William M. Leonard—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and L sts. Reading Rm 10 AM to 5 PM—204 Funke blg.

MCCOOK Society—First Reader Willard B. Mills—Sunday 11 AM; Wed 8 PM—1st West and F sts.

MINDEN Society—First Reader Mrs Mary J. Canaday—Sunday 11 AM; Wed 8 PM.

NEBRASKA CITY First Church—First Reader Mrs Ann K. Kregel—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

NELIGH First Church—First Reader Mrs Cathern Lowe—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Sat—Church.

NORFOLK First Church—First Reader Miss Annie Bowers—Sunday 11 AM; Wed 8 PM—Library hall, Main and 8th sts. Reading Rm 1 to 3 PM—14 Bishop blk.

NORFOLK Society—First Reader Mrs Ida R. Nicola—Sunday 11 AM; Wed 8 PM—0405 Norfolk av.

NORTH PLATTE Society—First Reader Mrs Ella Mae Lanyon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat—B. and L. blg.

OMAHA Churches unite in Reading Rms, 924 1st Nat bnk blg; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun.

FIRST CHURCH—First Reader George A. Magney—Sunday 11 AM, 8 PM; Wed 8 PM—St Marys av and 24th st.

SECOND CHURCH—First Reader Leander G. Reynolds—Sunday 11 AM; Wed 8 PM—Dundee theater, 5019 Underwood av.

THIRD CHURCH—First Reader Charles T. Dickinson—Sunday 11 AM; Wed 8 PM—Druid hall, 2414 Ames av. Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—2405 Ames av.

PLATTSMOUTH Society—First Reader Mrs Gertrude Barnard—Sunday 11 AM; Wed 8 PM—6th and Granite sts.

RED CLOUD Society—First Reader Miss Nina H. Simmons—Sunday 11 AM; Wed 8 PM—Adventist church.

SCOTTSBLUFF Society—First Reader Mrs Nina Louisa Fliesbach—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—Bowen blg.

WEEPING WATER First Church—First Reader Aden F. Stutt—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church.

YORK Society—First Reader Joseph G. Alden—Sunday 11 AM; Wed 8 PM—Chilcote hall, 110 W 6th st.

NEVADA

CARSON CITY Society—First Reader Mrs Emma Louisa Fordham—Sunday 11 AM; Wed 8 PM—I O O F hall.

ELKO Society—First Reader Miss Mildred Reinken—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat.

ELY Society—First Reader Earl R. Brown—Sunday 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri.

GOLDFIELD First Church—First Reader Mrs Emma Rock—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Euclid and Myers sts. Reading Rm 2.30 to 4 PM—214 E Crook av.

RENO First Church—First Reader Mrs Lola Dunkle—Sunday 11 AM; Wed 7.45 PM—Masonic temple. Reading Rm 11.30 AM to 5 PM; also 2 to 5 PM Sun—Washoe bnk blg.

TONOPAH Society—First Reader Mrs Louise A. Lowe—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Florence and Cross avs.

WINNEMUCCA Society—First Reader Mrs Harriette Adclaide Edmunds—Sunday 11 AM; Wed 7.45 PM—411 Melarkey st.

NEW HAMPSHIRE

BERLIN Society—First Reader Mrs Olga Nielson Kier—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—197 Main st.

CLAREMONT Society—First Reader Mrs Agnes Noble Delamore—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Brown blk, Tremont sq.

CONCORD First Church—First Reader William F. Stevens—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—Church, State and School sts.

DERRY Society—First Reader Harry P. Reynolds—Sunday 10.45 AM; Wed 7.45 PM—K of P hall.

DOVER First Church—First Reader William C. Henderson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM—604 Central av.

EXETER First Church—First Reader Mrs Alice F. Marden—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Wed Sat—Merrill blk, Water st.

KEENE Society—First Reader Miss Bertha C. Wright—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—12 Wash. st.

LACONIA First Church—First Reader Mrs Minnie E. Cook—Sunday 11 AM; Wed 8 PM—86 Pleasant st. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—664 Main st.

LANCASTER Society—First Reader Mrs Bella S. Wark—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church.

LEBANON First Church—First Reader Mrs Martha A. Slayton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5, 7 to 9 PM Sat—Lincoln blk.

LISBON Society—First Reader Mrs Martha C. Jackman—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 7 to 9 PM Tues; 3 to 5 PM Fri—Parker blk.

LITTLETON Society—First Reader Mrs Mabelle E. C. Smith—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Wed Sat—Elliott hall annex.

MANCHESTER First Church—First Reader Mrs Clara A. Orrill—Sunday 11 AM; Wed 8 PM—Church, Harrison st. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—809 Amoskeag bnk blg.

MILFORD First Church—First Reader Mrs Florence G. Amsden—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, South st.
 NASHUA First Church—First Reader Mrs Lillie Parker Smith—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—34 I O O F bldg, Main st.
 PORTSMOUTH First Church—First Reader Mrs Mary V. Emery—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM; also 7 to 8 PM Sat—2 Market st.
 TAMWORTH Society—First Reader Mrs Emma F. W. Davidson—Sunday 11 AM—Tamworth village.
 WHITEFIELD Society—First Reader Mrs Kate Howard Brown—Sunday 10.45 AM—King bldg.
 WOLFEBORO Society—First Reader Alvan T. Hatch—Sunday 11 AM—Brewster Memorial bldg.

NEW JERSEY

ASBURY PARK First Church—First Reader Henry V. F. Roe—Sunday 10.30 AM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, 3d av and Emory st.
 ASBURY PARK Society—First Reader Mrs Elizabeth Hooper—Sunday 11 AM, 8 PM; Wed 8 PM—The Armory, Lake av. Reading Rm 2 to 5 PM—Kinmouth bldg.
 ATLANTIC CITY First Church—First Reader Mrs Mary D. Wootton—Sunday 11 AM, 8 PM; Wed 8 PM—4 S Brighton av. Reading Rm 10 AM to 5 PM—1536 Atlantic av.
 ATLANTIC CITY Second Church—First Reader Clinton Baum Weamer—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1, 2 to 5 PM; also 3 to 5 PM Sun—925 Boardwalk.
 BAYONNE Society—First Reader Lee Dare Young—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—719 Broadway.
 CAMDEN First Church—First Reader Howard Graham Bleakly—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 to 5 PM—209 Cooper st.
 CRANFORD First Church—First Reader Mrs Ella W. Peck—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M—Church, Springfield av and Miln st.
 DOVER First Church—First Reader Capen A. Fleming—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—24 E Blackwell st.
 EAST ORANGE First Church—First Reader Clarence J. Goodman—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM; also 7.30 to 9 PM Sat—317 Main st.
 ELIZABETH First Church—First Reader Harry L. Leonard—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM except Sat—1118 Magnolia av.
 ENGLEWOOD First Church—First Reader Ralph Taylor Shultz—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Engle st and Spring lane. Reading Rm 11 AM to 5 PM; also 8 to 10 PM Tues Thurs Sat—50 Dean st.
 HACKENSACK First Church—First Reader Edward Pflugl—Sunday 11 AM; Wed 8 PM—78 Gamewell st. Reading Rm 12 M to 4 PM—198 Main st.
 HADDON HEIGHTS Society—First Reader Mrs Julia T. Gore—Sunday 11 AM; Wed 8 PM—5th and Station avs.
 HAMMONTON Society—First Reader James Adair Wilson—Sunday 11 AM; Wed 8 PM—Woman's Civic club.
 HOBOKEN First Church—First Reader Lewis H. Newkirk—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—414 Hudson st.
 JERSEY CITY First Church—First Reader Alfred T. Simpson—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5 PM—154 Harrison av.
 MADISON First Church—First Reader Mrs Eliza J. Cook—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—James bldg.
 MAPLEWOOD Society—First Reader Mrs Anna L. Best—Sunday 11 AM; Wed 8 PM—Masonic hall.
 MONTCLAIR First Church—First Reader James Lord—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 5 PM—Church, S Fullerton av, near Bloomfield av.
 MORRISTOWN Society—First Reader Arthur S. Pierson—Sunday 11 AM, 7.45 PM; Wed 8 PM; Reading Rm 3 to 5 PM—17 De Hart st.
 MOUNTAIN LAKES Society—First Reader Charles S. Hirsch—Sunday 11 AM; Wed 8 PM—Schoolhouse.
 NEWARK First Church—First Reader George M. Lee—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16 Hill st. Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM except Wed—671 Broad st.
 NEWARK Second Church—First Reader Harry B. Fowler—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5 PM—2d av and Garside st.
 NEW BRUNSWICK Society—First Reader Miss Chrissie M. Bartle—Sunday 11 AM; Wed 8 PM—143 Albany st.
 NUTLEY Society—First Reader Alpheus Geer—Sunday 11 AM; Wed 8.15 PM; Reading Rm 2 to 4 PM Mon Wed Fri—304 Highfield lane.

ORANGE First Church—First Reader Henry Huff Schell—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM; also 8 to 9 PM except Wed—Church, Cleveland st.
 PASSAIC First Church—First Reader William H. Stevens—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—58 Prospect st.
 PATERSON First Church—First Reader Mrs Alice Ford Turpan—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Fair and Auburn sts. Reading Rm 12 to 5 PM; also 7.30 to 9 PM Tues Thurs—Elbow bldg.
 PLAINFIELD First Church—First Reader Mrs Ernestine N. French—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Babcock bldg, 240 W Front st.
 PLAINFIELD Society—First Reader John Frederick Zecrega—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—128 E 7th st.
 PRINCETON Society—First Reader George Barmore—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—Church, Olden st.
 RAMSEY Society—First Reader Eddy L. Rouse—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.45 to 4.45 PM except Sat—Main st.
 RED BANK Society—First Reader George Ford Morris—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM Wed; 2 to 5, 7 to 9 PM Sat—Eisnor bldg, 54 Broad st.
 RIDGEFIELD PARK First Church—First Reader Hugo Reich—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Municipal bldg.
 RIDGEWOOD First Church—First Reader Joseph U. White—Sunday 11 AM, 8 PM; Wed 8.30 PM; Reading Rm 10 AM to 12 M, 2 to 5 PM—Church, Washington pl.
 RIVERTON First Church—First Reader Mrs Elizabeth G. Terry—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—Thomas and 7th avs.
 RUTHERFORD First Church—First Reader Robert W. Chastaney—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM; also 8 to 9 PM Sat—Church, Newell and Park avs.
 SEWAREN Society—First Reader Miss Margaret Lockwood—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs—60 Woodbridge av.
 SUMMIT Society—First Reader Mrs Belle D. Black—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—25 Beechwood rd.
 TRENTON First Church—First Reader Miss Josephine Alzaida Chase—Sunday 11 AM; Wed 8 PM—578 E State st. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM except Wed Sat—503 Broad st bnk bldg.
 VINELAND First Church—First Reader Mrs Velzora F. Fifield—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Thurs—Church, 628 Plum st.
 WEEHAWKEN Society—First Reader Frank A. Hammond—Sunday 11 AM; Wed 8 PM—39 Clifton ter.
 WILDWOOD Society—First Reader Charles Irvin Childs—Sunday 11 AM; Wed 8 PM—Fire House hall, Pacific and Montgomery avs.

NEW MEXICO

ALBUQUERQUE Society—First Reader Mrs Fanny I. Barnes—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5.30 PM—418 W Gold av.
 ARTESIA Society—First Reader Miss Ella N. Bauslin—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM.
 AZTEC Society—First Reader Mrs Edith J. Fields—Sunday 11 AM; Wed 7.30 PM—Green bldg.
 EAST LAS VEGAS Society—First Reader Mrs Carrie A. Friesner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Carnegie library.
 RATON Society—First Reader Mrs Mary J. Brown—Sunday 11 AM—Engledow hall, 136 N 2d st.
 ROSWELL First Church—First Reader Mrs Alice Reese—Sunday 11 AM; Wed 7.30 PM—Masonic temple, Pa. av and 4th st. Reading Rm 2 to 5 PM—Cit. Nat bnk bldg, 110 E 4th st.
 SILVER CITY Society—First Reader Mrs Emma L. Read—Sunday 11 AM; Wed 7.30 PM—Public school bldg.

NEW YORK

ALBANY First Church—First Reader James Malcolm Robinson—Sunday 10.45 AM, 8 PM; Wed 8 PM—Madison av and Quail st. Reading Rm 10 AM to 5 PM—Arkay bldg, State and Pearl sts.
 AMSTERDAM First Church—First Reader Miss Maude S. McDuffie—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—9 Mohawk pl.
 AUBURN First Church—First Reader William H. Ross—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM—193 Genesee st.
 BALLSTON SPA Society—First Reader Miss Ida E. Betts—Sunday 10.45 AM; Wed 8 PM—62 Front st.

- BATAVIA First Church—First Reader Charles Beilstein—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 217 E Main st.
- BATH First Church—First Reader Mrs Hattie Shannon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Thurs—3 Shannon blg, Liberty st.
- BELMONT Society—First Reader Warren F. Moulton—Sunday 10.45 AM—Ward hall.
- BINGHAMTON First Church—First Reader William Burton Webster—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 4.30 PM—36 Main st.
- BRONXVILLE Society—First Reader Mrs Alice C. Fertig—Sunday 11 AM; 1st and 3d Wed in month 8.15 PM—Village hall.
- BUFFALO First Church—First Reader George L. Hodgson—Sunday 10.30 AM, 8 PM; Wed 8 PM—Church, North st and Elmwood av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; 2.30 to 5.30 PM holidays—719 Brisbane blg, Main and Clinton sts.
- BUFFALO Second Church—First Reader Frederick Reinhardt—Sunday 10.30 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—1445 Jefferson st.
- BUFFALO Third Church—First Reader Robert D. Young—Sunday 10.30 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM; also 7.30 to 9.30 PM Tues Thurs—W Ferry st and Norwood av.
- CANAJOHARIE Society—First Reader Mrs Annetta England—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church st.
- CANANDAIGUA Society—First Reader Mrs Mary Damon Handrahan—Sunday 11 AM—Canandaigua Nat bnk blg.
- CANTON Society—First Reader Arthur V. Olin—Sunday 11 AM; Wed 7.30 PM—Park st.
- CHATHAM Society—First Reader Walsworth T. Dimmick—Sunday 11 AM—Courier blg, Park row.
- CORNING Society—First Reader Mrs Alice C. Taylor—Sunday 11 AM—25 E Market st.
- CORTLAND Society—First Reader Mrs Cora B. Hayes—Sunday 11 AM; Wed 8 PM—Conservatory.
- DUNKIRK Society—First Reader Mrs Hildegard Lathrop—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—513 Washington av.
- EAST AURORA First Church—First Reader Mrs Mildred Spring Case—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues—307 Main st.
- ELLICOTTVILLE Society—First Reader Miss Carrie Allen Wentz—Sunday 10.45 AM; Wed 7.30 PM—I O O F hall.
- ELMIRA First Church—First Reader Mrs Maud Altizer—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—214 W Gray st.
- FLUSHING—See New York, Borough of Queens.
- FT EDWARD Society—First Reader Mrs Margaret A. Davis—Sunday 10.45 AM; Wed 7.30 PM—25 East st.
- FORT PLAIN Society—First Reader Mrs Clara R. Bush—Sunday 10.45 AM; Wed 7.30 PM—Linney blg.
- FRANKLINVILLE Society—First Reader Miss Frances E. Perley—Sunday 10.45 AM; Wed 7.30 PM—Morgan hall blg.
- FULTON Society—First Reader Miss Ada Frances Thayer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—55 S 1st st.
- GENEVA Society—First Reader Henry B. Kean—Sunday 10.45 AM; Wed 8 PM—Prouty blk, Seneca st.
- GLENS FALLS First Church—First Reader Mrs Claribel McIntosh Burdett—Sunday 10.45 AM; Wed 8 PM—Church, Lincoln av and Davis st. Reading Rm 1.30 to 5 PM—234 Insurance blg.
- GLOVERSVILLE First Church—First Reader Charles Troutwine—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—10 Spring st.
- GOUVERNEUR Society—First Reader Mrs Zelma Burt Henderson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Unitarian church, Trinity av.
- GOWANDA Society—First Reader Mrs Emma M. White—Sunday 10.30 AM; Wed 7.45 PM.
- HAMBURG Society—First Reader Mrs Grace Lynn Platt—Sunday 11 AM; Wed 8 PM—Union st.
- HEMPSTEAD First Church—First Reader Mrs Jessie L. Singleton—Sunday 11.10 AM, 8.10 PM; Wed 8.10 PM; Reading Rm 1.30 to 5 PM—Fulton av and Franklin st.
- HERKIMER First Church—First Reader Mrs Flossie M. Miller—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—312 N Main st.
- HORNELL First Church—First Reader Mrs Allie H. Conklin—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri; also 7.30 to 9 PM Sun—26 Center st.
- HORNELL Second Church—First Reader Mrs Mary C. Foster—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed—49 W Genesee st.
- HUDSON Society—First Reader Mrs Johanne M. Rettstadt—Sunday 11 AM; Wed 8 PM—426 Carroll st.
- HUDSON FALLS First Church—First Reader Mrs Ida May McCreery—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—35 Maple st.
- ITHACA First Church—First Reader Arthur N. Gibb—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Chapel, Cascadilla pk.
- JAMESTOWN First Church—First Reader Clifford Alonzo Woodward—Sunday 10.45 AM; Wed 8 PM—Church, Prendergast av and E 4th st. Reading Rm 11 AM to 1.30, 2.30 to 4.30 PM; also 7 to 9 PM Sat—407 Wellman blg, 101 W 3d st.
- JOHNSTOWN Society—First Reader Mrs Elizabeth Ames—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs Sat; 7 to 9 PM Sat—119 W Main st.
- KINGSTON First Church—First Reader Mrs Caroline H. Lawrence—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 5.30 PM—161 Fair st.
- LITTLE VALLEY Society—First Reader Mrs Jennie H. Gorsline—Sunday 11 AM; 1st and 3d Wed in month 7.45 PM.
- LOCKPORT Second Church—First Reader Miss Ethel A. Brewer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Richmond blk, Richmond av.
- LOWVILLE Society—First Reader Mrs Mary Gray Barrett—Sunday 11 AM; 1st Wed in month 7.30 PM—350 State st.
- LYNBROOK Society—First Reader Clarence Stephen Ellen—Sunday 11 AM; Wed 8 PM—Lake Studio, Blake av.
- LYONS Society—First Reader Miss Isabella Hoy—Sunday 10.45 AM; Wed 7.30 PM—Sevalen blk.
- MALONE First Church—First Reader Mrs Helen W. C. Lillis—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Park av.
- MAMARONECK Society—First Reader Walter Lockwood Stevens—Sunday 11 AM; Wed 8 PM—Kindergarten hall. Reading Rm 2.30 to 4.30 PM—242 Mamaroneck av.
- MECHANICSVILLE Society—First Reader Mrs June Webster—Sunday 11 AM; Wed 7.30 PM.
- MIDDLETOWN Society—First Reader Mrs Alice Irving Seeley—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM; also 7 to 9 PM Fri—Masonic temple.
- MT VERNON First Church—First Reader Eugene Drummond Patterson—Sunday 11 AM, 8 PM; Wed 8 PM—Valentine st and N 9th av. Reading Rm 12 M to 4 PM—619 1st Nat bnk blg.
- NEWARK Society—First Reader Mrs Mabelle Merriam—Sunday 11 AM; Wed 8 PM—4 DuBois blk.
- NEWBURGH First Church—First Reader George S. Weller—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—188 Grand st.
- NEW ROCHELLE First Church—First Reader Irving Van Zandt—Sunday 11 AM, 8 PM; Wed 8.15 PM—19 Locust av. Reading Rm 9.30 to 5 PM; 7 to 9 PM Sat—7 Division st.
- NEW YORK Churches of Greater New York unite in Reading Rms:
 Aeolian hall, W 42d st, near 5th av, Manhattan; 9 AM to 10 PM except Wed; Wed until 5 PM; also 2 to 5.30 PM Sun.
 216 A Livingston st, Brooklyn, 9 AM to 9 PM except Wed; Wed until 5 PM.

BOROUGH OF BROOKLYN

FIRST CHURCH—First Reader Joseph M. Thomas—Sunday 11 AM, 8 PM; Wed 8 PM—Church, N. Y. av and Dean st. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 5.30 PM—1272 Bedford av, near Fulton st.

SECOND CHURCH—First Reader Albert Roe—Sunday 10.30 AM, 8 PM; Wed 8.15 PM; Reading Rm 2 to 5 PM; also 7.30 to 9.30 PM Tues Fri—Church, 67th st, between 3d and 4th avs.

THIRD CHURCH—First Reader John Frederic Phillips—Sunday 10.30 AM, 8 PM; Wed 8.15 PM; Reading Rm 9 AM to 5 PM—Church, E 21st st, south of Church av.

SOCIETY—First Reader Mrs Elizabeth L. McQueen—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—4416 4th av.

BOROUGH OF MANHATTAN AND BRONX

FIRST CHURCH—First Reader William R. Best—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 96th st. Reading Rm 8 AM to 10 PM except Wed; Wed until 6 PM—Tribune blg, 154 Nassau st.

SECOND CHURCH—First Reader Charles E. von Heitman—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 68th st. Reading Rm 9.30 AM to 5.30 PM except Sat; Sat until 1.30 PM—1 Wall st, at Broadway.

THIRD CHURCH—First Reader Benjamin Harrison Hedges—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5 PM—Church, 125th st near Madison av.

FOURTH CHURCH—First Reader William Belknap—Sunday 11 AM, 8 PM; Wed 8 PM—Ft Washington av at 178th st. Reading Rm 1 to 5 PM; also 7.30 to 9.30 PM except Wed; 2 to 5.30 PM Sun—600 W 181st st.

FIFTH CHURCH—First Reader Guy Parkhurst Estes—Sunday 11 AM, 8 PM; Wed 8 PM—Aeolian Concert hall, 34 W 43d st. Reading Rm 9 AM to 7 PM except Wed; Wed until 5 PM—225 5th av, at 26th st.

SIXTH CHURCH—First Reader Sanford S. Bettman—Sunday 11 AM, 8 PM; Wed 8 PM—1935 Anthony av, near Tremont av. Reading Rm 12 to 5 PM; also 7.30 to 9 PM Sat—Walter blg, 505 Tremont av.

SOCIETY (Bedford Park)—First Reader Mrs Marie A. Roberts—Sunday 11 AM; Wed 8 PM—Hall, 390 E Fordham rd at Webster av.

BOROUGH OF QUEENS

FIRST CHURCH, FAR ROCKAWAY, L. I.—First Reader Louis J. Lewis—Sunday 11.15 AM; Wed 8.15 PM; Reading Rm 4 to 5 PM—Masonic temple, Mott av.

FIRST CHURCH, FLUSHING, L. I.—First Reader Walter Schenck Brown—Sunday 11.20 AM, 8.20 PM; Wed 8.20 PM; Reading Rm 2 to 5.30 PM—93 Murray st.

SOCIETY, FOREST HILLS, L. I.—First Reader Mrs Anna C. Boyd—Sunday 11 AM—173 Continental av.

SOCIETY, JAMAICA, L. I.—First Reader Francis W. McMillan—Sunday 11 AM; Wed 8.15 PM—Masonic temple, Union av. Reading Rm 11 AM to 4 PM—30 Union Hall st.

FIRST CHURCH, RICHMOND HILL, L. I.—First Reader Samuel E. Sperry—Sunday 11 AM, 8 PM; Wed 8.15 PM; Reading Rm 2 to 5 PM—Church, Greenwood av.

BOROUGH OF RICHMOND (S. I.)

FIRST CHURCH, STATEN ISLAND—First Reader Soren A. Thoresen—Sunday 11 AM; Wed 8.15 PM—67 Stuyvesant pl, St George. Reading Rm 2 to 5 PM—61 Richmond turnpike, Tompkinsville.

NIAGARA FALLS First Church—First Reader Robert J. Berkshaw—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7.30 to 9.30 PM Tues Fri—Park pl and Pine av.

NYACK First Church—First Reader Mrs Bertha Barron Berthald—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—Sing blg, 76 Main st.

OLEAN First Church—First Reader Miss Florence Gertrude Garbutt—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Church, E State and Barry sts.

ONEIDA First Church—First Reader Mrs Kate E. Wilson—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM Sat—25 Spring st.

ONEONTA First Church—First Reader George W. Reynolds—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—61 Chestnut st.

OSSINING Society—First Reader Mrs Ida Foster Foshay—Sunday 11 AM; Wed 8 PM—Y M C A blg.

OSWEGO First Church—First Reader Mrs Cora R. Denton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—219 W 1st st.

PATCHOGUE Society—First Reader Mrs Ruth Litt—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Thurs—9 N Ocean av.

PEEKSKILL Society—First Reader Harold D. Warhurst—Sunday 11 AM; Wed 8 PM—Washington st.

PLEASANTVILLE Society—First Reader Mrs Alma Sager Welsh—Sunday 11 AM; 1st, 3d, and 5th Wed in month 8.15 PM—Masonic hall.

PORT JERVIS Society—First Reader Mrs Gertrude F. Lord—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM; also 7.30 to 9.30 PM Fri—4 N Broome st.

POTSDAM Society—First Reader Mrs Ellen Snyder Morgan—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—56½ Market st.

POUGHKEEPSIE First Church—First Reader Samuel H. Miller—Sunday 10.45 AM; Wed 7.45 PM—111 Market st. Reading Rm 11 AM to 5 PM—8 Cannon st.

RICHMOND HILL—See Borough of Queens, N. Y.

ROCHESTER First Church—First Reader George N. Cooper—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, East av and Prince st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—1122 Granite blg, Main and St Paul sts.

ROCKVILLE CENTER Society—First Reader Mrs Diantha Adell Wisner—Sunday 11 AM, 8 PM; Wed 8 PM—Bnk of Rockville Center blg.

ROME First Church—First Reader Miss Cornelia P. Gorton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Chapel, 409 N Wash. st.

ST JOHNSVILLE Society—First Reader Mrs Charlotte Kingsbury Snell—Sunday 10.45 AM; Wed 7.45 PM.

SALAMANCA First Church—First Reader Mrs Anna Pitts—Sunday 10.30 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 15 S Main st.

SARANAC LAKE Society—First Reader Joseph Edgar Weldon—Sunday 11 AM; Wed 8 PM—25 Broadway.

SARATOGA SPRINGS Society—First Reader Mrs S. Isabella Harrison—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Athenaeum blg, 344 Broadway.

SCHENECTADY First Church—First Reader Harry Spencer Rodearmel—Sunday 10.50 AM, 7.30 PM; Wed 8 PM—Church, Rugby rd and Parkwood blv. Reading Rm 10 AM to 5 PM; Fri until 9 PM—Wedgeway blg, 277 State st.

SEA CLIFF, L. I. Society—First Reader Mrs Louise Kimberle—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed—Chapel, Central Park pl and 15th av.

SILVER CREEK Society—First Reader Lester David Ehmke—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Fri—White bnk blg.

SPRING VALLEY Society—First Reader Mrs Ida B. Magill—Sunday 11 AM; Wed 8.30 PM—Academy blg.

SYRACUSE First Church—First Reader Ross Spence—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, 704 E Fayette st. Reading Rm 10 AM to 5 PM—403 Daniel blg, 433 S Salina st.

TONAWANDA First Church—First Reader William Willis Faulkner—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Thurs—Church, 30 Delaware st.

TROY First Church—First Reader Frederick H. Hewett—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—River st at 1st st, N. Reading Rm 10 AM to 5 PM—Boardman blg, 344 Fulton st.

UTICA First Church—First Reader George H. Spitzli—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, Genesee st and Avery pl. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Sat—Small blg, Genesee and Wash. sts.

WATERTOWN First Church—First Reader Miss Clara Belle Tucker—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—120 Park st.

WESTFIELD Society—First Reader Miss Grace E. Mahle—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5.30 PM Tues Fri—4 S Portage st.

WHITE PLAINS First Church—First Reader Ernest F. Clymer—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, Mamaroneck and Maple avs.

WOODSTOCK Society—First Reader Alfred Huttly—Sunday 11 AM; 1st Wed in month 7.30 PM—Firemans hall.

YONKERS First Church—First Reader Mrs Minnie G. New—Sunday 11 AM; Wed 8.15 PM—Church, 18 Greenvale av. Reading Rm 12 M to 5 PM—201, 2 Hudson st.

YONKERS Second Church—First Reader Mrs Mildred Gordon—Sunday 11 AM, 8 PM; Wed 8.15 PM—Fernbrook hall, Lawrence st. Reading Rm 10 AM to 5 PM—517 S Broadway.

NORTH CAROLINA

ASHEVILLE First Church—First Reader Mrs Lucile J. Babcox—Sunday 11 AM; Wed 8.15 PM—64 N French Broad av. Reading Rm 11 AM to 1, 3 to 5 PM—Paragon blg.

CHARLOTTE First Church—First Reader Mrs Margaret C. Richardson—Sunday 11 AM; Wed 8.15 PM; Reading Rm 3 to 5 PM—405 Realty blg.

GOLDSBORO Society—First Reader Mrs Elizabeth Ridout Humphrey—Sunday 11 AM; Wed 8 PM.

GREENSBORO Society—First Reader Mrs Carrie Macon Wilder—Sunday 11 AM; Wed 8 PM—Banner blg.

KINSTON First Church—First Reader Mrs Lucie L. Cobb—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, East and Gordon sts.

NEWBERN First Church—First Reader Mrs Nettie Redd Jenkins—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, Middle st.

RALEIGH Society—First Reader Miss Minnie L. Redford—Sunday 11 AM—Commercial bnk blg.

ROCKY MOUNT Society—First Reader Miss Elizabeth B. Ewing—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, S Church st.

STATESVILLE Society—First Reader Mrs Octavia I. Fry—Sunday 11 AM; Wed 8 PM—109 W Broad st.

WILMINGTON Society—First Reader Mrs Lutie W. Wilkerson—Sunday 11 AM; Wed 8.15 PM; Reading Rm 4 to 5.30 PM Tues Thurs Sat—Church, 17th and Market sts.

WINSTON-SALEM Society—First Reader Mrs Zooby F. Turner—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—414 Liberty st.

NORTH DAKOTA

BELFIELD Society—First Reader Mrs Winnifred Bruce Coulter—Sunday 11 AM—Church.

BISMARCK Society—First Reader Mrs Fannie M. Cochran Oeltjen—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—4th st and Avenue C.

DEVILS LAKE First Church—First Reader George A. Kellogg—Sunday 11 AM; Wed 7.30 PM—Church. Reading Rm 2 to 4 PM Tues Thurs Sat—Kelly av.

DICKINSON Society—First Reader Norman Malcolm—Sunday 11 AM; Wed 8 PM—I O O F blg.

ELLENDALÉ Society—First Reader Mrs Mollie S. Bishop—Sunday 11 AM—Main st.

FARGO First Church—First Reader Mrs Nelle Barnes—Sunday 10.45 AM; Wed 7.45 PM—Church, 1st av and 9th st, S. Reading Rm 12.30 to 5 PM—A O U W blg, Roberts st.

GRAFTON Society—First Reader Mrs Laura Eggleston Gray—Sunday 11 AM; Wed 8 PM—Union blk.

GRAND FORKS First Church—First Reader Mrs Helen Weeks Ross—Sunday 11 AM; Wed 8 PM—Church, Belmont and 4th avs. Reading Rm 2 to 5 PM—10 Clifford annex.

JAMESTOWN Society—First Reader Miss Helen J. Allen—Sunday 10.45 AM; Wed 8 PM—The Armory.

MINOT Society—First Reader Mrs Mona E. Dow—Sunday 11 AM; Wed 7.15 PM—Sons of Norway hall. Reading Rm 3 to 5 PM Tues Thurs Sat—2d Nat bnk blg.

VALLEY CITY Society—First Reader A. Frank Pierce—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—5 Young blk.

WAHPETON Society—First Reader Mrs Gussie G. Patterson—Sunday 11 AM; Wed 8 PM—Masonic temple.

WILLISTON Society—First Reader Mrs Alice Becker—Sunday 11 AM—I O O F hall. Wed 8 PM—444 1st av, E.

OHIO

AKRON First Church—First Reader Grover C. Walker—Sunday 11 AM; Wed 8 PM—Fir st and Buchtel av. Reading Rm 11.30 AM to 5.30 PM; Sat until 8 PM—725 2d Nat blg.

ALLIANCE Society—First Reader Melvin Van Winkle—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—107 S Union av.

ASHLAND Society—First Reader Mrs Arbie B. Fritzinger—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Willard blk, E Main st.

ASHTABULA First Church—First Reader Wyatt E. Seymour—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—18 Elm st.

ATHENS Society—First Reader Mrs Lydia C. Browne—Sunday 11 AM; Wed 7.30 PM—Masonic temple.

BELLEFONTAINE Society—First Reader Mrs Nora Sechrist—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Hamilton blk.

BELLEVUE Society—First Reader Mrs Lucille Mason—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM Wed—279 W Main st.

BLUFFTON Society—First Reader Mrs Emma Studler—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 7 to 9 PM Tues; 2 to 4 PM Fri—Staater blk.

BOWLING GREEN Society—First Reader Miss Mary E. Harbaugh—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—137 Court st.

BUCYRUS First Church—First Reader William Pease Newman—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—309 S Walnut st.

CANTON First Church—First Reader Harry B. White—Sunday 10.45 AM; Wed 7.45 PM—Church, 1014 N Cleveland av. Reading Rm 10 AM to 1, 2 to 5 PM; also 7.30 to 9 PM Sat—624 Renkert blg, Market av, N.

CAREY Society—First Reader Mrs Grace Lytle Phelps—Sunday 10.15 AM; Wed 7.30 PM—Hoff blk.

CHAGRIN FALLS Society—First Reader Mrs Bertha Morgan—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1.30 to 4 PM Wed—4 Center st.

CHILLICOTHE Society—First Reader John D. Ritter—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM—28 Foulke blk.

CINCINNATI First Church—First Reader William Spence Sterrett—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park av, S, Walnut Hills. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2.30 to 6 PM Sun—805 Union Trust blg.

CLEVELAND First Church—First Reader Roland L. Strauss—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 46th st and Cedar av. Reading Rm 9 AM to 5 PM; Sat until 9 PM—29 Taylor arcade.

CLEVELAND Second Church—First Reader Albert M. Peters—Sunday 11 AM, 8 PM; Wed 8 PM—Euclid av, near E 77th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun—206 Euclid Point blg, 1272 Euclid av.

CLEVELAND Third Church—First Reader James Dunn Jr—Sunday 11 AM, 8 PM; Wed 8 PM—W 25th st and Mapledale av. Reading Rm 11 AM to 5 PM—Thompson blk, W 25th st and Clark av.

CLEVELAND Fourth Church—First Reader Henry Elliott Winslow—Sunday 11 AM, 8 PM; Wed 8 PM—Woodward Masonic temple, 1945 E 105th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12.30 to 5 PM Sun—1977 E 105th st.

CLEVELAND Fifth Church—First Reader Harry Eldon Duer—Sunday 11 AM; Wed 8 PM—Church, Franklin av and W 58th st. Reading Rm 1 to 5 PM; Wed until 7.45 PM—1449 W 58th st.

COLUMBUS First Church—First Reader William H. Howard—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E Broad st, near 9th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 1 to 7.30 PM Sun—506 Hartman blg, State and 3d sts.

COLUMBUS Second Church—First Reader Charles B. Sayre—Sunday 11 AM; Wed 8 PM—Church, 1st av and Park st. Reading Rm 9 AM to 5 PM—303 New Hayden blg, 16 E Broad st.

CONNEAUT First Church—First Reader Mrs Grace A. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—State st.

COSHOCOTON Society—First Reader Orrin P. Begole—Sunday 10.30 AM; Wed 7 PM—Hall blg.

DAYTON First Church—First Reader Benton C. Holbrook—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, S Boulevard, near 3d st. Reading Rm 9 AM to 5 PM—906 Commercial blg.

DAYTON Second Church—First Reader Miss Frances J. Weinreich—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, E 1st st, near Jefferson st. Reading Rm 9 AM to 5 PM; Fri until 9. PM; also 2 to 5 PM Sun—117 E 1st st.

DELAWARE Society—First Reader Mrs Ruth P. S. Long—Sunday 10.30 AM; Wed 7.30 PM—13½ E Winter st.

ELYRIA First Church—First Reader Mrs Mattie Fey Barber—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—309 East av.

FINDLAY Society—First Reader Collin Deane Hayward—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Sat—Ewing blg.

FOSTORIA Society—First Reader Mrs Harriet McDonald—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Thurs—Perry and High sts.

FRANKLIN Society—First Reader Miss Lena M. Haag—Sunday 10.45 AM; Wed 7.45 PM—W 4th st.

FREMONT First Church—First Reader Mrs Lena Barron—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Park av and Ewing st.

GENEVA First Church—First Reader Miss Georgia E. Turner—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—27 Forest st.

GREENVILLE Society—First Reader Augustus A. Tobias—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 5 PM—Westerfield blg.

HAMILTON First Church—First Reader Mrs Hattie Ketchem—Sunday 10.45 AM; Wed 7.45 PM—Church, N 2d st. Reading Rm 10 AM to 4 PM—Rentschler blg.

HARRISON Society—First Reader Frank E. Nichols—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—317 Harrison av.

KENT Society—First Reader Mrs Jennie W. Winter—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Rockwell blg, 110 E Main st.

KENTON Society—First Reader John Varga—Sunday 10.30 AM; Wed 7.30 PM—K of P hall. Reading Rm 2 to 4.30 PM Sat—Dougherty blg, N Detroit st.

LAKEWOOD First Church—First Reader Fred C. Stevenson—Sunday 11 AM; Wed 8 PM—Detroit av at Arthur av. Reading Rm 1 to 5 PM—14606 Detroit av.

LANCASTER First Church—First Reader Silas W. Rigby—Sunday 10 AM; Wed 7.30 PM—Church, N Broad st. Reading Rm 1 to 4 PM—Martens blg.

LIMA First Church—First Reader Mrs Charity M. Dean—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 5 PM; also 7.30 to 9 PM except Wed—553 W Market st.

LORAIN First Church—First Reader Clifford A. Bemis—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—224 9th st and Reid av.

MANSFIELD First Church—First Reader Miss Eva Downing—Sunday 10.30 AM; Wed 7.45 PM—46 W 3d st. Reading Rm 12 M to 4.30 PM; also 7 to 8.30 PM Sat—118 Mohican blg, Main and 3d sts.

MARIETTA First Church—First Reader Miss Mabel E. Cline—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—311 2d st.

MARION First Church—First Reader Mrs Alice E. White Shoots—Sunday 10.30 AM; Wed 7.30 PM—E Church and Baker sts. Reading Rm 11.30 AM to 5.30 PM; Sat until 9 PM—11. Uhler-Phillips blk.

MASSILLON First Church—First Reader Miss Grace Smith—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM—Main st and Lincoln av.

MECHANICSBURG First Church—First Reader Mrs Nona C. Moody—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—3 E Sandusky st.

MIDDLEPORT Society—First Reader Mrs Jessie H. Outerbridge—Sunday 10 AM; Wed 7 PM—K of P hall, Rutland and 2d sts.

MIDDLETOWN Society—First Reader Mrs Henrietta Ralston—Sunday 10.45 AM; Wed 7.45 PM—I O O F hall.

MT GILEAD Society—First Reader Mrs Carrie Chase Pollock—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Register blg.

MT VERNON Society—First Reader Mrs Sarah Bair Deunis—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Fri—25 E Gambier st.

NEWARK First Church—First Reader Miss Florence Rosalie Beckel—Sunday 11 AM; Wed 7.30 PM—166 Hudson av. Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—802 Newark Trust blg.

NEW PHILADELPHIA Society—First Reader Miss Minnie Spahr—Sunday 10.30 AM; Wed 7.30 PM—119 S Broadway.

NORWOOD First Church—First Reader Joseph Angebrandt—Sunday 11 AM; Wed 8 PM—Elsmere and Cameron avs. Reading Rm 10 AM to 4 PM—1st Nat bnk blg.

OBERLIN Society—First Reader Mrs Stella J. Hamlin—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1.30 to 5 PM Mon Wed—Squire blk.

OXFORD Society—First Reader Mrs Ella Belle Keen—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM Mon Thurs Sat—10 S Main st.

PAINESVILLE First Church—First Reader Mrs Maye A. Johnson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 12 to 4 PM—Church, Park pl and Richmond st.

PIQUA First Church—First Reader J. Scott Walker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Thurs Fri—431 W High st.

PORT CLINTON Society—First Reader James L. Horth—Sunday 10.30 AM; Wed 7.30 PM—2d and Fulton sts.

PORTSMOUTH First Church—First Reader Mrs Charlotte Emrick—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—820 2d st.

RAVENNA Society—First Reader Miss Cora B. Collins—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—11 Riddle blk, N Prospect st.

ST PARIS Society—First Reader Mrs Elizabeth L. Baker—Sunday 10.45 AM; Wed 7.30 PM.

SALEM Society—First Reader Ernest G. Heston—Sunday 11 AM; Wed 8 PM—20 Chestnut st.

SANDUSKY First Church—First Reader Miss Julia L. Pommer—Sunday 10.30 AM; Wed 7.30 PM—Carnegie library blg. Reading Rm 2 to 5 PM—Moore blk.

SIDNEY Society—First Reader Erastus T. Carey—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Sexauer hall, W Poplar st.

SPRINGFIELD First Church—First Reader Mrs M. Belle Miles—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 9 AM to 5 PM—13½ S Fountain av.

STEUBENVILLE Society—First Reader Miss Caroline E. Slee—Sunday 11 AM; 1st and 3d Wed in month 7.30 PM—Mechanics hall, 106 S 4th st.

TIFFIN First Church—First Reader Miss Floy Walker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM Tues—155 Water st.

TOLEDO First Church—First Reader Clifford W. Cash—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, Monroe st and Lawrence av. Reading Rm 9.30 AM to 4.30 PM—404 2d Nat bnk blg, Summit st and Madison av.

TOLEDO Second Church—First Reader Edward N. Riddle—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—The Collingwood, Collingwood av. Reading Rm 9 AM to 9 PM except Wed; Wed until 5.30 PM; also 2.30 to 5.30 PM Sun—301 Close Realty blg, 515 Madison av.

UPPER SANDUSKY Society—First Reader G. Adolph Ritter—Sunday 10.15 AM; Wed 7.30 PM—Universalist church.

URBANA Society—First Reader Mrs Anna Glessner—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Glessner blg, 125 Scioto st.

VAN WERT Society—First Reader Wilbur F. Parker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Home Guard temple.

WARREN First Church—First Reader Mrs Mary J. Palmer—Sunday 11 AM; Wed 8 PM—Armory blg. Reading Rm 11 AM to 4.30 PM—W. R. bnk blg.

WASHINGTON COURT HOUSE Society—First Reader Mrs Alice M. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic temple.

WAUSEON Society—First Reader Leroy H. Deyo—Sunday 10.45 AM—138 Clinton st.

WILLOUGHBY Society—First Reader Mrs Harriet A. Carrel—Sunday 11 AM; Wed 7.30 PM—Woodman hall, Erie st.

WOOSTER Society—First Reader Mrs Jennie Foss Schwartz—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—W Liberty and Walnut sts.

XENIA Society—First Reader Mrs Anna Kelly Robertson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM Mon Wed Sat—127 E 2d st.

YOUNGSTOWN First Church—First Reader William H. Toulmin—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Spring and Bryson sts. Reading Rm 10 AM to 5 PM; Sat until 8.30 PM—616 Stambaugh blg.

ZANESVILLE First Church—First Reader Mrs Elizabeth O. Gibson—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—129 S 7th st.

OKLAHOMA

ALTUS Society—First Reader Mrs Ida Heck Morrill—Sunday 11 AM; Wed 8 PM—Cypress and Hightower sts. Reading Rm 2 to 5 PM—Moore blg.

ARDMORE Society—First Reader Mrs Mignonne Hancock—Sunday 11 AM; Wed 8 PM—Church, C st and Broadway, N.W. Reading Rm 11 AM to 5 PM—124½ W Main st.

BARTLESVILLE First Church—First Reader Mrs. Ellen A. Bucher—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Salisbury hall, 214 E 3d st.

CHICKASHA First Church—First Reader Mrs Pearle West—Sunday 11 AM; Wed 8 PM—619 Iowa av. Reading Rm 2 to 5 PM—301 1st Nat bnk blg.

EL RENO First Church—First Reader Miss Etta D. Dale—Sunday 11 AM; Wed 8 PM—Hoff av and London st. Reading Rm 2.30 to 5 PM—209 E Woodson st.

ENID First Church—First Reader Adolphus B. Hugos—Sunday 11 AM; Wed 8 PM—925 W Main st. Reading Rm 1 to 5 PM—202 Beck blg.

FAIRFAX Society—First Reader Mrs Anna Collins—Sunday 11 AM; Wed 8 PM—Osage bnk blg.

FREDERICK Society—First Reader Mrs Sadie G. Cull—Sunday 11 AM; Wed 8 PM—121 N Main st.

GUTHRIE First Church—First Reader Mrs Bess Miller Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—117½ E Oklahoma av.

HOBART First Church—First Reader William L. Haydon—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Wed Thurs—200 Randlet st.

HUGO Society—First Reader Mrs Georga C. Williams—Sunday 11 AM; Wed 8 PM—Masonic hall.

LAWTON First Church—First Reader Mrs Gertrude Goode—Sunday 11 AM; Wed 8 PM—Church, 622 B av. Reading Rm 2 to 5 PM; also 7.30 to 9.30 PM Sat—300 1st Nat bnk blg.

McALESTER First Church—First Reader Mrs Stella Doyle Hailey—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—1st and Wash. sts.

MEDFORD Society—First Reader Miss Laura Jane Rentfrow—Sunday 11 AM—Masonic hall.

MIAMI First Church—First Reader Mrs Anna M. Sergeant—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 34 C st, NW.

MUSKOGEE First Church—First Reader Fred B. Beall—Sunday 11 AM; Wed 8 PM—7th and Court sts. Reading Rm 10 AM to 5 PM—409 Phoenix blg.

MUSKOGEE Society—First Reader Mrs Bessie L. deGraffenried—Sunday 11 AM; Wed 8 PM—I O O F hall. Reading Rm 10 AM to 5 PM—209 Mid-Continent blg.

NORMAN First Church—First Reader Mrs Clara D. Sheldon—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Church.

OKLAHOMA CITY First Church—First Reader Joseph Coffey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Robinson av and 11th st. Reading Rm 10 AM to 5 PM—313 Baum blg.

OKMULGEE First Church—First Reader Newton Allison Graham—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 8th and Seminole sts.

PAWNIUSKA Society—First Reader Mrs Anabel Benson—Sunday 11 AM; Wed 8 PM.

PAWNEE Society—First Reader Mrs Nellie Saunders—Sunday 11 AM; Wed 7.45 PM.

PERRY Society—First Reader Mrs Anna G. Stahl—Sunday 11 AM; Wed 8 PM—Episcopal church. Reading Rm 3 to 5 PM Mon Wed Sat—Palmer and Smeltzer blg.

PONCA CITY Society—First Reader Mrs. Nellie R. Hosbrough—Sunday 11 AM; Wed 7.30 PM.

SAPULPA Society—First Reader Mrs Elma Warwick Wilmarth—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—205 S Main st.

SHAWNEE First Church—First Reader Mrs Lena May Ward—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Market and 10th sts.

STILLWATER First Church—First Reader Mrs Mabel Radley Reece—Sunday 11 AM; Wed 7.30 PM—706 Duncan st. Reading Rm 1 to 5 PM—Miller blg.

STROUD Society—First Reader David Seifert—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Sat—Church, 1st av and 2d st.

TULSA First Church—First Reader Herbert L. Standeven—Sunday 11 AM, 8 PM; Wed 8 PM—Brockman blg, 901A S Main st. Reading Rm 9.30 AM to 5.30 PM; also 2 to 5 PM Sun and holidays—307 Mayo blg.

VINITA Society—First Reader James R. Arnett—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Ratcliff blg.

WAGONER Society—First Reader Mrs Florence D. Story—Sunday 11 AM; Wed 8 PM.

WOODWARD Society—First Reader Albert F. Reed—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Church, 10th and Oklahoma sts.

OREGON

ALBANY Society—First Reader Mrs Hettie I. Parrish—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Mon Wed Fri—4th and Ferry sts.

ASHLAND First Church—First Reader Mrs Pernie Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Pioneer av, S.

ASTORIA Society—First Reader Mrs Loto B. Pilkington—Sunday 11 AM; Wed 8 PM—Red Men hall. Reading Rm 1 to 5 PM—I O O F blg.

BAKER Society—First Reader Mrs Sara Rasmussen—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—City hall.

BEND Society—First Reader Mrs Laura M. Manning—Sunday 11 AM—Sathers hall, Main st.

BURNS Society—First Reader Ellsworth T. Derr—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Church.

COQUILLE Society—First Reader Mrs Eva Treichler—Sunday 11 AM; Wed 8 PM—3d and Hall sts.

CORVALLIS Society—First Reader Mrs Isabella S. White—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—323 S 14th st.

COTTAGE GROVE Society—First Reader Mrs Annie E. Petrie—Sunday 11 AM; Wed 7.30 PM—C S hall.

DALLAS Society—First Reader Mrs Anne Finseth—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Wed Thurs—City bnk blg.

ENTERPRISE Society—First Reader Mrs Mame Rand Flack—Sunday 11 AM; Wed 8 PM—Church.

EUGENE First Church—First Reader Mrs Lillian A. Seaton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Oak st and 12th av, E.

FOREST GROVE First Church—First Reader Joseph A. Wiles—Sunday 11 AM; Wed 8 PM, Reading Rm 3 to 5 PM Wed Sat—Church, Pacific av and A st.

GRANTS PASS First Church—First Reader Alfons Wylberg—Sunday 11 AM; Wed 8 PM—W O W hall. Reading Rm 2 to 4 PM—9 Calvert Paddock blg.

GRESHAM Society—First Reader Mrs Alida Hughes—Sunday 11 AM; Wed 8 PM—I O O F blg.

HERMISTON Society—First Reader Mrs Laura L. Waller—Sunday 11 AM—Civic Center.

HOOD RIVER First Church—First Reader Elmer C. Brownlee—Sunday 11 AM; Wed 8 PM—Church, 9th and Eugene sts. Reading Rm 3 to 5 PM—14 Hall blg.

KLAMATH FALLS Society—First Reader Mrs Mary Veneta Bunting—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—113 4th st.

LA GRANDE Society—First Reader Mrs Nina W. Kinne—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Sat—1st and Washington sts.

LEBANON Society—First Reader Mrs Christia B. Carpenter—Sunday 11 AM; Wed 8 PM—138 Sherman st.

MARSHFIELD First Church—First Reader Mrs Ora Aleen Ross—Sunday 11 AM; Wed 8 PM—Public library. Reading Rm 12 M to 5 PM—272 N Broadway.

McMINNVILLE Society—First Reader Mrs Mary Ella Boggs—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Sat—Church, No D and Pine sts.

MEDFORD First Church—First Reader Mrs May Louise Wilson—Sunday 11 AM; Wed 8 PM—Church, 212 N Oakdale av. Reading Rm 12 to 4.30 PM—401 M F and H blg.

MONMOUTH Society—First Reader Mrs Rose Huber—Sunday 11 AM; Wed 8 PM—I O O F hall.

NEWBERG Society—First Reader J. William Chambers—Sunday 11 AM; Wed 8 PM—106 College st.

OREGON CITY First Church—First Reader Mrs Maud E. Hislop—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—9th and Center sts.

PENDLETON First Church—First Reader Miss Grace M. Van Petten—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—Webb and Johnson sts.

PORTLAND Churches unite in Reading Rms, 1133 Northwestern bnk blg, Morrison and 6th sts, and Broadway; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun.

FIRST CHURCH—First Reader Joseph W. Reynolds—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Everett st, between 18th and 19th sts.

SECOND CHURCH—First Reader John C. Stanton—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 6th st and Holladay av.

THIRD CHURCH—First Reader Ernest Percy Morgan—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 12th and Salmon sts.

FOURTH CHURCH—First Reader Mrs Addie Grable—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 4 PM—Vancouver av and Emerson st.

FIFTH CHURCH—First Reader Karl S. Hesla—Sunday 11 AM; Wed 8 PM—4204 62d st. SE.

SIXTH CHURCH—First Reader William Jacob Alsop—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, 388 Yamhill st.

SOCIETY—First Reader Walter R. Stalker—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4.30 PM Tues Thurs Sat—Holbrook blk.

ROSEBURG Society—First Reader Mrs Mora N. Frear—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Main and Lane sts.

SALEM First Church—First Reader William H. Mulvey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 440 Chemeketa st. Reading Rm 11.45 AM to 5 PM—302 Hubbard blg, State and High sts.

THE DALLES Society—First Reader Mrs Ella Blanche King—Sunday 11 AM; Wed 8 PM—7th and Case sts. Reading Rm 2 to 4 PM—307 1st Nat bnk blg.

WOODBURN Society—First Reader Mrs Viola Elizabeth Henning—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Church, 2d and Garfield sts.

PENNSYLVANIA

ALLENTOWN Society—First Reader Mrs Lauretta M. Major—Sunday 10.45 AM; Wed 7.45 PM—Reading Rm 2 to 4 PM; also 8 to 9 PM Thurs Sat—Guth blg.

ALTOONA First Church—First Reader William W. Rudisill—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 1418 8th av.

BEAVER FALLS First Church—First Reader Miss Rebecca J. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Tues Fri—1603 6th av.

BELLEfonte Society—First Reader Mrs Ollie Johnston—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs.

BETHLEHEM First Church—First Reader Dyer B. Lake—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Wed—W Broad st and 1st av.

BRADFORD First Church—First Reader Mrs Hilda R. W. Bailey—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Women's club, 5 Chautauqua pl.

BUTLER Society—First Reader Edward B. Butler—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4 PM Fri—203 Butler Co Nat bnk blg.

CHAMBERSBURG Society—First Reader Miss Elise Horstman—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Sat—Rosedale blg.

CHESTER First Church—First Reader Mrs Carrie M. P. Talley—Sunday 11 AM; Wed 8 PM—Library hall, Broad st. Reading Rm 12 M to 4.30 PM; also 8 to 9 PM Mon Fri—Crozier blg.

CORRY Society—First Reader D. Everett Leach—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—17 E Wash. st.

EASTON Society—First Reader Mrs. Isabella F. Baker—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—410 Drake blg.

ELLWOOD CITY Society—First Reader Thomas Clark—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed—Young blg, 5th st.

ERIE First Church—First Reader Mrs Cora L. Taylor—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Sassafras st, between 6th and 7th sts. Reading Rm 10 AM to 6 PM; also 7.30 to 9 PM Sat—506 Masonic temple.

FRANKLIN First Church—First Reader Mrs Laura S. Innan—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4 PM—S Park and Elk sts.

GIRARD Society—First Reader Mrs Phebe M. Rose—Sunday 10.45 AM—Battles bnk blg.

GREENSBURG First Church—First Reader Mrs Daisy Featherly Schober—Sunday 11 AM; Wed 8 PM—Recital hall, 304 S Penn. av. Reading Rm 2 to 4 PM—55 Bank and Trust blg.

HARRISBURG First Church—First Reader Arthur L. Hall—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Front and Woodbine sts. Reading Rm 11.30 AM to 5 PM; Sat until 9 PM—Kunkel blg.

JOHNSTOWN First Church—First Reader Boyer Hurd Curry—Sunday 11 AM; Wed 8 PM—607 Main st. Reading Rm 11 AM to 5 PM—Nemo theater blg, 416 Main st.

KENNETT SQUARE Society—First Reader Miss Anna S. Hicks—Sunday 10.45 AM; Wed 8 PM—Memorial library.

KITTANNING Society—First Reader Clarence E. Tubbs—Sunday 11 AM—Crossett blg.

LANCASTER First Church—First Reader Harry A. Garrett—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 4 PM—110 N Prince st.

LOCK HAVEN First Church—First Reader Mrs Marguerite Keller—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM except Wed Sat—326 W Main st.

MAHANOEY CITY Society—First Reader George S. Stokes—Sunday 11 AM; Wed 7.30 PM—523 E Center st.

McKEESPORT First Church—First Reader Charles Conrod Luchm—Sunday 10.45 AM, 7.45 PM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Thurs—Church, Tube Works and Penny sts.

MEADVILLE Second Church—First Reader Mrs Myrtle Smith Rice—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—281½ Chestnut st.

MONONGAHELA Society—First Reader John T. Hoskin—Sunday 10.45 AM—1st Nat bnk blg.

NEW CASTLE Society—First Reader Charles Lewis Baldwin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Wallace blk, Jefferson st.

NORRISTOWN First Church—First Reader Mrs Emma Case Kirk—Sunday 10.30 AM; Wed 7.45 PM—122 Franklin av. Reading Rm 1 to 5 PM; also 7 to 9 PM Sat—Wildman blg, Main st.

OIL CITY Society—First Reader Mrs Della C. H. Kurth—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 8 to 9 PM Fri—Levi blg.

PHILADELPHIA First Church—First Reader William V. K. Shepard—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Walnut st, west of 40th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—504 Perry blg, 16th and Chestnut sts.

PHILADELPHIA Second Church—First Reader Frank Percival Lloyd—Sunday 11 AM—Orpheum theater, Chelton av; Sunday 8 PM; Wed 8 PM—Sunday School blg, 5443 Greene st, Germantown. Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM Fri—5521 Germantown av.

PHILADELPHIA Third Church—First Reader Levis Clement Babcock Jr—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park av, below Berks st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—1635 N Broad st.

PHILADELPHIA Fourth Church—First Reader Jefferson I. Lenhart—Sunday 11 AM, 8 PM; Wed 8 PM—5830 Hoffman av. Reading Rm 10.30 AM to 5.30 PM; also 7 to 9 PM except Wed; 3 to 5 PM Sun—503 Park blg, 23 S 52d st.

PITTSBURGH Churches unite in Reading Rms, 1414 Keenan blg, Liberty av and Sandusky st; 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 6 PM Sun.

FIRST CHURCH—First Reader Wallace H. Burnett—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Clyde st, near 5th av. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 5 PM Sun—203 Highland blg, Highland av.

SECOND CHURCH—First Reader John W. Rawsthorne—Sunday 11 AM, 8 PM; Wed 8 PM—Church, North and Galveston avs, N side.

THIRD CHURCH—First Reader Elmer A. Richter—Sunday 11 AM; Wed 8 PM—Church, Baltimore and Neeld avs, Beechview.

PITTSTON (WEST) Society—First Reader William Sites—Sunday 11 AM; Wed 8 PM—Delahunty blg, 415 Wyo. av.

POTTSTOWN Society—First Reader Hilary Missimer—Sunday 11 AM; Wed 8 PM—Armory, King st.

POTTSVILLE First Church—First Reader Miss Miriam E. Paxson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—212 S Center st.

PUNXSUTAWNEY First Church—First Reader Mrs Carrie Abbott Reams—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Sat—107 S Findley st.

READING First Church—First Reader William F. McNall—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 420 N 5th st. Reading Rm 10 AM to 5 PM, 8 to 9 PM except Wed—805 Colonial Trust blg.

SCRANTON First Church—First Reader Robert B. Keller—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—520 Vine st. Reading Rm 9 AM to 5 PM; also 7.30 to 9 PM except Wed—402 Scranton Life blg, Adams av and Spruce st.

SEWICKLEY Society—First Reader Mrs Lyda C. Boerlin—Sunday 11.15 AM; Wed 8 PM—Beaver and Little sts.

SHAMOKIN Society—First Reader Joseph John Evans—Sunday 11 AM; Wed 7.30 PM—Masonic temple.

SHARON First Church—First Reader W. Roy Rogers—Sunday 11 AM; Wed 8 PM—Irvine av and A st. Reading Rm 2 to 5 PM—408 Hamory blg.

STROUDSBURG Society—First Reader Miss Cora Elizabeth Loose—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Sat—Malta temple, Main st.

TITUSVILLE Society—First Reader Mrs Helen C. Williams—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Commercial bnk blg.

TOWANDA Society—First Reader Mrs Amelia E. Rahm—Sunday 11 AM; Wed 7.45 PM—Ontario blg.

UNIONTOWN Society—First Reader Martin L. Reis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs—8 Fayette Title and Trust blg.

WARREN Society—First Reader Myron W. Dennison—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—219 Liberty st.

WASHINGTON Society—First Reader John I. Carson—Sunday 11 AM; Wed 8 PM—Assembly Rm, Court-house. Reading Rm 3 to 5 PM—409 Brown blg.

WEST CHESTER First Church—First Reader Miss Sibyl L. Forsyth—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Tues Sat—Church, N High st.

WILKES-BARRE First Church—First Reader Mrs Mary Cogswell Davis—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12.30 to 4.30 PM—Church, 185 S Franklin st.

WILKINSBURG First Church—First Reader Ivor A. Hopkins—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, 747 South av. Reading Rm 1 to 5 PM—710 Penn av.

WILLIAMSPORT First Church—First Reader Miss Jessie M. Bard—Sunday 11 AM; Wed 8 PM—Maynard and 3d sts. Reading Rm 12 to 5 PM; also 7 to 9 PM Sat—327 Pine st.

YORK Society—First Reader Mrs Annie S. Rosenmiller—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—Gas Co blg, 125 W Market st.

PORTO RICO

SAN JUAN Society—First Reader Henry C. Henriksen—Sunday 11 AM; 1st Wed in month 8 PM—7 Villamil st, Santurce.

RHODE ISLAND

NEWPORT First Church—First Reader Mrs Edith Shaffer Stearns—Sunday 11 AM; Wed 8 PM—Historical Society blg, Touro st. Reading Rm 2 to 4 PM; also 7.30 to 9.30 PM Fri—3 Realty blg, Washington sq.

PROVIDENCE First Church—First Reader Charles A. Danforth—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Prospect and Meeting sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Sat—171 Westminster st.

WOONSOCKET Society—First Reader G. Ervin Thompson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—186 Main st.

SOUTH CAROLINA

CHARLESTON Society—First Reader Miss Inez Beatrice Parry—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 5.30 PM Tues Fri—145 Meeting st.

SOUTH DAKOTA

ABERDEEN First Church—First Reader Mrs Myrtle Potter Hess—Sunday 11 AM; Wed 8 PM—Church, 307 6th av, SE. Reading Rm 3 to 5.30 PM; also 7 to 9 PM Tues Sat—402 Citizens Trust and Sav bnk blg.

BELLEFOURCHE Society—First Reader Mrs Annie Pearson—Sunday 11 AM—Masonic temple.

BROOKINGS First Church—First Reader Mrs Maude Weaver—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 6th st and 5th av.

DEADWOOD Society—First Reader Orson H. Wilcox—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Masonic temple.

FLANDREAU Society—First Reader Mrs Cora R. Bennett—Sunday 11 AM; Wed 7.30 PM—Few blk.

HURLEY First Church—First Reader Mrs Elizabeth Carr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Wed Sat—Center av.

HURON Society—First Reader Miss Della Groom—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—C S hall, 4th st.

LEAD Society—First Reader Mrs Ada A. Monfort—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—509 Main st.

MITCHELL First Church—First Reader William Roy Ronald—Sunday 10.45 AM; Wed 7.45 PM—Church, Rowley st and 6th av. Reading Rm 12.30 to 4 PM; also 7 to 9 PM Sat—423 Western Nat bnk blg.

PIERRE Society—First Reader Mrs Anna M. McEwen—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM; also 8 to 9.30 PM Sat—Pierre st block.

RAPID CITY First Church—First Reader Mrs Angelia H. Karr—Sunday 11 AM; Wed 8 PM—Church, 6th st. Reading Rm 2 to 4.30 PM—9 Elks blg.

REDFIELD First Church—First Reader Mrs Eva J. Stowe—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Damuth blg.

SIOUX FALLS First Church—First Reader Mrs Bertha Wells Hannah—Sunday 11 AM; Wed 8 PM—I O O F temple. 214 S Dak. av. Reading Rm 12 to 4 PM; also 7 to 9 PM Sat—311 Paulton blg.

WATERTOWN First Church—First Reader Mrs Maud S. Carle—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Maple st and 1st av, SE.

WEBSTER Society—First Reader Mrs Evalyn P. Garrick—Sunday 11 AM; Wed 7.30 PM—Fireman hall.

YANKTON Society—First Reader Ephraim A. Snider—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Sat—6th st and Douglas av.

TENNESSEE

CHATTANOOGA First Church—First Reader Mrs Martha L. Gannaway—Sunday 11 AM; Wed 8 PM—Church, McCallie av and Houston st. Reading Rm 10 AM to 5 PM—813 James blg.

CHATTANOOGA Second Church—First Reader C. Homer Royalty—Sunday 11 AM; Wed 8 PM—Church, 312 McCallie av. Reading Rm 10 AM to 5 PM—1003 James blg.

JOHNSON CITY Society—First Reader Mrs Annie D. Cameron—Sunday 11 AM; Wed 7 PM—208½ E Main st.

KNOXVILLE First Church—First Reader Perley B. Raymond—Sunday 11 AM; Wed 8 PM—531 W 5th av. Reading Rm 10 AM to 5 PM—621 Holston bnk blg.

MCKENZIE First Church—First Reader Mrs Lula B. Reginald—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs.

MEMPHIS First Church—First Reader Eugene N. Dietler—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Dunlap st and Monroe av. Reading Rm 9 AM to 5 PM—1408 Exchange blg.

MILAN Society—First Reader Mrs Lizzie Stone—Sunday 11 AM.

NASHVILLE First Church—First Reader Robert Lyle—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 7th av, N, and Commerce st. Reading Rm 9 AM to 5 PM—1013 Independent Life blg.

NASHVILLE Society—First Reader Mrs Nannie V. Randolph—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 3 PM Wed—154 8th av, N.

TEXAS

AMARILLO First Church—First Reader Mrs Fannie D. Tyson—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Fri—6th and Fillmore sts.

ANDERSON Society—First Reader Mrs Amanda P. Wickey—Sunday 11 AM—Res Mrs I. Herbert.

AUSTIN First Church—First Reader Miss Inez G. McLain—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—1401 Colo. st.

AUSTIN Society—First Reader Miss Stella H. Sisson—Sunday 11 AM; Wed 8 PM—2706 Nueces st.

BAY CITY Society—First Reader Mrs Elizabeth H. Murphy—Sunday 11 AM; Wed 8 PM—Church, 5th st and Avenue C.

BEAUMONT First Church—First Reader Mrs Ruth Gordon—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—Church, Main st and Calder av.

BOWIE Society—First Reader Samuel P. Johnson—Sunday 11 AM; Wed 8 PM.

CANYON First Church—First Reader Mrs Clare Holland Blough—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—23 1st Nat bnk blg.

CLEBURNE Society—First Reader Mrs Willimine Thacker Booher—Sunday 11 AM; Wed 7.30 PM—812 N Main st. Reading Rm 3 to 5 PM—Over Nat bnk.

CORPUS CHRISTI First Church—First Reader Walter Woessner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—405 Schatzel st.

CORPUS CHRISTI Society—First Reader Mrs Sara B. Turner—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—607 Chaparral st.

CORSICANA Society—First Reader John B. Green—Sunday 11 AM; Wed 8 PM—N 15th st, between 5th av and Collin st. Reading Rm 2 to 5 PM—Johnson blg, Collin and 11th sts.

CROWELL Society—First Reader Mrs Bessie Vernon—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—C S chapel.

DALLAS First Church—First Reader Louis K. Ruble—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Browder and Cadiz sts. Reading Rm 9.30 AM to 5 PM—502 Wilson blg, Main st.

DEL RIO Society—First Reader Mrs Fanne R. Greenwood—Sunday 11 AM; Wed 8 PM—Church, Broadway.

DENISON Society—First Reader Mrs Ethelyn Close Nussbaum—Sunday 11 AM—327½ W Main st.

EASTLAND Society—First Reader Mrs Sinie J. Schmick—Sunday 11 AM; Wed 8 PM.

EL CAMPO Society—First Reader Mrs Charlotte Engholm—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Sat—I O O F hall.

EL PASO First Church—First Reader Ralph Wallace Still—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Mont. and Stanton sts. Reading Rm 10 AM to 5 PM—409 Mills blg.

FORT WORTH First Church—First Reader Joshua N. Sanborn—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 4th and Lamar sts. Reading Rm 10 AM to 5 PM; also 2 to 5 PM Sun—1000 1st Nat bnk blg.

GAINESVILLE Society—First Reader Mrs Laura Annie Rubey—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Fri—Elm and Denton sts.

GALVESTON First Church—First Reader Robert A. Wood—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 27th st and Avenue O. Reading Rm 10 AM to 5 PM—501 Trust blg.

HEREFORD Society—First Reader Norman C. Vogele—Sunday 11 AM; Wed 8 PM—N Main st.

HOUSTON First Church—First Reader George H. Fruehling—Sunday 11 AM, 8 PM; Wed 8 PM—Main blv and Jefferson av. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—1609 Carter blg.

LAMPASAS First Church—First Reader Mrs Daisy Charles—Sunday 11 AM; Wed 7.45 PM; Reading Rm 4 to 6 PM—Church.

MARSHALL First Church—First Reader Mrs Alice Searle Morris—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Houston av and Lafayette st.

MCKINNEY Society—First Reader Mrs Maude Platt Murray—Sunday 11 AM—510 E Anthony st.

NEW BRAUNFELS Society—First Reader Mrs Emmy Grube—Sunday 11 AM; Wed 8 PM—Simon blg.

PALESTINE Society—First Reader Virgil McInnis—Sunday 11 AM; Wed 7.45 PM—Brown blg, Oak st.

PARIS First Church—First Reader Charles E. Weber—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—18 Clarksville st.

PORT ARTHUR Society—First Reader Porter H. Harris—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Latimer blg, Proctor and Waco sts.

SAN ANGELO Society—First Reader Mrs Myra Coughlin—Sunday 11 AM; Wed 8 PM—Trust blg.

SAN ANTONIO First Church—First Reader Earl McCloud—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Avenue D and 5th st. Reading Rm 10 AM to 5.30 PM; also 3 to 5 PM Sun—515 Gibbs blg.

SAN BENITO Society—First Reader Henry Ross Boyes—Sunday 11 AM; Wed 8 PM—Bank blg.

SHERMAN First Church—First Reader Miss Belle Hughes—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Crockett and Jones sts.

TEMPLE First Church—First Reader Miss Georgia Vancil—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Brady and Black blg.

TEXARKANA Society—First Reader Miss Beth Hollies—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—217 Pine st.

TYLER Society—First Reader Charles Kiser Abbott—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Central Presbyterian church bldg.

VICTORIA Society—First Reader George B. Truman—Sunday 11 AM; Wed 8 PM—108½ W Juan Linn st.

WACO First Church—First Reader Mrs Mary Mills—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 5 PM—Scott bldg, 8th and Washington sts.

UTAH

LOGAN Society—First Reader Mrs Lois C. Hayball—Sunday 11 AM; Wed 8 PM—Arimo blk.

MILFORD First Church—First Reader Mrs Merantha Smithson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—1st av and McKeon st.

OGDEN First Church—First Reader Mrs Stella Culp Tripp—Sunday 11 AM; Wed 8 PM—Church, 24th st and Monroe av. Reading Rm 12 M to 5 PM—512 1st Nat bnk bldg.

PROVO First Church—First Reader Mrs Josephine L. Carter—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—80 N Academy av.

SALT LAKE CITY Churches unite in Reading Rms, 512 Walker bnk bldg. 10 AM to 8 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays.

FIRST CHURCH—First Reader Clarence B. Stevens—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 336 E Broadway.

SECOND CHURCH—First Reader Thomas S. Harlan—Sunday 11 AM; Wed 8 PM—Church, 566 East S Temple st.

VERMONT

BARRE First Church—First Reader Clayton S. Meaker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—7 Summer st.

BENNINGTON Society—First Reader Miss Belle Cuninghame—Sunday 11 AM; Wed 7.30 PM—606 Main st.

BRATTLEBORO First Church—First Reader Mrs Rose Osborn Putnam—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Emerson bldg, Elliott st.

LYNDONVILLE Society—First Reader Mrs Dora M. Clark—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 7 to 9 PM Tues; 3 to 5 PM Wed—Masonic blk.

MONTPELIER Society—First Reader Charles A. Robie—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Fri—10 Langdon st.

NORTHFIELD Society—First Reader Mrs Elizabeth B. Huntley—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Fri—18 S Main st.

RANDOLPH First Church—First Reader Miss Annie L. Meser—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, Randolph av.

RUTLAND First Church—First Reader Miss Grace M. Bosworth—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 10 AM to 5 PM—Church, Cottage st.

ST JOHNSBURY First Church—First Reader Mrs Ida Fuller Moore—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—Church, Main and Prospect sts.

SPRINGFIELD Society—First Reader Mrs Helen J. Wood—Sunday 11 AM—K of P hall.

WILMINGTON Society—First Reader Mrs Lizzie E. Morris—Sunday 11 AM; Wed 7.45 PM—Wheeler blk.

VIRGINIA

DANVILLE Society—First Reader Mrs Susie P. Fowler—Sunday 11 AM; Wed 8 PM—I O O F bldg.

EAST FALLS CHURCH First Church—First Reader Mrs Winifred W. Broderick—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

HAMPTON Society—First Reader Walter Gilbert Seely—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5.30 PM—23 S King st.

LYNCHBURG Society—First Reader Miss Mollie C. Langhorne—Sunday 11 AM; Wed 8.15 PM; Reading Rm 3 to 5 PM Mon Wed Fri Sat—Peoples Nat bnk bldg.

NEWPORT NEWS Society—First Reader John L. Bastian—Sunday 11 AM; Wed 8 PM—Rosenbaum hall.

NORFOLK First Church—First Reader A. Howard Garrett—Sunday 11 AM, 8 PM; Wed 8 PM—207 W Freemason st. Reading Rm 10 AM to 5 PM—426 Dickson bldg, Granby and Tazewell sts.

PETERSBURG Society—First Reader John Herbert Cook—Sunday 11 AM—304 Hinton st.

RICHMOND First Church—First Reader Mrs Annie Moffatt Williams—Sunday 11 AM; Wed 8 PM—Church, Park av and Meadow st. Reading Rm 10 AM to 5 PM—Va. Ry and Power bldg, 7th and Franklin sts.

ROANOKE First Church—First Reader Mrs Vira P. Dunn—Sunday 11 AM; Wed 8 PM—Church av and 5th st. Reading Rm 1 to 5 PM—706 Terry bldg.

STAUNTON Society—First Reader Mrs Caroline Washburn Rockwood—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 6 PM—Knowles bldg.

WASHINGTON

ABERDEEN First Church—First Reader Mrs Blanche Weatherwax—Sunday 11 AM, 8 PM; Wed 8 PM—1st st, near Broadway. Reading Rm 12 M to 5 PM; also 7.30 to 8.30 PM except Wed—Finch bldg.

ANACORTES Society—First Reader Mrs Jennie C. Rood—Sunday 11 AM; Wed 8 PM—Carnegie library bldg. Reading Rm 2 to 4 PM—13 Empire blk.

ARLINGTON Society—First Reader Mrs M. Agnes Hovey—Sunday 11 AM; Wed 8 PM—Riley hall.

AUBURN Society—First Reader Mrs Carrie S. McKenzie—Sunday 11 AM; Wed 8 PM—Truitts hall.

BELLINGHAM First Church—First Reader Mrs Adaline G. Bugge—Sunday 11 AM; Wed 8 PM—Church, Forest and Maple sts. Reading Rm 10 AM to 4 PM; also 7 to 9 PM Tues Thurs Sat—222 Exchange bldg.

BLAINE Society—First Reader Miss Velma Prendergast—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—222 Martin st.

BOTHELL Society—First Reader Mrs Nelle G. Amsbary—Sunday 11 AM; 4th Wed in month 8 PM—K of P hall.

BREMERTON First Church—First Reader Mrs F. Nettie Mann—Sunday 11 AM; Wed 8 PM—4th and Warren sts. Reading Rm 2 to 4 PM; also 8 to 9 PM Tues Sat—10 Harrison bldg.

BREWSTER Society—First Reader Arthur Murdoch Ashby—Sunday 11 AM—I O O F hall.

CASHMERE Society—First Reader Mrs Minnie Adler Larson—Sunday 11 AM; Wed 8 PM—Episcopal church. Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—State bnk bldg.

CENTRALIA First Church—First Reader Miss J. E. Ethel Yates—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Main and Rock sts.

CHEHALIS Society—First Reader Mrs Lucy Belle Malone—Sunday 11 AM; Wed 8 PM—Council Chamber, City hall. Reading Rm 2 to 5 PM—Hartman-Nathan bldg.

COLFAX First Church—First Reader Mrs Lucia Short—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Main st.

DAYTON Society—First Reader William C. Woodward—Sunday 11 AM; Wed 7.45 PM—Church.

ELLENBURG Society—First Reader Mrs Leila Bolyard—Sunday 11 AM; Reading Rm 3 to 5 PM Thurs—Church, 304 N Anderson st.

ELMA Society—First Reader Mrs Minnie A. Taylor—Sunday 11 AM; Wed 8 PM—3d st.

EVERETT First Church—First Reader Miss Grace L. Williams—Sunday 11 AM; Wed 8 PM—Church, 33d st and Colby av. Reading Rm 12.30 to 4.30 PM—Commerce bldg, Hewitt and Rockefeller avs.

FRIDAY HARBOR Society—First Reader Mrs Katherine M. Reaume—Sunday 11 AM—I O O F hall.

HOQUIAM First Church—First Reader Mrs Bertha Knoell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 7th and L sts.

KENNEWICK Society—First Reader Mrs Marie M. Brog—Sunday 11 AM; Wed 8 PM—Chapel, 3d st.

KENT Society—First Reader William Kinross—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM, 7.30 to 9 PM Tues Fri—Christian Science bldg, Meeker st.

KIRKLAND Society—First Reader Mrs Alys A. Norton—Sunday 11.15 AM—Jackson theater.

MANETTE Society—First Reader Mrs Anna R. Northrup—Sunday 11 AM—Post-office bldg.

MEDINA Society—First Reader Mrs Margaret Schoenfeld—Sunday 11.15 AM; Wed 8.15 PM—Chapel.

MONTESANO Society—First Reader David Otto Wilkie—Sunday 11 AM; Wed 8 PM—K of P hall, 207 W Pioneer st. Reading Rm 2 to 4 PM—Telephone bldg.

MT VERNON Society—First Reader Charles I. Hall—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Sunset Telephone bldg.

NORTH YAKIMA First Church—First Reader John G. Terry—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 12 M to 4 PM—Clogg bldg, Yakima av and 3d st.

OLYMPIA First Church—First Reader Mrs Florence Rose—Sunday 11 AM; Wed 8 PM—Woman's club house. Reading Rm 2 to 5 PM—3 Funk-Volland bldg, Main and 5th sts.

PASCO Society—First Reader Herman Warden—Sunday 11 AM; Wed 8 PM—Chamber of Commerce room.

PORT ANGELES First Church—First Reader Mrs Virginia Gabriel—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—Aldwell blk, Laurel st.

PORT ORCHARD Society—First Reader Arthur Lund—Sunday 11 AM.

PROSSER Society—First Reader Mrs Elizabeth M. Hoff—Sunday 11 AM—Masonic hall.

PULLMAN Society—First Reader Mrs Kittie Covert Kingsbury—Sunday 11 AM; 1st and 3d Wed in month 8 PM—Masonic hall. Reading Rm 2 to 4 PM—226 Nat bnk blg.

PUYALLUP First Church—First Reader Mrs Melissa Bidwell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Pioneer way and 5th st, SW.

PUYALLUP Society—First Reader Mrs Elizabeth M. Wolford—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Fri—I O O F hall.

RAYMOND Society—First Reader Mrs Margaret E. Weatherwax—Sunday 11 AM; Wed 8 PM—6th and Franklin sts.

SEATTLE First Church—First Reader Arthur Ragan Priest—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16th av and E Denny way. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—853 Empire blg.

SEATTLE Second Church—First Reader Mrs Clorinda L. Clingan—Sunday 11 AM; Wed 8 PM—I O G T hall, 2024 W 57th st. Reading Rm 12.30 to 5 PM; also 7 to 9 PM Sat—7 Scan. Amer. bnk blg, Ballard.

SEATTLE Third Church—First Reader Frank H. Plumb—Sunday 11 AM; Wed 8 PM—4500 14th av, NE. Reading Rm 12 M to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—4206 14th av, NE.

SEATTLE Fourth Church—First Reader Frederick S. Sylvester—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 8th and Seneca sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—853 Empire blg.

SEATTLE Society (Columbia Station)—First Reader H. Earle Napier—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4 PM Fri—R V I blg.

SEATTLE Society (West Side)—First Reader Mrs Fanny C. Burt—Sunday 11 AM; Wed 8 PM—2642½ Cal. av.

SEDRO WOOLLEY Society—First Reader Mrs Lena S. Reno—Sunday 11 AM; Wed 8 PM—3d st.

SNOHOMISH First Church—First Reader Dean Howard Payne—Sunday 11 AM; Wed 8 PM—Avenue D and 4th st. Reading Rm 2 to 4.30 PM—5 Commercial bnk blg.

SOUTH BEND Society—First Reader Mrs Dora Bryant Weatherwax—Sunday 11 AM; Wed 8 PM—I O O F hall.

SPOKANE First Church—First Reader William C. Meyer—Sunday 11 AM, 8 PM; Wed 8 PM—4th av and Post st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.15 PM; also 2.30 to 5.30 PM Sun—408 Hutton blg.

SPOKANE Second Church—First Reader Edwin Smetheram—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 804 Spofford av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.15 PM; also 2.30 to 5.30 PM Sun—408 Hutton blg.

SUNNYSIDE Society—First Reader Benjamin F. Parker—Sunday 11 AM—Masonic hall.

TACOMA First Church—First Reader Edwin F. Jacobs—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Division av and I st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7.30 PM; also 1.30 to 6 PM Sun—1025 Fidelity blg.

TACOMA (South Side) Society—First Reader Van R. Ferrel—Sunday 11 AM; Wed 8 PM—S 54th st and Birmingham av.

TOPPENISH Society—First Reader Mrs Emma Felder—Sunday 11 AM; 1st and 3d Wed in month 8 PM—Central bnk blg.

VANCOUVER First Church—First Reader Henry C. Nieman—Sunday 11 AM; Wed 8 PM—Church, 26th st. Reading Rm 2 to 4 PM—15 Blurock blg.

WALLA WALLA First Church—First Reader Miss Mary E. Burr—Sunday 11 AM; Wed 8 PM—Church, 3d and Poplar sts. Reading Rm 11.30 AM to 4.30 PM—Baker blg.

WENATCHEE First Church—First Reader Mrs Gwen Parr—Sunday 11 AM; Wed 8 PM—Douglas and Wash. sts. Reading Rm 2 to 5 PM—Columbia Valley bnk blg.

WINLOCK Society—First Reader Mrs Martha Leonard—Sunday 11 AM; Wed 7.30 PM—Church.

WEST VIRGINIA

BUCKHANNON Society—First Reader Mrs Florence Schobe—Sunday 11 AM; Wed 8 PM—MacAvoy studio, S Kanawha st. Reading Rm 2 to 4 PM—9 Main st.

CHARLESTON First Church—First Reader Carl Cole Wiley—Sunday 11 AM; Wed 8 PM—Church, Bradford and Lee sts. Reading Rm 12 to 4.30 PM—Citizens Nat bnk blg.

HUNTINGTON First Church—First Reader William E. Upton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—532 10th st.

MORGANTOWN Society—First Reader Mrs Prudence S. Binnix—Sunday 11 AM; Wed 7.30 PM—544 Spruce st.

PARKERSBURG First Church—First Reader Mrs Nora Wonderley Fitz-Hugh—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—408 7th st.

WHEELING First Church—First Reader Joseph R. Curl—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—1119 Chapline st.

WISCONSIN

ANTIGO First Church—First Reader Mrs Mabel S. Moses—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Tues Wed—I O O F hall.

APPLETON First Church—First Reader Theodore B. Willson—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5.30 PM—687 Franklin st.

ASHLAND Society—First Reader Miss Addie Nelson Nichols—Sunday 11 AM; Wed 8 PM—107 Ellis av.

BARABOO Society—First Reader Mrs Florence Williams Doppler—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues—Y M C A blg.

BELOIT First Church—First Reader George M. Allen—Sunday 10.30 AM; Wed 7.45 PM—Church, Bluff st and Garden lane. Reading Rm 2 to 5 PM; also 7 to 9 PM Tues Thurs Sat—357½ E Grand av.

BERLIN Society—First Reader Mrs Louise Wellensgard—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Public library blg.

CHIPPEWA FALLS Society—First Reader Mrs Mina C. Melville—Sunday 10.30 AM; Wed 7.30 PM—11 E Grand av.

DEHAVAN First Church—First Reader Seth W. Gregory—Sunday 10.45 AM; Wed 8 PM—Church, 120 6th st. Reading Rm 2.30 to 5.30 PM; also 7 to 9 PM Thurs—222 Walworth av.

EAU CLAIRE First Church—First Reader Mrs Hannah M. Ihle—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Sat—Church, Gray and Farwell sts.

ELKHORN Society—First Reader Miss Alice Jeannette Haugan—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—Sprague blg.

FOND DU LAC First Church—First Reader John Stanz—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—142 S Main st.

FORT ATKINSON Society—First Reader Mrs Maude Larue Webb—Sunday 10.45 AM; Wed 7.45 PM—K of P hall.

GRAND RAPIDS Society—First Reader Harry F. Whittlesey—Sunday 10.45 AM; Wed 7.45 PM—1st st.

GREEN BAY First Church—First Reader Fred M. Jones—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Cherry st and Monroe av.

JANESVILLE First Church—First Reader Leo H. Atwood—Sunday 10.45 AM; Wed 7.45 PM—Church, 323 Pleasant st. Reading Rm 12 M to 5 PM—503 Jackman blk.

JEFFERSON Society—First Reader Mrs Elizabeth G. Kispert—Sunday 10.45 AM; Wed 8 PM—Public library.

KENOSHA First Church—First Reader Mrs Bena C. Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—366½ Park av.

KILBOURN Society—First Reader Mrs Mary Kennedy—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Cedar st and E Broadway.

LA CROSSE First Church—First Reader William T. White—Sunday 11 AM; Wed 8 PM—Church, 530 King st. Reading Rm 11 AM to 5 PM—15 Batavian Nat bnk blg.

LAKE GENEVA Society—First Reader Gustave A. Tuchlinsky—Sunday 10.45 AM; Wed 8 PM—918 Main st.

MADISON First Church—First Reader Mrs Frances R. Hiestand—Sunday 11 AM; Wed 8 PM—Woman's blg, 240 W Gilman st. Reading Rm 10 AM to 5 PM—303 Commercial Nat bnk blg, State and N Carroll sts.

MANITOWOC First Church—First Reader Mrs Minnie Schmidt—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Park and 7th sts.

MARINETTE First Church—First Reader Mrs Mary Elizabeth C. Mansfield—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5.30 PM—Church, Stephenson and Liberty sts.

MARSHFIELD Society—First Reader Mrs Frances B. Cundy—Sunday 10.45 AM; Wed 8 PM—Deming hall.

MILWAUKEE First Church—First Reader Frank J. Hays—Sunday 11 AM, 7.45 PM; Wed 8 PM—Church, Prospect av and Keene st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun—634 M. and M. bnk blg, 214 W Water st.

MILWAUKEE Second Church—First Reader Benjamin Franklin West—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Highland blv and 27th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun—634 M. and M. bnk blg.

MILWAUKEE Third Church—First Reader William C. Jones—Sunday 10.45 AM; Wed 8 PM—Kenwood Masonic temple, Hackett av and Park pl. Reading Rm 9.30 AM to 5.30 PM—913 1st Nat bnk blg, E Water and Mason sts.

MILWAUKEE Fourth Church—First Reader Roland Henry Zinn—Sunday 10.45 AM; Wed 8 PM—Savoy theater, 27th and Center sts. Reading Rm 2 to 5 PM Tues Thurs Sat—1046 27th st.

MILWAUKEE Society—First Reader Mrs Agnes C. Laffin—Sunday 10.45 AM; Wed 8 PM—Church, Van Buren st, between Juneau av and Martin st.

MONROE Society—First Reader Miss Laurene Gardner—Sunday 10.45 AM; Wed 7.45 PM—315 W Russell st.

NEENAH Society—First Reader Mrs Clara Kellett—Sunday 10.30 AM; Wed 7.45 PM—229 E Wis. av.

NEILLSVILLE Society—First Reader Miss Ethel Bicknell Ring—Sunday 11 AM; Wed 7.30 PM—Church.

NEW LONDON Society—First Reader Mrs Carrie Ball—Sunday 10.30 AM—Christian church.

OCONOMOWOC Society—First Reader Mrs Josephine H. Derse—Sunday 10.45 AM; Wed 8 PM—Public library rest rm.

OSHKOSH First Church—First Reader Mrs Jessie E. Craft—Sunday 10.45 AM; Wed 7.45 PM—The Century. Reading Rm 10 AM to 12 M, 2 to 5 PM; also 7 to 9 PM Sat—5 Webster blk.

PESHTIGO Society—First Reader Mrs Cora E. Fowler—Sunday 10.30 AM; Wed 7.30 PM.

PLATTEVILLE Society—First Reader Frank J. Moore—Sunday 10.45 AM—Church, Cedar st.

PLYMOUTH First Church—First Reader Mrs Anna M. Klein—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—I O O F blg.

PORTAGE Society—First Reader Mrs Beulah R. Brauer—Sunday 11 AM; Wed 7.30 PM—Bunkers hall, 123 E Cook st.

RACINE First Church—First Reader Mrs Minnie R. Miller—Sunday 11 AM, 8 PM; Wed 8 PM—Woman's club rms, 405 Main st. Reading Rm 12.30 to 5 PM—201 Robinson blg.

RHINELANDER Society—First Reader Erwin A. Liebenstein—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Mon Wed Sat—105 S Stevens st.

RICE LAKE First Church—First Reader Frank J. Bretl—Sunday 11 AM; Wed 8 PM—Church. Reading Rm 2 to 4.30 PM—35 N Main st.

RIPON Society—First Reader Mrs Etta McClellan—Sunday 11 AM; Wed 7.30 PM—Public library.

SHEBOYGAN First Church—First Reader Miss Mary E. Braun—Sunday 10.40 AM; Wed 8 PM; Reading Rm 10 AM to 12 M; 1 to 5 PM—605 Niagara av.

SPARTA Society—First Reader Mrs Letitia A. Leonard—Sunday 10.45 AM; Wed 7.45 PM—126 S Water st.

STOUGHTON Society—First Reader John M. Bailey—Sunday 10.45 AM; Wed 8 PM—Highland blk.

SUPERIOR First Church—First Reader Mrs Laura Arris—Sunday 11 AM; Wed 8 PM—Church, John and 19th sts. Reading Rm 2 to 5 PM—Bd. of Trade blg.

TOMAH First Church—First Reader Bert J. Lamberton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM

Tues Fri; 7.30 to 9 PM Mon Sat—Church, Oak and Milwaukee sts.

WATERTOWN First Church—First Reader Miss Linda M. Uehling—Sunday 10.45 AM; Wed 8 PM—500 5th st. Reading Rm 2.30 to 4.30 PM—107 Main st.

WAUKESHA Society—First Reader Charles E. Armin—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—400 Maple av.

WAUPACA Society—First Reader Mrs Edith Stinchfield—Sunday 10.45 AM; Wed 7.30 PM—208 S Main st.

WAUPUN First Church—First Reader Mrs Augusta Schnasse Roby—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—10½ S Madison st.

WAUSAU First Church—First Reader Mrs Ida Bartholomew—Sunday 10.45 AM; Wed 8 PM—Church, E McClellan st. Reading Rm 10 AM to 5 PM—311 Jefferson st.

WEST BEND Society—First Reader Edward C. Roberts—Sunday 10.30 AM; Wed 8 PM—Commercial club hall.

WHITEWATER Society—First Reader Mrs Matilda Case Fowler—Sunday 10.45 AM; Wed 8 PM—Main st.

WYOMING

BASIN Society—First Reader Mrs Cora Essex Webber—Sunday 11 AM; Reading Rm 3 to 5 PM Sat—Big Horn theater.

CASPER Society—First Reader Mrs Besse D. S. Hagens—Sunday 11 AM; Wed 7 PM—I O O F hall.

CHEYENNE First Church—First Reader Mrs Ida Estella Day—Sunday 11 AM; Wed 8 PM—Randal av and 26th st. Reading Rm 2.30 to 4.30 PM—434 Citizens Nat bnk blg.

CODY Society—First Reader Mrs Grayce E. Eldred—Sunday 11 AM; Wed 8 PM—Masonic blk.

RAWLINS Society—First Reader Mrs Mary E. Zingsheim—Sunday 11 AM; Wed 8 PM—Masonic temple.

SHERIDAN Society—First Reader Charles W. Sheldon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 21 S Gould st.

SOUTH AMERICA

ARGENTINA

BUENOS AIRES Society—First Reader J. Bernard Frisbie—Sunday 10.30 AM; Wed 8.45 PM; Reading Rm 1.30 to 4.30 PM—755 Calle Rivadavia.

BUENOS AIRES Society—First Reader Easton Garrett—Sunday 10.15 AM; Wed 8.45 PM; Reading Rm 3 to 4.30 PM Tues Thurs Sat—334 Bartolome Mitre.

CHILE

VALPARAISO Society—First Reader Mrs Alice G. Minturn—Sunday 10 AM—376 Calle Condell.

Christian Science Organizations

AT UNIVERSITIES OR COLLEGES

These organizations are formed and maintained in accordance with Article XXIII, Sect. 8, of The Mother Church Manual.

CALIFORNIA

BERKELEY—Society of University of Cal. Sec Miss Helen E. Glaze, 2416 Durant av. 1st Tues after registration; alternate Tues thereafter 8 PM—Church, Bowditch and Dwight way.

STANFORD UNIVERSITY—Society of The Leland Stanford Junior University. Sec Miss Ruth Fesler, Stanford University. 1st and 3d Sun in month 7.30 PM—Rm 84, Quadrangle.

ILLINOIS

CHICAGO—Society of University of Chicago. Sec Miss Julia E. Stebbins, 1535 E 60th st. 1st and 3d Tues in month 7.45 PM—Haskell Assembly.

URBANA—Society of University of Ill. Sec Miss Josephine Howe, 1006 S 6th st, Champaign. 1st and 3d Thurs in month 7.15 PM—212 University hall.

MASSACHUSETTS

BOSTON—Society of Simmons College. Sec Miss Elizabeth P. Sherman, 188 Walnut av, Roxbury. Fri 4.25 PM—Rm 126 College blg, 300 Fenway.

CAMBRIDGE—Society of Harvard University. Sec Scott Dinsmore Ferguson, Weld 9. 1st and 3d Fri in month 7.30 PM—Phillips Brooks house.

CAMBRIDGE—Society of Radcliffe College. Sec Miss Emily F. Walle, Radcliffe College. Thurs 3.30 PM—Agassiz house.

NORTHAMPTON—Organization of Smith College. Chmn Miss Mary Gazzam, Morris house. Fri 7.15 PM—Church, Center and Masonic sts.

WELLESLEY—Organization of Wellesley College. Chmn Miss Margaret Louise Post, 53 Pomeroy hall. Mon 7.30 PM—Rm 27, Administration blg.

MICHIGAN

ANN ARBOR—Society of University of Mich. Sec Miss Anna M. Kirkpatrick, 915 Monroe st. 1st and 3d Thurs in month 7.30 PM—Newberry hall.

MINNESOTA

MINNEAPOLIS—Society of University of Minn. Sec Miss Ada-C. Moreland, West Sanford hall. 1st and 3d Thurs in month 12.45 PM—104 Folwell hall.

NEBRASKA

LINCOLN—Society of University of Neb. Sec Romaine M. Halverstadt, 835 S 12th st. 1st and 3d Thurs in month 7.30 PM—Temple blg.

NEW YORK

ITHACA—Society of Cornell University. Sec Leslie Townley Hand, 224 Linden av. 1st and 3d Tues in month 7.30 PM—Barnes hall.

NEW YORK—Society of Columbia University. Sec Miss Mary M. Clayton, 1230 Amsterdam av. 1st and 3d Tues in month 7.45 PM—Rm 116, Teachers College.

WISCONSIN

MADISON—Society of University of Wis. Sec Miss Perle Mary Hopson, 203 N Park st. 1st and 3d Thurs in month 7.30 PM—Law blg.

Christian Science Practitioners

The Practitioners whose advertisements appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, U. S. A., and are amenable to its By-Laws. They have presented testimony to The Christian Science Publishing Society showing that they are qualified to advertise in the *Journal* as practitioners of Christian Science.

The degree C.S.D. is the Massachusetts Metaphysical College degree, Doctor of Christian Science.

The degree C.S.B. is the Massachusetts Metaphysical College degree, Bachelor of Christian Science. This degree followed by the word teacher designates one who has received a certificate and is authorized to teach.

The letters C.S. after a practitioner's name designate one who has had class instruction. Those without such instruction have no designation.

NOTE—Not all who have the degree of C.S.B. or C.S.D. are authorized teachers. See Article XXVI, Section 9, Church Manual. Authorized teachers hold but one class each year, with not more than thirty pupils in a class. The teaching year begins August 1.

AFRICA

SOUTH AFRICA

Cape Colony

CAPE TOWN

Dilworth, Christopher CS Stuttaford chmbs, Adderley st. Tel 1141.
Hay, Hon Mrs (Violet) CSB (teacher) 4 Savings bnk blgs.
Wilks, Mrs Anna C. CSB (teacher) 13 Savings bnk blgs.

Natal

DURBAN

Anderson, Miss Margaret H. CS 7 Natal bnk blg.
Dean, Mrs Bessie CS 18 A. B. C. chmbs, West st. Tel 2506.

PIETERMARITZBURG

Murray, Miss Esther CS Chapel st. Tel 772.

Transvaal

JOHANNESBURG

Ockenden, Mrs Claudine L. CS Ansteys blg. Tel 176.
Proctor, Mrs Maria Magdalene 50 Steytler's blgs, Loveday st.
Tel 5767.

ASIA

CHINA

HONGKONG

Richardson, Mrs Esther Sayres CS King Edward hotel. Cable
Esrich.

AUSTRALASIA

AUSTRALIA

New South Wales

DULWICH HILL

Beach, Mrs Sarah Jane CS Clonesslea, Herbert st.

ROSE BAY

Patience, Mrs Sarah A. CS Stonecroft, Ashgate av. Tel
F 7409.

SYDNEY

Burkitt, Miss Florence CS Terrys chmbs, 14 Castlereagh st.
Tels City 4407; res Y 1427.
Cusack, Miss Mary Alexia CS 187 Macquarie st. Tel City 8927.
Dutton, Mrs E. Caroline CS Somerset house, Moore st. Tel.
Gibbs, Charles Henry CSB (teacher) 1.30 to 5 PM Mu-
tual Life blg. Martin pl. Res Shalimar, Edgecliff. Tel.
Hepburn, Mrs Lily CS 10 AM to 3 PM Somerset house,
Moore st. Tels City 4105; Y. 2842.

Kirkland, Miss Mary A. CS 5 Murdock st, Cremorne. Tel.
Lawson, Mrs J. Eveline CS Adel, Raglan st, Mosman. Tel
Y. 1025.

Martin, George CS 10 AM to 4 PM New Zealand Insurance
blg, 81 Pitt st. Tel Y. 1095.

Martin, Miss Marian E. CS 10 AM to 4 PM Mutual Life
blg, 14 Martin pl. Tel W. 1243.

Symonds, Miss Eva M. CS Equitable blg, George st. Tel.

Queensland

BRISBANE

Degn, Miss Aurora CS 9 to 11.30 AM except Thurs Sat
N Z chmbs, Queen st. Tel 2824.

Prentice, Mrs Louisa K. CS 11 AM to 2 PM except Wed Sat
Lutwyche rd, Windsor. Tel Albion 710.

Salisbury, Mrs Blanche E. CS 3 to 5.30 PM except Fri Sat
N Z chmbs. Tels 2824; res Albion 620.

Victoria

BALLARAT

Smith, Miss Kate O. Tues Thurs Nat Mutual blg.
Smith, Miss Marion G. Mon Fri Nat Mutual blg.

EAST MELBOURNE

Stevens, Miss Emily Constance CS 11 AM to 3 PM 48 Well-
ington parade. Tel Cent. 4992.

MELBOURNE

Bowley, Mrs Myra M. CS 47 Auburn rd, Auburn.
Burkitt, Miss Adelaide CSB (teacher) 509 Collins st, W.
Butler, Mrs Amy B. CS 296 Queen's parade, Clifton hill.
Chubb, Mrs Louise CS 13 Princes ter, St Kilda rd. Tel
Windsor 3288.

Edwards, Mrs Ann CS 2 to 5 PM 325 Collins st. Res 32
Murphy st, S Yarra. Tel Windsor 2917.

Green, Mrs Ida Dart CS 473 Bourke st. Tel Cent. 1868.

Ham, Miss Marie CS Balholmen, Struan st, Toorak.

Hayes, Mrs Agnes CS Whitehall Bank pl. Tel 4372.

Officer, Mrs Julia Bertha CS 9 AM to 12 M 24 Tintern av,
Toorak. Tel Windsor 2799.

Salmon, Miss Ellen Agnes CS postal address 421 Collins st.
Stocks, Miss Helen C. D. CS 11 AM to 3 PM 475 Collins
st, W. Tel Cent. 4992.

Stone, Albert Cope CS Alexandra mans, Prince's Bridge.

Stone, Mrs Florence Mary CS 3 to 5 PM Alexandra mans,
Prince's Bridge. Tel 3227.

Stone, William Taylor CSB (teacher) 412 Collins st.

Swan, Miss Mary CS Whitehall, Bank pl.

Trythall, Mrs Gertrude CS Mon Wed Fri 331 Collins st. Tel
Malvern 2451.

Watson, P. Sidney CS 11 AM to 3 PM Collins house,
Collins st.

Western Australia

KALGOORLIE

Badenach, Mrs Mary Jolliffe CS by appointment 9 Bourke st.

NEW ZEALAND

AUCKLAND

Bradley, Mrs Esther Catherine CS 40 H. B. blgs, Queen st.
Clark, Albert Joseph CS 19 Ferry blgs.
Clark, Mrs Roselia CS 19 Ferry blgs.
Harstedt, Mrs Mary F. CS 10 AM to 1 PM Armadale rd.
Remuera. Tel 2298 A.

CHRISTCHURCH

Simpson, Mrs Mary E. CSB (teacher) 286 Madras st.

EUROPE

AUSTRIA

SALZBURG

Liebich, Miss Elisabeth CS Morzg 55.

DENMARK

COPENHAGEN

Petersen, Miss Anna CS 2 to 5 PM Tues Fri Forchham-
mersvej 6.

FRANCE

PARIS

Getty, Mrs Caroline CSB see Boston, Mass., U.S.A.
Norledge, Mrs Louise M. CS 10 AM to 12 M Tues Thurs
Sat 5 rue Bonaparte.
Norledge, William H. CS 2 to 5 PM Mon Wed Sat 5 rue
Bonaparte.
Racine, Mrs Lois Canady CS 5 rue Fresnel. Tel Passy 18-56.
Tournier, Miss Alice B. CS see Boston, Mass., U.S.A.
Vinzent, Miss Caroline A. CS 2 Square Raynouard. Tel
Passy 27-82.

GERMANY

BERLIN

Engelken, Mrs Hanna CS Blumeshof 8, W.
Hergenhahn, Mrs Louise CS 10 to 1 PM Mon Thurs; 4 to 7
PM Sat Linkstr 13. Letters Landhausstr 12. Tel Pfalz. 6113.
Hüsgen, Mrs Elisabeth CS Wilmersdorf, Trautenaust 1, left
Gartenhaus. Tel Pfalzburg 3735.
Köppen-Wickham, Baroness Madge von CS 10 AM to 12 M
except Sat Kaiserdamm 67. Tel Wilhelm 865.
Leplow, Miss Emma J. CSB (teacher) Wormserstr 2.
Mayer, Mrs Minnie CS Motzstr 47. G. H. pt. links. Letters
Kaiser Allee 203. Tel Pfalzburg 5987.
Pfungsthor, Mrs Emmy D. J. CS Landhausstr 31.
Schultz, Miss Ulla CSB (teacher) Derfflingerstr 19.
Steuermann, Miss Bertha CS Güntzelstr 49.

BRAUNSCHWEIG (Herzogth)

Deckart, Miss Meta CS Wabestr 26, A, pt.
Fricke, Miss Marie CS Kaiser Wilhelmstr 38.

BRESLAU

Schramm, Miss Eva Katharina CS Websky str 13 p.

DRESDEN

Friedrich, Mrs Clara E. CS Bautznerstr 9 II.
Göriz, Mrs Anna CS 10 AM to 12 M Nürnbergerstr 34 I.
Lier, Miss Martha CS 10 AM to 1 PM Oskarstr 1.
Näumann, Mrs Martha CS 10 to 12 M 13 Bachstr. Tel 19974.

FRANKFURT-ON-MAIN

Herrmann, Miss Emma T. CS Westend str 56 I.

HAMBURG

Jessen, Miss Louise CS Sillem str. 9 II Eimsbüttel.
Reinke, Miss Bertha S. CS Schlüterstr. 14. Tel Gruppe 8, 9646.

HANNOVER

Günther-Peterson, Mrs Bertha CSB (teacher) Hildesheimerstr
216.

HEIDELBERG

Frey, Miss Anna E. CS Academiestr 2.

STUTTGART

Hieber-Hawkins, Mrs Ruby CS Militärstr 93 B.

GREAT BRITAIN AND IRELAND

Channel Islands

GUERNSEY

Le Messurier, Mrs Elise, Bellevue, St Martins.

England

BEDFORDSHIRE

BEDFORD

Hammond, Mrs Lucy CS 5 The Avenue.

BERKSHIRE

BRACKNELL

Knight, Mrs Monica CS postal address Glenfield.
Rawson, Mrs Mildred Wyatt CS Nutcroft.

CAMBRIDGESHIRE

CAMBRIDGE

Butler, Mrs Agnata Frances CS Trinity lodge.
Currie, Mrs Eleanor M. CS Portugal pl. Tel 1148.
Smith, Mrs Annie CS 3 Belvoir ter.

CHESHIRE

ALTRINCHAM

Dickinson, Mrs Marianne CS Rosbryn, Stamford rd. Tel 751.
Woods, Mrs Norah CS Ravenstone, Park av, Hale. Tel 474.

BIRKENHEAD

Hunter, Mrs Jeannie CS 20 Palm Grove. Tel 2078.

CHESTER

Hobart, Miss May CS 45 Hough Green. Tel 313.

DERBYSHIRE

BORROWASH

Charlton, Mrs Christabel Martha CS Station rd.

DERBY

Martin, Mrs Ethel H. CS 13 Hartington st.
Page, Mrs Alice Hannah CS 115 Kedleston rd.

DEVONSHIRE

PLYMOUTH

Solley, Mrs Annie E. CS 3 to 4 PM Mon Fri; 11 to 1 PM
Wed 9 Princess sq. Letters 67 Ebrington st.

DURHAM

DARLINGTON

Jennings, Arthur E. CS 3 Oak Dene av. Tel 2219.
Meiklejohn, Miss Mary CS 8 Dixon ter.

ESSEX

WESTCLIFF-ON-SEA

Foster, Mrs Amy CS Fairhaven, 7 Elderton rd.
Griffiths, Mrs Mary E. CS 767 London rd.

WOODFORD GREEN

Cohen, Mrs Emma M. CS St Leonards, Glebe av.

GLOUCESTERSHIRE

BRISTOL

Dester, Mrs Lillian CS 10 Prince blgs, Clifton. Tel 4325.
Heard, Miss Mildred E. CS 17 Arlington villas, Clifton.
Tel 734.
Hutchinson, Mrs Blanche Ethel CS 10 Canynge sq, Clifton.
Tel 674.
Hutchinson, Herbert Arthur CS 10 Canynge sq, Clifton.
Tel 674.
Jones, Mrs Mary Blanch CS 3 to 4 PM Tues Thurs 14 Char-
lotte st, Park st
Wilding, Miss Hephzibah Hall CS 10.30 to 2.30 PM except
Sat 2 St. Augustines parade. Letters 6 Dublin cres, West-
bury-on Trym. Tel Westbury 125.
Witherby, Miss Lilia CS 58 Park st. Tel 2047.

CHELTENHAM

Haws, Mrs Martha E. CS Rothesay, Sanford Mill rd.
Nixon, Miss Effie M. CS 3 to 4 PM Mon Fri Rodney Cottage,
Rodney rd. Letters Coney Gree, Leckhampton hill.

STROUD

Seymour Keay, Miss Nina CS 3.30 to 4.30 PM Wed Sat 2d
floor, 1 Threadneedle st. Letters Seymour house, Minchin-
hampton. Tel Brimcombe 19.

HAMPSHIRE

BOSCOMBE

Bentinc-Beach, Miss Amy CS 326 Christchurch rd.
Bentinc-Beach, Miss Ellen CS 326 Christchurch rd.
King, Miss Alice Elizabeth CS 326 Christchurch rd.

BOURNEMOUTH

Heywood, Miss Evelyn F. CS 11 AM to 1 PM Mon Thurs Sat
Granville chmbs, Yelverton rd. Letters Balna Howe, Terrace
Mt. Tel 2454.

Holroyd, Miss Helen G. CS 10.30 AM to 12.30 PM except
Sat 15 The Triangle. Res Redmire, Branksome pk. Tel 236.
Hume, Mrs Ida CS Clarendon man, Queen's rd. Tel 928.

Lovell, Mrs Eliza A. CS 75 Irving rd, W Southbourne.

Sutcliffe, Miss E. Mary CS 10 AM to 12 M except Sat
Wenonah, Chester rd, Branksome park.

SOUTHAMPTON

Doudney, Mrs. Lilian CS 6 Portland ter.

SOUTHSEA

Chisholm, Mrs. Alice CS 3 to 4.30 PM Tues Thurs; 11 AM to 1 PM Wed. Sat 53 Granada rd.

Poulter, Miss Marjory CS 11.30 AM to 1 PM Tues; 2.30 to 4.30 PM Wed Fri 14 Lowcay rd.

Poulter, Miss Mildred E. CS postal address Chessington, Craneswater pk. Tel 2738.

HERTFORDSHIRE**LETCHEWORTH**

Truman, Mrs. Lena CS 228 Nevells rd.

Wing, Mrs. A. C. Victoria CS S Holt, Norton way.

ST ALBANS

Archer, Mrs. Ellen R. CS 3 Clarence rd.

Stievenard, Miss V. M. Blanche CS 3 to 6 PM Mon Fri 34 Marlborough rd. Letters Francona, Alma rd.

WATFORD

Curry, Mrs. Winifred J. P. CS 29 Belmont rd, New Bushey.

KENT**BICKLEY**

Van der Beeck, Mrs. Ida Ellen CS Turpington. Tel 257.

BROMLEY

Carr, Mrs. Ada CS 21 Cambridge rd. Tel 1278.

Neame, Mrs. Maria CS 6 Elmfield rd.

DOVER

Hill, Miss Florine M. CS 9.30 to 11.15 AM Mon Wed Fri 17 Waterloo crescent.

LEE

Ilsley, Miss Ethel M. CS 15 Dorville rd.

SEVENOAKS

Andrews, Miss Jeanie C. E. CS postal address Kincaig.

Flint, Mrs. Helen M. CS Southdown Cottage, Bessels Green. Tel Riverhead 15.

TUNBRIDGE WELLS

Maude, The Hon. Dorothy CS 2.30 to 4.30 PM Tues Fri 57 Grosvenor rd. Letters Broad Ford, Horsmonden.

Suart, Mrs. M. Catharine CS Rusthall cottage, Rusthall.

LANCASHIRE**BLACKPOOL**

Bullock, Miss Minnie CS The Summit, Ripon rd.

Gaukroger, Miss Bertha Lovina CS 19 Warbreck dr.

Harrison, Mrs. Clara CS 238 Hornby rd.

Kershaw, Miss Muriel CS 3 Warbreck dr.

BOLTON

Entwistle, Mrs. Martha A. CS 207 St Georges rd.

Fletcher, Miss Ada CS Friars Croft, Markland hill. Tel 1743.

ECCLES

McMillan, Miss Leila CS 3 to 5 PM Mon Wed Fri County bnk chmbs.

Wroe, Mrs. Elizabeth CS 78 Boardman st. Tel 468.

HINDLEY

Holgate, Mrs. Louisa CS 7 Liverpool rd.

LANCASTER

Rome, Miss Lilla CS 11 AM to 1 PM Sat 4 Westbourne ter. Letters Melling, Carnforth.

LIVERPOOL

Harwood, John W. CS 11 AM to 4 PM Mon Wed Fri 67 Lord st. Res 17 St Annes rd, E, St Annes-on-the-Sea.

Kenyon, Mrs. Annie E. CS 10 Borrowdale rd. Tel Wav. 104.

Owen, Mrs. Mary CS 11 AM to 1 PM Mon Fri; 2 to 4 PM Tues Wed 22 Lord st. Letters 63 Upper Parliament st. Tel Roy. 2492.

Smith-Symms, Miss Janet CS 2 to 4 PM Mon Thurs; 11 AM to 1 PM Tues Wed 22 Lord st. Letters 24 Percy st. Tel Roy. 2159.

Studdert, Mrs. Sue Riky CS 137 Hartington rd. Tel Wav. 149.

Taylor, Miss Hilda CS 2 to 4 PM Tues Thurs 67 Lord st. Letters Lynton, Egerton pk, Rock Ferry.

Woodward, Miss Daisy CS 11 AM to 1 PM Mon Thurs; 3 to 5 PM Tues Fri The Arcade (third floor), Lord st.

MANCHESTER

Charlesworth, Mrs. Eleanor C. CS Mon Wed afternoons; Thurs morning 14 St Peters sq. Tel City 5171.

Coutts-Fowlie, Miss Florence CSB (teacher) Mon Wed Thurs afternoons 14 St Peters sq. Tel City 7538. Res The Manor house, Chelford, Cheshire.

Doyle, Miss Edith CS 11 to 1 PM Tues Wed 33 Brazenose st. Letters Vendale, Kersal. Tel Hr. Broughton 61.

Meakin, Mrs. Jane E. CS 205 Dickenson rd, Rusholme.

Murray, Lady Victoria CSB (teacher) except Tues Fri Sandhurst, Kent rd, E., Victoria park. Tel Rusholme 729. Res The Manor house, Chelford, Cheshire.

Pitfield, William CS 196 Deansgate. Tel City 3446.

Share, Austin CS 5 Langdale rd, Victoria pk.

Shaw, Charles Mawdesley CS afternoons 199 Deansgate. Letters 72 Northen grove, W Didsbury.

Southern, Miss Beatrice CS 2 to 4 PM except Wed Sat 14 St Peters sq. Letters 2 The Drive, Kersal. Tel Hr. Broughton 629.

Webb, Mrs. Clara CS 33 Brazenose st. Letters Norbreck, Heyes lane, Timperley. Tel Sale 368.

Wilding, Walter CS 1.30 to 3 PM Mon Tues Wed 6 St Auns passage, King st. Tel Dids. 245. Letters 9 Redclyffe rd, Withington.

Woodhead, Mrs. M. Violet CS mornings except Sat 14 St Peters sq. Tel Rusholme 1263.

OLDHAM

Ashley, Mrs. Annie CS 3 to 4.30 PM except Thurs Sat 12 Clegg st. Res 75 Currier lane, Ashton-under-Lyne. Tel 709.

ROCHDALE

Hoyle, Miss Cissie CS The Hut.

Woolfenden, Mrs. Emma Jane CS 15 Merefield st.

ST ANNES-ON-THE-SEA

Brown, Mrs. Susannah CS 21 St Annes rd, E. Tel 384.

SOUTHPORT

Wright, Mrs. Mabel Fredreca CS 50 Rawlinson rd, Hesketh pk. Tel 699.

THORNTON

Kershaw, Mrs. Elizabeth CS Oulder Nook.

LONDON**LONDON**

Adamson, Miss Grace E. CS 11 AM to 1 PM Mon Thurs; 3 to 4.30 PM Tues Fri 188 Upper Richmond rd. Res 2 Dryburgh rd, Putney, SW. Tel Put. 1485.

Armstrong, Miss M. Constance CS Tues Thurs mornings; Fri evening 30 Queens rd, Bayswater, W. 2. Tel Park 3794.

Ashbourne, Lady (Frances) CS 5 Grosvenor cres.

Bannon, Mrs. Helen W. CS 10.80 AM to 12.30 PM Tues Fri 169 Queens gate, SW. Tel West. 5276.

Barthorp, Mrs. Cecily Jean CS 2.30 to 4.30 PM Wed Thurs; 11 AM to 1 PM Fri 21 Pelham st, S Ken. Letters 12 Elm Park rd, Chelsea, SW. Tel Ken. 1291.

Bathurst, Algernon Hervey CSB (teacher) by appointment Amberley house, Norfolk st, Strand. Letters 1 South Eaton place, SW. 1.

Bedford, Miss Daisy CS 2.30 to 4.30 PM Mon; 11 AM to 1 PM Tues Fri 27 Beauchamp pl, SW. Res 5 Moore st, Chelsea, SW. Tel Vic. 3755.

Beresford, Miss Hilda CS 3 to 5 PM Mon Wed Fri 26 Douglas mans, Cromwell rd, SW. Tel West. 2050.

Bolton, Miss Evah Bolton CS 3 to 5 PM Mon Wed 14 Selwood ter, Onslow gdns, SW. 7.

Booker, Miss Elizabeth F. N. CS 11 AM to 1 PM Mon; 2.30 to 4 PM Wed 59 S Molton st, W. Letters 8 Hereford sq, SW. Tel Ken. 1586.

Boswell, Mrs. Florence Helen CS Mon Tues Fri mornings 27 Beauchamp pl, SW. Letters Hornton cottage, Hornton st, Kens, W. 8. Tel Park 4375.

Boswell, W. Albert CSB (teacher) 10 AM to 2 PM except Sat 7 Carteret st, Queen Anne's Gate, SW. Tel Victoria 4574. Telegrams Boswell, Hornton cottage, Kensington.

Boughton-Leigh, Miss Grace A. CS 2 to 4 PM Mon; 11 to 1 PM Thurs 21 Pelham st, SW. Tel Kens. 4574.

Bovet, Miss Mary E. CS 39 Markham sq, Chelsea. Tel Ken. 1212.

Braithwaite, Mrs. Jessie CSB (teacher) by appointment 59 S Molton st, W. Letters Queen Anne's man, SW.

Braithwaite, John Sidney CS postal address Queen Anne's man, SW. Telegrams Braithwaite care Quansions, London.

Brooks, Mrs. Charlotte Frances CS 2 to 4 PM Mon; 10 to 12 M Wed 32 Onslow sq, SW. Tel West. 4693.

Brown, Miss Helen CS 10 to 12 M Mon; 2.30 to 4 PM Thurs 24 Sloane sq. Letters 39 Markham sq, Chelsea, SW. 3. Tel Victoria 3754.

Bruen, Miss Eleanor M. CS 5.30 to 7 PM Tues Fri 5 Ellis st, Sloane sq. Res 53 Sloane sq, SW. 1.

Burges, Mrs. Alice Rose CS 38 Lancaster rd, South Norwood.

Carr, Walter CS 11 AM to 1 PM except Wed Sat 8 Princes st, EC. Tel Cent. 2140. Letters 58 Elm Park rd, SW.

Chowne, Mrs. Helen M. CS 25 Cambridge st, Marble Arch, W. Tel Paddington 3680.

Cohen, Mrs. Edith E. CS 3 to 5 PM Tues; 11 AM to 1 PM Fri 53 Sloane sq, SW. 1. Tel Park 3424.

Colborne, The Hon. Alethea CS 11 AM to 1.30 PM Tues Thurs 17 Drayton gdns, SW.

Colvin, Mrs. Jessie CS 45 Campden House ct, W. 8.

Conant, Miss Eleanor Mary CS mornings Tues Wed Fri 9 Upper Phillimore gdns, W. Tel Park 2703.

LONDON

Coulson, Miss Lucia Claudine CS 2 to 4 PM Tues Fri 37 Pelham st, S Kensington, SW. Res tel Kens. 5474.
 Cumberlege, Mrs Violet CS evenings 16 Addison av, W. 11. Tel Park 1732.
 Curl, Miss Bertha CS 16 Burton ct, SW. 3. Tel Vic. 3816.
 Currie, Miss Rita CS 7 Cranbourne ct, Battersea park. Tel Bat. 1256.

Davies, Charles Clement CS 187 Peckham Rye, SE. Tel New Cross 1884.
 Dixon, Miss Hetty E. A. CS mornings 21 Queensberry pl, SW. Tel Kens. 6252.
 Dobson, Mrs Mary E. CS 2.30 to 4.30 PM Mon Wed; 11 AM to 1 PM Tues Thurs 14 Hanover sq, Oxford circus, W. Tel West. 1005.
 Donaldson, Mrs Florence E. B. CS 2.30 to 4 PM except Sat 84 Drayton gdns, SW. Tel West. 6295.
 Donaldson, Peter CS 84 Drayton gdns, SW. Tel West. 6295.
 Douglas, Miss Ethel CS 3 to 5 PM Tues; 11.30 AM to 1 PM Thurs 5 Ellis st, Sloane sq. Res 108 Oakley st, Chelsea, SW. Tels Kens. 5175.

Evans, Mrs Evelyn M. E. Gwynne CS 6.30 to 7.30 PM Tues Fri 99 Chelsea gdns, Chelsea, SW. Tel Vic. 1606.

Fairbairn, Mrs Lena CS 2.30 to 4 PM Mon; 10.30 AM to 12.30 PM Tues Thurs Fri 24 Sloane sq. Letters 60 Burton ct, SW. Tel Kens. 3654.

Ferguson, Mrs Susanne Foxton CS 10 AM to 12 M 77 Elsham rd, W Kensington. Tel Park 4909.

Firth, Mrs E. Florence CS 28 Stamford hill man, N.

Fowler, Mrs Helen E. CS 2.30 to 4.30 PM Mon; 11.30 AM to 1.30 PM Fri 82 Brompton rd. Letters 4 Cranley mans, SW. Tel Kens. 6202.

Fulleylove, Mrs Elizabeth S. CS 70 High st, Hamp. NW.

Gaye, Mrs Harriet J. CS mornings Tues Thurs; 2 to 4 PM Fri 322 Upper Richmond rd, Putney. Tel Put. 2246.

Grant, Mrs Hester M. CSB (teacher) 203 Knightsbridge, SW.
 Guthrie, Miss Edith J. CS 19 Bolton st, Curzon st, Mayfair. Tel May. 4774.

Hardie, Miss Margaret Lillian CS 11.30 AM to 1 PM Mon Thurs 12 Oakhill rd, Putney, SW.

Harris, Miss Louisa CS 26 Lexham gdns, W. Tel West 2783.

Hawkins, Miss Mabel Noel CS 10.30 to 12.30 PM Mon Thurs 25 Oxford st, W. 1. Res 51 Boundary rd, NW. 8. Tel Hamp. 4255.

Heard, Mrs Mary L. CS 113 Dulwich village, SE.

Heath, Mrs Louisa CS 123 Clapton Common, NE.

Hepworth, Mrs Alma CS 11 to 1 PM Tues Fri; 2 to 4 PM Wed 8 St Leonards man, Chelsea, SW. Tel Kens. 5322.

Hochstetter, Miss Aimee CS 86A Oakley st, SW. 3. Tel Kens. 5083.

Hodgson, Eustace T. CS 5 Embankment gdns, Chelsea, SW. Tel West. 5008.

Hogg, Miss Priscilla Mary CS 2 to 5 PM Mon Wed Fri 25 Evelyn house, 62 Oxford st, W. 1. Tels Mus. 1869; res Hamp. 5281.

Holme, Mrs Edith S. CS 11.30 to 1 PM Mon; 2 to 4.30 PM Fri 170 A Church st, Kensington. Tel Park 4580.

Houblon, Miss Sybil Archer CS 21 Ovington sq, SW.

Houson, Miss Evelyn CS 10 AM to 12 M Mon Wed Fri 2.30 to 4.30 PM Tues Thurs 86a Oakley st, Chelsea, SW. Tel Kens. 5083.

Humphery, Miss Constance L. CS 5 to 7 PM Wed Fri 18 St Leonards ter, Chelsea, SW. Tel Kens. 1217.

Ingles, Mrs Eugenia E. CS postal address 21 S Eaton pl, SW.

Jackson, Miss Augusta F. C. CS 6 Sloane ct, SW.

James, Miss Jennie CS 28 Bark pl, Bayswater, W. Tel Pk. 4050.

Johnson, Miss May CS 5 W Cromwell rd, Kensington, SW. 5. Tel Western 3067.

Jones, Miss Elizabeth Earl CS 11 AM to 1 PM Tues; 2 to 4 PM Thurs 2 Westbourne st, Sloane sq. Res tel Kens. 5474.

Ker-Seymer, Mrs Diana CS 2.30 to 4.30 PM Tues Fri 82 Brompton rd. Res 26 Gledstanes rd, W Kensington.

KerSeymer, Miss Violet CS 2.30 to 4.30 PM Mon; 10.30 AM to 1 PM Tues Thurs Fri 25 Oxford st, W. Letters 14 Dorset sq, NW. Tel Paddington 2234.

Large, Mrs Ethel Phelps CS 10 AM to 1 PM Evelyn house, 62 Oxford st. Tel Museum 1869.

Le Page, Mrs Adela CS 1.30 to 3.30 PM 4 Edith rd, W Kensington, W. 14. Tel West. 2183.

Logan, Mrs Susan Constance CS 10.30 AM to 12.30 PM Tues Fri 2 Knaresborough pl, SW. Tel West. 10.

Macleod, Mrs Olive CS 10.30 AM to 1 PM Tues Thurs; 2.30 to 4 PM Fri 39 St James st, Piccadilly, W.

Mann, Mrs Lucy E. CS Mon morning; Tues Thurs afternoons 19 Linden gdns. Tel Park 4163.

Maturin, Mrs Edith Mary CS Tues morning; Thurs afternoon 14 Selwood ter, Onslow gdns, SW. Letters Belvedere hotel, Grenville pl, SW. 7. Tel Western 3495.

Maude, Miss Lillian B. CS 11 to 1 PM Wed Fri 5 Ellis st, Sloane sq. Letters 28 Royal av, Chelsea, SW. Tel Kens. 1086.

Maxtone-Graham, Anthony G. CS 11 AM to 1 PM Tues Wed Fri; 3 to 5 PM Thurs 59 S Molton st, W. Letters 6 Hyde Park st, W.

Miller, Mrs Frederica L. CSB (teacher) 11 Norfolk rd, St Johns Wood, NW.

Mitchell, Mrs Florence CS Wed Sat mornings 14 Hanover sq, Oxford st, W. Letters 163 Elm Park mans, Park Walk, Chelsea.

Mocatta, Mrs Floria A. CS 10.30 AM to 12.30 PM Mon Wed Fri 39 St James st, SW. Tel Regent 4864. Letters 33 Dover st. Telegrams Catomat, London.

Moore, Col. Samuel CS 22 Woodstock rd, Bedford pk, W. Tel Chiswick 713.

Mott, Miss Agnes B. CS 42 Bassett rd, Notting hill, W.

Musser, Miss Minnie P. CS 63 Chelsea gdns, SW. 1.

Newton, Miss Evelyn H. CS 25 Eaton man, Cliveden pl, SW.

Notcutt, Mrs Mary CS Mon Wed Fri mornings 30 Queens rd, Bayswater, W. Tel Park 3794. Res May Cottage, Pinner Green, Middlesex. Tel Pinner 64.

Packer, Mrs Grace M. CS 6.30 to 8.30 PM Tues; 11 AM to 1 PM Wed 19 Lanercost rd, Tulse hill pk, SW. Tel Streat-ham 2058.

Perks, Mrs Gertrude Jane CS 11 AM to 1 PM Mon Thurs 37 Pelham st, S Kensington, SW. Letters 4D The Mansions, Earls ct rd, SW.

Playfair, Mrs Winifred May CS 10 AM to 12.30 PM except Thurs 8 Cheltenham ter, Chelsea, SW. 3.

Reilly, Mrs Ellen Margaret Davison CS 11 AM to 1 PM except Wed Sat 108 Palace gdns ter, W.

Richardson, Mrs Mary Alice CS 10.30 AM to 12.30 PM Tues Thurs 129 Dulwich rd, Herne hill, SE. 24.

Rivers-Thompson, Miss Bertha CS afternoons Mon Wed Fri 59 Chester ter, SW.

Roberts, Mrs E. Maud Llewelyn CS 11 AM to 1 PM Wed; 3 to 4.30 PM Thurs 27 Beauchamp pl, SW. Letters 3 Tregunter rd, SW.

Rowley, Hon Mrs Mabel CS 25 Cliveden pl, SW.

Rutty, Miss Winifred A. CS 15 Rusthall av, Bedford pk, W. Tel Chiswick 726.

Rynd, Miss Edith CS Wed morning; 2 to 4 PM Thurs 25 Oxford st. Res 19 Linden gdns, W.

Sessions, Mrs Beatrice CS 5.30 to 7 PM Mon Wed Fri 100 Chelsea gdns, SW. Tel Vic. 1606.

Sessions, Stuart CS 5.45 to 7.30 PM Mon Wed Fri 100 Chelsea gdns, SW. Tel Vic. 1606.

Shannon, Miss Clara M. S. CSB (teacher) 91a Gloucester rd, SW.

Smith, Mrs Margaret Montgomery CS mornings 138 Sloane st, SW. Tel Vic. 3032.

Spurway, Mrs Eleanor K. CS 10.30 AM to 12.30 PM Mon; 2.30 to 4.30 PM Wed Fri 24 Bloomfield ter, SW. Letters 1 Albany man, Albert Bridge rd, SW. Tel Battersea 2077.

Stokes, Mrs Marie E. CS postal address 25 Cheniston gdns, Kensington, W.

Stone, Mrs Winifred A. CS Tues Wed Thurs Fri mornings 12 Antrim man, Hampstead, NW.

Tennant, Charles W. J. CSB (teacher) by appointment Talbot house, Arundel st, Strand. Res Westhay, East Sheen, Surrey. Tel Richmond 573.

Thompson, Miss Elise CS 2 to 4 PM Wed; 11 AM to 1 PM Thurs 27 Beauchamp pl.

Thomson, Miss E. Olivia CS 11 AM to 1 PM Tues; 3 to 5 PM Wed 5 Ellis st, Sloane sq. Letters 28 Royal av, Chelsea, SW. 3. Tel Kens. 1086.

Thomson, Mrs Mabel S. CSB (teacher) 2.30 to 4.30 PM Mon; 11 AM to 1 PM Fri 18 Beauchamp pl, SW. Letters 26 St Leonards ter, Chelsea, SW.

Todd-Jones, Mrs Theodora CS 11 AM to 1 PM Tues, 2.30 to 4.30 PM Thurs 82 Brompton rd. Letters 42 Markham sq, Chelsea, SW. 3.

Turner, Miss F. Maud CS 14 Philbeach gdns, Earls ct, SW.

Turrell, Mrs Anita CS 4 to 6 PM Mon Fri 27 Beauchamp pl, SW. Tel Put. 1757. Letters 5 Hurlingham ct, SW.

Varley, Miss E. Lucy CS 9 E Chapel st, Curzon st, Mayfair, W. Tel May. 4502.

Walsole, Paul CS 92 Dukes av, Chiswick, W.

LONDON

Ward, Mrs E. Blanche CSB (teacher) 2 Campden hill court, Kensington, W. Tel Park 571.
 Whitley, Miss Beatrice M. CS Mon Thurs mornings The Close, Park Row, Knightsbridge, SW. 1. Tel Kens. 5474.
 Wilkins, Miss Lydia CS 2 to 7 PM Wed; 2 to 5 PM Fri 25 Oxford st. Res Oakwood, Wendover, Bucks.
 Wilks, Miss Grace CS 11 AM to 12.30 PM Mon Wed Fri 50 Endlesham rd, Balham, SW.
 Woodhouse, Miss Cythna CS mornings except Mon Sat 38 Rossetti gdn man, SW. 3. Tel Kens. 3181.

MIDDLESEX

ACTON HILL

Huxley, Miss F. Rose CS 60 Chatsworth gdns, W. Tel Chiswick 1331.
 Thorogood, Miss Minnie CS 60 Chatsworth gdns, W.

GLADSTONE PARK

Mühlenbruch, Miss Ida CS 5 Ellesmere rd, NW.

STROUD GREEN

Schreiber, Miss Helene Louise CS 17 Quernmore rd, N.

TWICKENHAM

Hair, Mrs Aliee Maud CS 2.30 to 4.30 PM Tues Thurs 2 Wellesley villas, Stanley rd.
 Mann, Matthew G. CSB 6 The Barons, St Margarets.
 Shakespear, Mrs Charlotte CS Burton house. Tel 864.

NORFOLK

NORWICH

Jewson, Mrs Harriet Jessie CS 11 AM to 4 PM Wed 18A Prince of Wales rd. Res 15 Norwich rd, Dereham. Tel 52.
 Porter, Miss Katharine T. CS 168 Thorpe rd. Tel 659.

NORTHUMBERLAND

NEWCASTLE-ON-TYNE

Fletcher, Miss Mary Elizabeth CS 30 Holly av, Jesmond.
 Love, Miss E. Marion CS 59 Buston ter, Jesmond.
 Love, Miss Sybil CS 59 Buston ter, Jesmond.
 Proctor, Miss Ellen Frances CS 10.30 AM to 12.30 PM Mon Thurs 34 Pearl blg, Northumberland st. Res 2 Dawson sq, Tynemouth.
 Shaw, Miss Margaret M. CS 11 AM to 1 PM Tues Fri; 3 to 5 PM Wed Saville house, Saville row. Tel Gosforth 224.
 Wilson, Miss Anne B. CS 10.30 AM to 12.30 PM Wed Fri; 2.30 to 4.30 PM Tues Sunnyholme, Moor cres, Gosforth. Tel Gosforth 224.

WALLSEND

Wallis, Mrs Isabella CS Point Pleasant Hall.

NOTTINGHAMSHIRE

NOTTINGHAM

Abrons, Mrs Mabel CS 16 Corporation Oaks.
 Carlton, Mrs Martha CS Elmleigh, 192 Wilford rd.
 Fish, Mrs E. Annie CS Hilton cottage, Cinderhill.
 Rawson, Mrs Annie CS Sunnyholme, Leslie rd.
 Wildman, Mrs Evangeline M. CS 11 AM to 1 PM except Sat 98 Burford rd.

OXFORDSHIRE

OXFORD

Sollas, Miss Hertha B. C. CS postal address 30 Banbury rd.
 Sollas, Miss Igera B. J. CS 43 Bainton rd.

RUTLAND

OAKHAM

Conant, Miss Amy L. E. CS The Upper hall, Lyndon. Tel Lyndon 2.

SOMERSETSHIRE

WESTON-SUPER-MARE

Johnston, Mrs Dora CS 10.30 AM to 12.30 PM except Sat. Park house, Eastfield pk. Tel 67.

STAFFORDSHIRE

STOKE-ON-TRENT

Dean, Mrs Elizabeth 32 Havelock pl, Shelton.
 Wilkes, Mrs L. Ellen CS Lime cottage, Marsh av, Wolstanton.

SURREY

CROYDON

de Lacy, Mrs Emily Frances CS Homedale, Duppas hill rd, W Croydon.

KEW GREEN

Dunn, Stephen Troyte CS 6 to 7 PM Mon Tues; 11 AM to 12 M Thurs Fri Ebor house.

PURLEY

Stephens, Mrs Elizabeth CS 18 Dale rd. Tel 753.

RICHMOND

Browning, Miss Evelyn G. CS 2.30 to 4.30 PM Mon; 10 AM to 1 PM Tues Thurs 20 Onslow av man. Tel 713.
 Davidson, Mrs Edith CS 23 Lancaster pk. Tel 1131.
 Davidson, Walter CS 23 Laneaster pk. Tel 1131.
 Torry, Mrs Katherine Blanche CS 11 AM to 1 PM Mon Fri Elm lodge, Sheen rd. Tel 891.

THORNTON HEATH

Battley, Mrs Emily Kyle CS Mon Wed Fri mornings; Tues Thurs Fri evenings Kyle Craig, Norbury av. Tel Croydon 1759.

SUSSEX

BEXHILL

Rose, Miss Aliee E. CS 10 Jameson rd.

BRIGHTON

Andrae, Miss Kate E. CS 11 AM to 12.30 PM Mon Wed Fri 77 Prudential blgs.
 Pierce, Mrs Ellen CS 22 Cambridge road.
 Till, Mrs Marguerite Scott CS by appointment 26 Prudential blgs.

CROWBOROUGH

Corfe, Mrs Emily Florence CS Heavegate.

EASTBOURNE

Harley, Miss Margaret CS postal address 33 Arlington rd.
 Piekrell, Miss Elizabeth CS 55 Gildredge rd.

HOVE

Carr, Miss Ada 32 Adelaide cres. Tel 2929.
 Wallis, Mrs Katharine 32 Adelaide cres. Tel 2929.

SEAFORD

Craven, Mrs Florence Isabel CS Avenue lodge.

WORTHING

Pearce, Mrs Beatrice CS 23 York rd.

WARWICKSHIRE

BIRMINGHAM

Burton, Miss Marietta CS 40 Alcester rd, Moseley.
 Cox, Mrs Sarah Elizabeth CS Ryton, Philip Victor rd, Handsworth wood.
 Stirk, Miss Lillian Lea CS 52 Lightwoods hill.

COVENTRY

Maycock, Miss Mabel G. CS 9 Grey Friars green.

WORCESTERSHIRE

KING'S NORTON

Giddings, Miss Rose CS 59 Watford rd. Letters St Michaels cottage, Stoke Heath, Bromsgrove.

YORKSHIRE

BRADFORD

Hill, Mrs Jessie M. CS 20 Evelyn av, Thornbury.
 Hudson, Mrs Martha E. CS 216 Park cres, Frizinghall.
 Southwart, Miss Esther H. CS Wicken house, Thornton.
 Wigglesworth, Miss Mary CS Bailey hills, Bingley.

HALIFAX

Swift, Charles W. CS 9 to 11 AM 13 Rhodes st.

HARROGATE

Kennedy, Miss Kathleen CS 11 AM to 1 PM except Mon Sat 1 East parade. Tel 1088.
 Wallace, Miss Mabel H. CS 2.30 to 4.30 PM except Tues Sat Waverley chmbs. Tel 705.
 Ward, Mrs Elizabeth CS 2 to 4 PM Mon Wed Fri 1 Cambridge rd. Tel 1091.

HORNSEA

Collinson, Mrs Sarah H. CS Fairfield.
 Haworth-Booth, Mrs Meta CS Rolston hall.

HOWDEN

Scholfield, Mrs Ada E. CS Sandhall.

HULL

Bird, Miss Lucy A. CS 43 Wellesley av.
 Burton, Miss Alice CS 3 to 5 PM Tues Fri 2 Salmon grove.
 Pogson, Mrs Elizabeth A. CS 14 Beresford av.
 Pogson, Reuben CS 9 AM to 12 M 101 Spring Bank.

ILKLEY

Cowling, Mrs Clara A. CS Heath cottage. Tel 210.

LEEDS

Broadbent, Mrs Edith Emily CS West Bar chmbs, Boar lane. Tel Head. 545.

Clarke, Mrs Amy Florence CS Prudential blgs, 19 Park row. Tel Head. 539.

Doorly, John W. CSB (teacher) postal address 38 Boar lane. Doorly, Mrs Laura Bertha CS postal address 38 Boar lane.

Rhodes, Frederick Robert CS by appointment 38 Boar lane. Tels Cent. 3994; res Head. 462.

Rhodes, Mrs Violet CS 6 Grange court. Tel Head. 462.

SHEFFIELD

Gunstone, Mrs Addie CS 11 Ashland rd, Nether Edge. Tel Sharrow 223.

Sheen, Mrs Amelia Gentle CS 12 Priory rd. Tel Cent. 2938.

Sheen, Stanley CS 12 Priory rd, Sharrow. Tel Cent. 2938.

Sydenham, Stanley M. CS 42 Machon bnk, Nether Edge. Tel Sharrow 285. Telegrams Sydenham, Sheffield.

West, Miss Florence M. CS 60 Sandford Grove rd, Nether Edge.

Ireland

COUNTY ANTRIM

BELFAST

Webb, Miss Evelyn L. CS 10 Mount Charles. Tel 2523.

COUNTY DUBLIN

DUBLIN

Bagnall, Mrs Alice CS 10.30 AM to 1 PM except Sat 6 Clare st. Tel Ballsbridge 538.

Browne, Mrs Edith CS 11 AM to 1 PM except Sat; 3 to 5 PM Mon Wed Fri 32 Nassau st. Res Laurel hill, Kingstown. Tel 93.

Bruen, Miss Eleanor M. CS see London.

Bruen, Miss Mary Susan CS 10 AM to 1 PM Wed Fri Sat; 2 to 5 PM Tues 122A Stephens green. Tel 4222.

King, Lady (Louise) CSB (teacher) postal address 21 Fitzwilliam sq. Tel 3859.

McMurdo, Miss Phyllis Margaret CS 179 Rathgar rd.

O'Loughlin, Mrs Georgina Marie CS 2 to 4 PM Tues Fri Loch-Lynn, Holyrood park, Sandymount av.

Porter, Hon Mrs Frances CSB (teacher) by appointment 18 S Frederick st. Res Rocksavage, Foxrock. Tel.

Saunderson, Maurice Traherne CS 11 AM to 2 PM Tues Thurs; 2 to 5 PM Wed Fri 6 Clare st. Tel 3952. Res 19 Sandycove av, E. Kingstown, Co Dublin. Tel Dalkey 27.

COUNTY KILKENNY

KILKENNY

Butler, Miss Harriet CS 12 to 3 PM Wed Sat 19 Parade. Letters Lavistown house.

Scotland

LANARKSHIRE

GLASGOW

Cameron, Mrs Margaret Campbell CS except Sat 13 Lawrence st, Dowanhill.

Irvine, Miss Jane T. CS 10 AM to 1 PM 4 Windsor ter, NW. Tel Doug. 2562.

Murdoch, William P. CS 322 W Princes st. Tel Western 2180.

Ramsey, Robert CS mornings 231 Bath st. Tel Douglas 886. Res 14 Park ter. Tel Central 4809.

Richmond, Miss Jessie B. CS 10 AM to 1 PM; also 5.30 to 7.30 PM Wed 40 Derby st. Tel Western 3331.

Richmond, Miss Mary L. CS 10 AM to 1 PM 40 Derby st. Tel Western 3331.

Sinclair, Duncan CSB (teacher) care McLachlan, 49 Park rd, W. Tel Charing 1049.

MIDLOTHIAN

EDINBURGH

Bull, Miss Evelyn Annie Sophia CS 11 AM to 1 PM 10 Queensferry st. Tel Central 7669.

Hamilton, Mrs Alice L. CS 47a George st.

Laird, Miss Margaret A. CS 50 Queen st. Tel 3237.

McAlister, Mrs Anne CS 41 George st.

Robertson, Miss Margaret CS 9 Randolph Cliff. Tel 7285.

Steen, John CS 19 Queen st. Tel Cent. 1997.

Whyte, Miss Margaret S. S. CS Letters 7 Charlotte sq.

JOIPA

Brichta, Miss Amalia CS 37 Morton st.

PERTHSHIRE

ALYTH

Ramsay, Miss C. Lillias CSB (teacher) postal address Bamff house.

Ramsay, Miss E. Mary CSB (teacher) postal address Bamff house. Telegram Ray, Alyth.

RENFREWSHIRE

GREENOCK

Millen, Miss Jane Stirling CS 2 Sandringham ter.

PAISLEY

Graham, Miss Ellen CS 5 Greenlaw drive. Tel 2800.

Wales

GLAMORGANSHIRE

SWANSEA

Perkins, Miss M. Edith CS 67 Eaton grove.

HOLLAND

AMSTERDAM

Krusemann, Mrs Hermance CS 11 P C Hooftstraat.

THE HAGUE

Goldman, Miss Mary Louise CS L. v. Meerdervoort 159.

Jansen, Mrs Helene CS 106 Jac v d Doesstraat.

Koopmans, Miss Anne CS Frankenstr 16. Tel Schev. 788.

Schroot, Miss Anna CS 7 Smidswater. Tel Haag 582.

VOORBURG (near The Hague)

Hartman, Miss Marie C. CS 69 Westeinde. Tel 199.

ITALY

FLORENCE

Marucelli-Petri, Miss Argia CS 8 Piazza Duomo. Tel 1601.

Morris, Mrs Mary Helen CS 9 AM to 4 PM 28 via Domenico Buonvicini. Cable Marlenris.

Morrison, Miss Mary Talbot CS 9 Corso Tintori. Tel 1916.

Weir, Miss Edith CS 8 Piazza Duomo. Tel 1601.

NORWAY

CHRISTIANIA

Hellesen, Miss Aagot CS Eilert Sundtsgt 36.

Rasch, Miss Anna CS Sofiegt 70 v.

RUSSIA

PETROGRAD

Wallich, Mrs Lillie CS Bolshaia Koniushennaia 17, K 16. Tel 222-90.

SWEDEN

LIDINGO VILLASTAD (near Stockholm)

Nordenstierna, Miss Gerda CS Riks. tel 392.

STOCKHOLM

Fröst, Mrs Isabel CS 42 Riddareg. II. Tel Riks. 0 562.

Lundgren, Miss Aimee CS St Eriksg. 63 II. Tel R 12776.

SWITZERLAND

BERNE

Santschi, Miss Verena CS mornings Thunstr. 12. Tel 1817.

Welti, Mrs Sarah Edith CS 2.30 to 4 PM Mon Thurs; 9 to 10 AM Fri Weissenbühlweg 17. Tel 4238.

GENEVA

Bützberger, Miss Elise L. CS mornings 13 rue de Candolle.

Gonthier-Goegg, Mrs Eva CS 15 Bd. Helvetique. Tel 1765.

Hiertzeler, Miss Julia CS mornings 25 av Pictet de Rochemont. Tel 7199.

Vouga, Charles E. CS postal address 31 av Servette.

LAUSANNE

Vouga, Mrs Marguerite W. CS mornings Weith blg, 27 rue du Bourg. Res 26 av Mousquines. Tel 39-32.

ZURICH

Bodmer, Miss Louise Fanny CS Mutschellenstr 182. Tel S. 1674.

Cotton, Miss Emily CS 10 AM to 1 PM Hegibachstr 78.

Egg, Mrs Bertha CS Sonneggstr 56. Tel 8243.

Frey, Hans CS Dufourstr 181. Tel 2883.

Frey, Mrs Katie CS Dufourstr 181. Tel 2883.

Gleichauf, Miss Kreszenz CS Seewartstr 8.

Russenberger, Mrs Emma CS Birmensdorferstr 223.

NORTH AMERICA BERMUDA ISLANDS BERMUDA

SPANISH POINT
Roach, Mrs Laura Warner CS postal address.

CANADA ALBERTA

CALGARY
Carson, James A. CS 916 16th av. W. Tel W. 4574.
Edmonds, Mrs Lillian CS 9 Marlborough apts, 12th av and 4th st, W. Tel M. 3285.

CORONATION
Brittain, Mrs Sirrilla A. CS Tel 28.

EDMONTON
Philp, Miss Eliza CS 9918 115th st. Tel 82747.
Van Sciever, Mrs Addie B. CS 1 to 4 PM Empire hotel.
Walker, Mrs Cora A. CS 513 Tegler blg. Res tel 31414.
Walker, Samuel Ellery CS 513 Tegler blg. Tel 6518.

MEDICINE HAT
Biggins, Peter B. CS 16 Connaught apts. Tel 3654.
Sprague, Mrs Agness CS Suite 6, Pingle blk, 2d st. Tel 2420.

BRITISH COLUMBIA

GREENWOOD
Lachmund, Mrs Bessie O. CS.
Simpson, Mrs Eliza CS.

NORTH VANCOUVER
Holman, Mrs Gladys CS 1428 Chesterfield av. Tel 646.

VANCOUVER
Anthony, Mrs Mary Elizabeth CS 891 Bidwell st. Tel Sey. 551.
Batchelor, Miss Anne CS 1019 Bute st. Tel Sey. 4735.
Cochrane, Mrs Helen M. CS 11 AM to 1 PM 1419 Pendrell st. Tel Sey. 4163.
English, Mrs Katherine CS 10 AM to 12.30 PM Tues Wed Thurs 958 Broughton st.
George, William H. CS 1 to 7 PM 510 Hastings st, W. Tel.
Glassford, Mrs Margaret CS 112 Granville man, 789 Granville st. Tel Sey. 6357.
Hartley, Mrs Margaret Sirr CS 1111 Montcalm av, Shaughnessy Heights. Tel Bayview 1959 Y.
MacNaughton, Mrs Frances E. CS 1 to 5 PM 69 Caroline ct. 1058 Nelson st. Tel Sey. 8067 L.
Merrill, Mrs Henrietta CS 9 AM to 5 PM 1448 Nelson st. Tel Sey. 1032 L.
Nichols, Mrs Georgina Hawkins CS 11 AM to 3 PM 927 Birks blg, 718 Granville st. Tel Sey. 2355.
Pound, Mrs Frank CS 4, 915 Robson st. Tel Sey. 6009 Y.
Reilly, Mrs Clementina CS 2622 1st av, W. Tel Bay. 713.
Richardson, Mrs Maggie CS 11 AM to 3 PM 925 Birks blg, 718 Granville st. Tels Sey. 3383; res Eburne 175X 1.
Robinson, Mrs E. Jewel CS 10 AM to 4 PM 930 Birks blg, 718 Granville st. Tels Sey. 3428; res High. 1362.
Speirs, Mrs Isabelle M. CS 9 AM to 12 M 2071 16th av, W. Tel Bay. 2196.
Varey, Mrs Carrie M. CSB 10 AM to 5 PM 734 Rogers blg, 470 Granville st. Tels Sey. 3480; res Sey. 8854 R.
Varey, Charles A. CSB (teacher) 10 AM to 5 PM 734 Rogers blg. Tels Sey. 3480; res Sey. 8854 R.
Weber, Mrs Mary CS 10 AM to 2 PM 45, 709 Dunsmuir st. Tel Sey. 4902.
Wicks, Mrs Amy Nichols CS 214 Granville man, 789 Granville st. Tel Sey. 1179.

VICTORIA
Bannerman, Mrs Mary Agnes CS 11 AM to 4 PM except Sat 2149 Granite st, Oak Bay. Tel 5342 L.
Campbell, Mrs Sophie C. CS 504 Campbell blg. Tel 1299.
Greenwood, Mrs Nancy W. CSB 2 to 4 PM except Wed Sat 518 Central blg. Tels 1084; res 2120.
Greenwood, Samuel CSB (teacher) mornings by appointment 518 Central blg.
Hostetter, Mrs Frances CS 2 to 4 PM except Sat 418 Central blg. Tels 4168; res 4377.
Taylor, Percy CS 705 Cook st. Tel 1193.

MANITOBA

BRANDON
Anderson, Mrs Sarah J. 647 13th st. Tel 416.

WINNIPEG
Barnes, Mrs Margaret A. CS 48 Purcell av. Tel Sherbik 4109.
Ellison, Miss Margaret M. CSB (teacher) 113 Cauchon st. Tel Ft. R. 2184.

Galbraith, Mrs Helen C. H. CS 497 McMillan av.
Gilbert, Mrs Adelaide C. CS 293 Mountain av. Tel St. J. 1058.
Gilbert, Edward CS 309 Enderton blg. Tel M. 2333.
Kastner, Mrs Margaret CS 695 Jessie av. Tel Ft. R. 2083.
Mainland, A. William CSB (teacher) 927 Dorchester av. Tel Ft. R. 2796.
Manceley, Mrs Charlotte CS 115 Bryce st. Tel Ft. R. 3152.
Munn, Mrs Mary A. CS 608 Warsaw av.
Munro, Mrs Rebecca CS 903 McMillan av. Tel Ft. R. 2788.
Rabb, Mrs Adah CS 189 Elm st. Tel Ft. R. 3416.
Swinton, Mrs Bessie CS 795 Grosvenor av.
Taylor, Mrs Jessie B. CS 824 Broadway. Tel Sherbik 5198.
Walker, Mrs Charlotte CS 679 Warsaw av. Tel Ft. R. 1031.

NEW BRUNSWICK

ST JOHN
Crawford, Mrs Annie N. CS 12.30 to 2.30 PM 73 Spring st. Tel Main 2352-22.
McAfee, Mrs Julia E. P. CS 10 AM to 12 M 94 Waterloo st. Tel Main 1720.

ST STEPHEN
Veazey, Miss Lucretia Annie CSB (teacher) Tel 164.

NOVA SCOTIA

HALIFAX
Dimock, Miss Ethel Eloise 9 Carlton st. Tel St. P. 845.
Moir, Mrs Ann-jean CS 10.30 to 12 M 10 Jubilee rd. Tel St. P. 1294.

TRURO
Archibald, Mrs Nellie E. CS 25 Walker st. Tel 294 R.

ONTARIO

BARRIE
Arnold, Mrs Sarah E. CS 90 Owen st.

BRANTFORD
Garvin, Miss Addie E. CS 130 Terrace hill.
Pierson, Mrs Sarah J. CS Cainsville P O. Tel 645.

CHATHAM
Day, Walter Scott CS 248 Queen st.

GANANOQUE
Sheridan, James Box 63 Thousand Islands.

GRIMSBY
Briscoe, Mrs Nellie Nixdorf CS Tel 248.

HAMILTON
Dumbrille, Mrs Elizabeth CS 9 AM to 3 PM 244½ James st, S. Tel 799.
Hunter, Mrs Isabella CS 189 Balsam av. Tel 3320.
McKnight, Mrs Emma CS 73 Ontario av. Tel 4107.

KINGSTON
Gilbert, Miss Blanche H. CS 184 Alfred st. Tel 1873.

KITCHENER
Stephan, Mrs Annie L. CS 58 Water st, N. Tel 1039.
Williams, Mrs Sarah M. Freeman CSB (teacher) 37 Roland st, Victoria pk. Tel 86.

LANCASTER
McBean, Mrs Catherine CSD -Thornhill farm.

LONDON
Aylsworth, Richard P. CS 398 Burwell st. Tel 1238.
Aylsworth, Mrs Sarah CS 398 Burwell st. Tel 1238.
Smith, Mrs Alfaretta CS 386 Queens av. Tel 2508.

OSHAWA
McNaughton, Mrs Esther L. CS Box 897. Tel 496.

OTTAWA
Higman, Mrs Elizabeth W. CSB (teacher) 231 McLeod st. Tel Carling 1640.
Lowe, George R. CSB (teacher) 41 Glen av. Tel Carling 625.
Reynolds, Mrs Elizabeth CS 124 Somerset st. Tel Qu. 2754.

PORT ARTHUR
Bray, Mrs Selina CS 243 Cameron st. Tel 401.

ST THOMAS
Kirby, Mrs Ella F. CS 91 Stanley st. Tel 1110.

SARNIA
Colter, Mrs Emma M. CS 231 Vidal st, N. Tel 722 J.

SAULT STE MARIE
Hambly, Mrs Adeline Wilson CS 361 Albert st. Tel 1584.
Wiseman, Mrs Annie CS 1 to 4 PM 122 Grosvenor av. Tel 161.

SMITHVILLE
Barber, Mrs Kathryn F. CS Box 19.

TORONTO

Allan, Mrs Emily Shanklin CS 9 AM to 12.30 PM 9 Poplar Plains rd. Tel Hillc. 1456.
 Allan, Gavin W. CSB (teacher) by appointment 9 Poplar Plains rd. Tel Hillc. 1456.
 Ambler, Mrs Henrietta CS 66 Edgewood av. Tel.
 Arnott, William G. CS 9 AM to 12 M, 6 to 8 PM 661 Dorecourt rd. Tel Coll. 2924.
 Cresswell, Mrs Charlotte CS 28 St Mary st.
 Evans, Mrs Annie May CS 16 Springhurst av. Tel Park. 4980.
 Fielding, J. Edgar CS 68 Beatrice st. Tel Coll. 471.
 Fielding, Mrs Mary E. CS 68 Beatrice st. Tel.
 Girdlestone, Miss Marion CS 142 Bloor st. W.
 Hall, Mrs Annie G. CS 10 AM to 2 PM 901 College st. Tel Coll. 6155.
 Hunter, Miss Harriet A. CS 24 Fairview blv. Tel Ger. 1643.
 Kinnear, Mrs Beatrice White CSB 114 Avenue rd.
 Kinnear, Thomas J. CSB (teacher) 114 Avenue rd. Tel Hillc. 277.
 Maybee, Mrs Dora F. CS 226 Major st. Tel Coll. 1616.
 Morrison, Mrs Mary CS 59 Clinton st. Tel Coll. 4753.
 O'Connor, Mrs Jane CS 366 Sunnyside av. Tel J. 4096.
 Perry, Richard S. CS 40 Howland av. Tel Coll. 1503.
 Riordan, Mrs Elizabeth CS 14 Spadina gdns. Tel Coll. 8616.
 Stephenson, Mrs Hannah CS 452 Roxton rd.
 Walker, Mrs Flora E. CS 29 Walker av. Tel North 1928.
 White, Mrs Elizabeth R. CS 41 Galley av. Tel Park 3904.
 Wilson, Mrs Margaret H. CSB (teacher) 5 Dundonald st. Tel North 8319.

PROVINCE OF QUEBEC

MONTREAL

Badger, Joseph Edward CS The Royal George, 214 Bishop st. Tel Uptown 6203.
 Badger, Mrs Margueret A. CS 9, 214 Bishop st. Tel.
 Cook, Mrs Adah E. CS 173 St Joseph blv Tel St. Louis 2320.
 Lovell, Mrs Charlotte E. F. CS 8 to 11 AM The Halcyon, 126 Durocher st.
 Shannon, Miss Blanche S. CSB (teacher) 4 Oldfield av.

OUTREMONT

Moore, Mrs Margaret A. V. CS 357 De l'Epee av.

SHERBROOKE

Pearson, Mrs Maria CS 6 Walton av.
 Rowell, Mrs Josephine CS 45 London st.

WESTMOUNT

Creighton, Mrs Margaret CS 3 to 5 PM except Sat 228 Prince Albert av. Tel 1574.
 Haselden, Mrs Maude Isabel CS 257 Melville av.
 Japp, Mrs Kathie Sutherland CS 9 to 11 AM 35 Church hill. Tel 543.

SASKATCHEWAN

MOOSE JAW

Kennedy, Mrs Amelia CS 238 Stadacona st, W. Tel 424.

SASKATOON

Kilburn, Mrs Isabel G. CS 406 25th st, W. Tel 1604.

YUKON

WHITEHORSE

Rousseau, Mrs Annie J. CS.

CUBA

HAVANA

Hotchkiss, Mrs Ada North Martin CS 36 Bernaza st. Tel A. 0135. Cable Kisada.

SANTA BARBARA (ISLE OF PINES)

Oddy, Mrs Blanche F. CS 2 to 4 PM except Sat.

DOMINICAN REPUBLIC

SANTO DOMINGO

Franklin, Mrs Emma M. Hotel Francais.

PANAMA

CANAL ZONE

ANCON

St. Clair, Mrs Lettie M. CS Box 423. Tel 757.

UNITED STATES

ALABAMA

AXIS

Whitehead, Mrs Elizabeth CS.

BIRMINGHAM

Allen, Mrs Elizabeth CS 9 to 1 PM Mon Wed Fri 1311 Amer. Trust blg. Res 1508 11th av, S. Tel Main 4577 J.
 Flenner, Mrs Rose C. CS The Newport.

Foster, Mrs Etter H. CSB (teacher) 10 AM to 3 PM Tues Thurs Sat 1311 Amer. Trust blg. Res 1208 Beech st. Tel Main 2940.

Haley, Miss Meta T. CS 2123 Jefferson Co. bnk blg. Tel M. 336.

Harris, Eugene J. CS 801 Amer. Trust blg. Tel M. 6223.

Joseph, Mrs Hattie Swanson CSB 101 Thorn pl, Cloverdale.

Kerr, Mrs Belle F. CS mornings 1142 N 12th st, Fountain Heights. Tel Main 2833.

Koogle, Mrs Annie Belle CS 12 M to 5 PM 1524 Jefferson Co bnk blg. Tels Main 8991; res Main 5512.

Nash, Mrs Euphemia M. CS 521 Am. Tr. blg. Tel M. 4459 J.

Pepperman, Mrs Mary B. CS 1014 S 13th st. Tel M. 2999 W.

Smith, Mrs Perle L. CSB (teacher) 10 AM to 4 PM Mon Wed Fri 1421 Amer. Trust blg. Res 1016 Eula st. Tel 2878.

Stradford, Mrs Louie D. CS 10 AM to 3 PM 1522 17th st, N. Tel Main 406.

Thompson, Miss Mary Hulit CS 1 to 5 PM Mon Wed Fri 1311 American Trust blg. Res 1208 Beech st. Tel Main 3483.

EUFAULA

Moulthrop, Mrs Kate CS Front st. Tel 60.

MOBILE

Evans, Mrs Mary Dudley 18 New St Francis st. Bell tel 1430.

MONTGOMERY

Sykes, Stephen J. CS 9 AM to 1 PM 623 1st Nat bnk blg. Tel 1565 J. Res 601 S Lawrence st. Tel 1840.

Welsh, Mrs Nettie Hampton CS 433 S Lawrence st. Tel 717.

SELMA

Joseph, Miss Rachel C. CS Hotel Albert. Tel 949 or 4.

Wilby, Mrs Elizabeth W. CS 520 Tremont st. Tel 822.

ALASKA

ANCHORAGE

Marshall, Mrs Luella M. CS.

JUNEAU

Bunting, Mrs Mildred M. CS Goldstein blk. Tels 458; res 239.

ARIZONA

GLOBE

Goodanough, Mrs Tena F. CS 9 AM to 12 M 540 E Mesquite st. Tel Blue 96.

HUMBOLDT

Sanborn, Mrs Fannie E. CS Tel 68-R-1-1.

MESA

Spangler, Mrs Helen L. CS 9 AM to 12 M. Tel 113.

MIAMI

Mitrovich, Mrs Marie V. P. CS 9 AM to 2 PM Adonis av.

PEORIA

Van Deventer, Mrs Miriam S. CS.

PHOENIX

Aller, Mrs Catherine CS 101 Coronado rd. Tel 3515.

Gowdy, Mrs Dorothy A. CS 633 N 3d av. Tel 2829.

Hatchel, Mrs Emma V. CS 5 Monihon blg, 1st av. Tel 1353.

Loftus, Mrs Mary F. CS 1 to 4 PM except Sat 1422 N 5th st. Tel 3587.

Norris, Mrs Susan S. CS 712 N 5th st. Tel 8825.

Rumney, Mrs Catherine CS 16th and Grand avs. Tel 1356. P O box 908.

Streit, Mrs Sarah Laub CS 609 N 2d av. Tel 3225.

Wheeler, Mrs Mattie CS 715 E Pierce st. Tel 4231.

PRESCOTT

Spaulding, Mrs N. Jennette CS 204 Gurley st.

Wells, Mrs Rosalind G. CS 303 S Cortes st.

TUCSON

Brinton, Mrs Mary R. CS 9 AM to 12 M 20 E Congress st. Tel 496 W.

Grayson, Mrs Clara Read CS 922 E 4th st. Tel 124 W.

Hoff, Mrs Alice A. CS 9 AM to 12 M, 1 to 2 PM 127 Franklin st. Tel 836 W.

Smith, Miss Elizabeth L. CS 9 AM to 12 M 20 E Congress st. Tel 496 R.

WARREN

Brostrom, Mrs Mabel CS Cole st. Tel Bisbee 622.

ARKANSAS

CONWAY

Stevens, Mrs Ida A. R. CS.

EUREKA SPRINGS

Evans, Mrs Laura E. CS 9 AM to 4 PM 5 Wash. st. Tel 164-2. Res 5 Patos st. Tel 164-3.

FORT SMITH

Beck, Herbert M. CSB (teacher) 720 N 5th st. Tel 242.

Dyke, Mrs Lita Humber CS 515 N 16th st. Tel 566.

Dyke Nathaniel CS Merchants Nat bnk blg. Tel 2727.

LITTLE ROCK

Eddy, Mrs Virginia Lee CS 1807 W Capitol av.
 Hunter, Mrs Kate M. Smith CS 10 AM to 5 PM 922 Boyle blg. Tels 5267; res 5019.
 Peay, Mrs Lessie H. CS 112 W 19th st.
 Reames, Miss Pearl E. CS 10 AM to 5 PM 422 Boyle blg. Tel 5077.
 Robinson, Mrs Anna CSB (teacher) 10 AM to 5 PM Masonic temple. Res tel M. 1110.
 MONTICELLO
 McQuiston, Mrs Kate CS 2 to 5 PM Union B. and T. blg.
 PINE BLUFF
 McGaughey, Mrs Neal CS 702 W 3d av. Tel 789.
 Ware, Mrs Frances C. CS 821 W 4th av. Tel 952.
 SPRINGDALE
 Carter, Miss Minnie CS Box 27. Tel 29.

CALIFORNIA

ALAMEDA

Byers, Mrs Lathia CS 9 AM to 12 M except Sat 2705 San Jose av. Tel 1140.
 Hargrave, Mrs C. Helen CS 2037 Pacific av. Tel 2186.
 Moore, Mrs Margaret Mason CS 2040 Santa Clara av.
 Parker, Mrs Mina E. CS except Wed Sat 835 Portola av. Tel 2568.
 Piatt, Mrs Mary D. CS 1410 Oak st. Tel 2705.
 Rich, Mrs Edyce M. CS 9 AM to 12 M except Sat 828 Oak st. Tel 2554.
 Sherrard, Mrs Isabella R. CSB (teacher) 9 AM to 12 M except Thurs 2000 Clinton av. Tel 372.
 Webster, Mrs Nellie C. CS 9.30 AM to 12 M except Sat 1524 Fountain st. Tel 728.

ALHAMBRA

Galt, Mrs Minnie A. CS 342 N Garfield av.
 Lumpkin, Mrs Anna CS 705 N Marguerita av.
 Tuttle, Frank Flude CS 10 AM to 4 PM 6 N 1st st. Tels 1002; res 818 R.

ALTADENA

Johnson, Mrs Cora E. CS Tel Colo. 2866.

ANAHEIM

Brisco, Mrs Mattie CS Bell tel 231 W.
 Schwentker, Miss Carrie CS 301 E Broadway. Both tels.

ARCATA

Burchard, Mrs Elizabeth Cook CSB (teacher) G st.

ATASCADERO

Langley, Mrs Marian E. CS Plaza blv.

BAKERSFIELD

Dickey, Mrs Esther B. CS 2121 22d st. Tel 1929.
 Parsons, Mrs Anna N. CS 10 AM to 4 PM 224 Brower blg. Tel 1169 J.
 Thronsen, Miss Mathilda CS 928 Chester av. Tel 357.
 Winsor, Mrs Mary Blanche CS 200 22d st. Tel 673.

BELVEDERE

Dimond, Mrs Emma W. CS postal address Beach rd. Tel Main 63.

BERKELEY

Boyd, Mrs Isabelle CS 2814 Prince st. Tel Berk. 5554.
 Bush, John C. CS 2622 Haste st. Tel 3718.
 Dickinson, Mrs Frances E. CS 2143 Woolsey st. Tel 1879.
 Elder, Mrs Mary A. CS 2618 Hilligass av.
 Emig, Mrs Mary E. CS 2039 Shattuck av.
 Goodsell, Mrs Virginia CS 2909 Piedmont av. Tel 4818 W.
 Goodwin, Mrs Ella M. CS 2035 Hearst av. Tel 6813 W.
 Hall, Mrs Ida M. CS 2518 Etna st. Tel 4975 W.
 Haskell, Mrs Kate R. CS 2947 Elmwood ct. Tel 3228.
 Haydon, Mrs Ursula E. CS 2323 Blake st. Tel Berk. 3577 J.
 Hickox, Mrs Gertrude E. CS 1 to 5 PM Mon Wed Fri 3154 Lewiston av. Tel Pied. 6373.
 Hull, Thomas CS 2815 Regent st. Tel 5436.
 Hutchinson, Mrs Irma G. CS 2611 Russell st. Tel 611 W.
 Jennings, Mrs Eulora M. CS 2733 Dwight way.
 Kleinecke, Mrs Ella CS 1032 Curtis st. Tel 8319.
 Lee, Mrs M. Eleanor CS 2416 Durant av. Tel 2211.
 Lewis, Mrs Annie C. CS 2325 Dana st. Tel B. 4072.

Markham, Mrs Lyda CS 9 AM to 12 M 205 1st Nat bnk blg.
 Markham, Reginald CS 1 to 5 PM 205 1st Nat bnk blg.
 Maryon, Mrs Jessie L. CS 2620 Dana st. Tel 2431.
 McCaslin, Mrs Gertrude CS 2529 Etna st.
 McMahon, Mrs Martha Chase CS 3133 Lewiston av.
 Miles, Mrs Carrie L. CS 2443 Woolsey st. Tel 86.
 Morrison, Mrs Georgia L. CS 1124 Stannage av.
 Perkins, Dan CS 2715 Durant av. Tel 3412.
 Richardson, Mrs Minnie C. CS 2128 Prince st. Tel 1869 J.

Rogers, Mrs Mary M. CS 2623 Hilgard av.
 Rowe, Mrs Bessie D. CS 2736 Webster st. Tel 3259.

Spence, Mrs Lida Hervey CS 1627 Todd st. Tel P. 7397.
 Stites, Miss Adelaide CS 2 to 5 PM 307 1st Nat bnk blg. Tels 1833; res 9087.

Watson, Mrs Elizabeth Hudson CS 2620 Le Conte st. Tel 744 W.
 Weymouth, Mrs Laura N. CS 2733 Ashby av.
 White, Mrs Ellen S. CS 2716 Benvenue av. Tel 766.
 Wood, Miss Jessie Elizabeth CS 9 AM to 12.30 PM Hotel Bancroft. Tel 4610.

BISHOP

Chalfant, Mrs Flora M. CS Academy av. Tel 1 J.

BRAWLEY

Loveland, Mrs Eva M. CS.

BURBANK

Swaim, Mrs Barbara Ella CS 9 to 12 M 559 N Olive st.

BURLINGAME

Colby, Mrs Clara Isabel CS 9 AM to 2 PM except Sat 514 Peninsular av. Tel Burlingame 222.

CARMEL

Bowen, Mrs Susan C. CS.

CASA VERDUGO

Sherwood, Mrs Harriet P. CS 1320 N Md. av. Both tels.

CHICO

Bullard, Mrs Katherine D. CS 93 3d st.
 Simmons, Louis J. CS 322 Waterland blg.

CLAREMONT

Baker, Vincent W. CS 1269 Harvard av. Tel 908.

COALINGA

Rebord, Mrs Emma C. CS 247 Monroe st.

COLUSA

Grover, Mrs Cynthia Anne CS J st. Tel 73 W.

CORONA

Brooks, Mrs Angeline E. Tel 1361.

CORONADO

Mulhall, Sydney M. CS 444 F. av. Bell tel 137.
 Newton, Miss Mary E. CS 729 Adella av. Tel 497 W.
 Shelhamer, Mrs S. Ella CS postal address.

COVINA

Durkee, Mrs Annie L. CS 119 W Center st. Tel 272.
 Mason, Mrs Albina B. CS 330 San Bernardino av. Tel 166.

CULVER CITY

Tucker, Mrs Susie May CS 7151 Lenkill av. Tel 70302.

DIXIELAND

Gale, Mrs Carrie May CS.

EAGLE ROCK

Bradbury, Mrs Chestina M. CS 150 N Highland av.
 Mash, Mrs Emily Mary CS Tel Garvanza 1367.

EL CENTRO

Brown, Mrs Hester H. CS 663 Olive st. Tel 102 R.
 Spencer, Bennett W. CS 849 Olive st. Tel 330.
 Spencer, Mrs Evelyn L. CS 849 Olive st. Tel 330.

EL MONTE

Darnall, Mrs Lavina M. CS Box 33.

EUREKA

Anderson, Mrs Effie L. CS 620 3d st. Tel 597.
 Elsemore, Mrs Ada Folsom CS 1033 Carson st.
 North, Jacob CS 130 W Hawthorne st. Tel 552.
 Smith, Mrs Winifred Moss CS 115 Whipple st. Tel 1703.
 Speegle, Mrs Cora A. Thompson CS 1503 G st.

FILLMORE

Anderson, Mrs Hettie L. CS 2 to 5 PM.

FORTUNA

Gibson, Mrs Dora L. CS 8th st. Tel Main 753.
 Jarvis, Mrs Florence E. CS Main st.
 Swartzel, Mrs Jessie M. CS 2d st. Tel Main 731.

FRESNO

Bassett, Mrs Mattie C. CS 10 AM to 4 PM Griffith-McKenzie blg.
 Beall, Joseph L. CS 140 Forthcamp av. Tel 2406 J.
 Dorsey, Mrs Alice M. CS 108 N Van Ness av. Tel 1694.
 Gundelfinger, Mrs Palmyre R. CS 1020 T st. Tel 3013.
 Hagan, Miss Elizabeth CS 1457 J st. Tel 2262.
 Minturn, Mrs Rozene M. CS 1024 O st. Tel 1243.
 Pugh, Mrs Flora B. CS 1359 R st. Tel 1670 J.
 Smith, Mrs Anna J. Hudson CS 305 Brix apts. Tel 2856.
 Sonedecker, Miss Viola L. CS 633 Rowell blg. Tel 889.
 Twilight, Mrs Elda M. CS 201 Effie st. Tel 3975 J.

FULLERTON

Elliott, Mrs Virginia L. CS 112 W Malvern av. Sun. tel 401.

GARDENA

Paull, Mrs Georgia Dudley CS 9 AM to 12 M. Tel 347.

GLENDALE

Ball, Mrs Frances E. CS 423 Everett st. Bell tel 279.
 Simon, Mrs Louise B. CS 1317 Hawthorne st. Both tels.
 Smalley, Mrs Emma C. CS R R 1, box 645. Bell tel 865 W.
 West, Mrs Ethel Balch CS 1427 Hawthorne st. Tel 480 W.
 Whaley, Mrs Ethel Fay CS 215 S Md. av. Bell tel 585 J.

GLENDORA

Huston, Mrs Mattie L. CS Wood blg. Tel 524.

HANFORD

McQuiddy, Mrs Rebecca McMillan CS 114 E 8th st.

HAWTHORNE

Worthen, Mrs Helen M. CS 12000 Ramona av. Tel 157.

HERMOSA BEACH

Swartzel, Mrs Mabel W. CS 119 16th st. Tel 204.

HOLLYWOOD

Alton, Mrs Kathryn McKey CSB 10 to 12 M Garden court.
 Bailey, Mrs Mary E. CS 1837 Cahuenga av.
 Bainbridge, Mrs Katharine CS Garden Court apts. Office 525
 Story blg, Los Angeles afternoons. Tel F 2024.
 Bloomingdale, Mrs Harriet E. CS 1311 Laurel av. Tel 579415.
 Brada, Mrs Frances W. CS mornings 7234 Hillside av.
 Office Story blg, Los Angeles afternoons.
 Campbell, Mrs Chloe E. CS 7234 Hillside av. Office 510
 Story blg, Los Angeles, afternoons except Sat.
 Carpenter, John G. CS 7712 Hampton av. Tel 577527.
 Chandler, Mrs Ella M. CS 1725 Cherokee av.
 Chandler, William H. CS 1725 Cherokee av.
 Hegeman, Mrs Mary L. CS 5934 Hollywood blv. Tels Sunset
 Hollywood 3386; Home 577224.
 Kennedy, Mrs Ethel T. CS Formosa apts. Both tels.
 Lasher, Mrs Leta R. CS 1339 Genesee st.
 Lutz, Mrs Sophie CS 10 AM to 4 PM 1623 Sierra Bonita av.
 Magenheimer, Mrs Maria CS 1924 Bronson av.
 Mayo, Mrs Evaline Roy CS 2217 Willetta av.
 Moffat, Mrs Jessie CS 1943 N Wilton pl. Tels 599922;
 Hollywood 1932.
 Moore, Mrs Mary S. CS 1857 Vista del Mar av.
 Murray, Mrs Margaret CS 1285 Laurel av.
 Murray, William D. CS 1285 Laurel av.
 Pelton, Mrs Martha Wells CS 1746 Cherokee av.
 Seely, Mrs Laura F. CS 1765½ Ivar st.
 Smith, Mrs Arissa CS 1518 Martel av.
 Strong, Mrs Pearl Strickland CS 6726 Franklin pl.

HOLLYWOOD (EAST)

Phillips, Miss Ada A. CS 4401 Clayton av. Home tel.

HUNTINGTON BEACH

Shorting, Mrs Agnes Sophia CS 19th st. Home tel 514.
 Watson, Mrs Alice E. CS 8th and Walnut sts. Tel 104.

HUNTINGTON PARK

Kleinberger, Mrs Gladdys CS 601 S Pacific blv. Tel 71002.
 Thompson, Miss Nellie W. CS 11 AM to 4 PM except Thurs
 124 S Albany st. Tels Bell South 5604; Home 28148.

LA JOLLA

Churcher, Mrs Mittie J. CS Prospect st.
 Easton, Mrs Jane Francis CS Torrey rd.

LINDSAY

Dunning, Mrs Aurora A. CS Mirage and Frasier sts.

LODI

Thompson, Mrs Maria N. CS 2 to 5 PM 109 N Hutchins st.

LONG BEACH

Bell, Mrs Bertha Mills CS Nautilus apts, 237 E 9th st.
 Black, Mrs Sarah D. CS 835 Elm av. Tel 951 J.
 Blair, Mrs Permella E. CS Dennie apts.
 Bond, Mrs Dora Lillian CS 433 1st Nat bnk blg.
 Bort, Mrs Mary Parker CS 1544 E 1st st.
 Bort, Milo C. CS 9 AM to 4.30 PM 423 1st Nat bnk blg.
 Home tel 1225.
 Cheney, Albert M. CS 9 AM to 1 PM 524 1st Nat bnk
 blg. Home tel 101.
 Deuchler, Mrs Gertrude A. CS 418 Marine bnk blg.
 De Witt, Mrs Kate L. CS 1537 E 3d st. Home tel 12343.
 De Witt, Ralph R. CS 9 AM to 4 PM 520 1st Nat bnk
 blg. Tels Home 9541; Pacific 720 J.
 Downs, Mrs Ella O. CS 10 AM to 12 M, 1 to 3 PM except
 Sat 420 1st Nat bnk blg. Home tels 7813; res 11308.
 Fitch, Mrs Cora CS 519 E 5th st.
 Gooding, Mrs Ida Cole CS 303 Marine bnk blg.
 Green, Miss Nell L. CS 417 L. B. bnk blg.
 Horstmann, Mrs Edna CS 319 Marine bnk blg.
 Keeler, Mrs Rose Maud CS 515 1st Nat bnk blg.
 Kissick, Mrs Sydnie V. CS 2222 Elm av. Home tel 11443.

Lathrop, Mrs Emma M. CS The Kennebec.

Maynard, Mrs Florence M. CS 512 L. B. bnk blg.

McClelland, Mrs Bessie D. CS 502 Elm av. Both tels.

McClelland, William A. CS 502 Elm av. Both tels.

McIver, Mrs Julia M. CS R D 2, Box 367 B.

McManigal, Mrs Elizabeth CS 624 E 7th st.

Means, Mrs Alice F. CS 1455 E Ocean av.

Merriehew, Mrs Martha Webster CS 130 W 4th st. Tel 15243.

Molique, Mrs Florence CS postal address 925 Walnut av.

Severns, Miss Clara L. CS 527 1st Nat bnk blg. Tel 1573.

Shallish, Mrs Eliza J. CS 416 Elm av.

Singleton, Mrs Gertrude M. CS 523 1st Nat bnk blg.

LOS ALTOS

Ingraham, Miss Ruth CS 1 to 4 PM except Sat. Tel 76.

LOS ANGELES

Abbott, S. Manson, CS 1019 Van Nuys blg. Tel Home F 3127.
 Albin, Mrs Mary E. CS 403 Van Nuys blg. Tel A 4320.
 Alderman, Mrs Lizzie B. CS 1 to 5 PM except Sat 2406
 Manitou av. Bell tel East 2429.
 Alexander, Mrs Cora B. CS 10 AM to 1 PM 698 Wilshire
 pl. Home tel 556107.
 Alexander, Mrs Mary Lizzie CS 9 AM to 12 M Hotel Her-
 shey Arms.
 Allen, Mrs Ella M. CS 917 Haas blg. Tel 13747.
 Allen, Mrs Harriet B. CS 817 Bixel st. Home tel 52555.
 Allen, Miss Mary L. CS 501 H W Hellman blg.
 Anderson, Mrs Melissa A. CS 1012 W 25th st. Tels Bell
 West 5411; Home 22465.
 Andrews, Mrs Laura G. CS 1550 4th av. Both tels.
 Ashenfelter, Mrs Florence C. CS Stillwell hotel, 836 S
 Grand av. Tels Bell Bdwy. 237; Home 60297.

Babcock, Miss Bertha L. CS 1443 S Burlington av. Home
 tel 23817.

Backus, Hollis J. CS 512 H W Hellman blg. Home tel.

Backus, Mrs Mary E. CS 9 AM to 5 PM 532 H W Hellman
 blg. Res 1141 W 21st st. Both tels.

Bailey, Mrs Julia R. CS 509 Haas blg, 7th st and Broadway.

Baker, Mrs Elizabeth L. CS 417 Van Nuys blg. Tel F. 6810.

Baker, Mrs Martha J. CS 1 to 5 PM 916 Haas blg. Tel F
 7014. Res 3924 La Salle av. Tel Ver. 6113.

Baldwin, Mrs Mary E. CS 1410 E 46th st. Sun. tel S. 374 W.

Ball, Miss Eleanor V. CS 2512 W 8th st. Home tel 52209.

Bass, Mrs Mary E. CS 1 to 5 PM 1631 Georgia st.

Bastian, Mrs Victoria C. 623 N Vine st. Tel 57518.

Bauer, Mrs Edna A. CS 420 H W Hellman blg.

Beck, Mrs Emma M. CS 583 N Boylston st. Home tel.

Behrens, Mrs Johanna CS 9 AM to 2 PM Mon Wed Fri 742
 Westlake av. Tels Bell Wils. 745; Home 51024.

Bell, Miss Emily W. CS Bixel apts. Both tels.

Bell, Mrs Zue A. CS 1026 Merchants Nat bnk blg. Tels
 Home F 1399; res Bell Wils. 3597; Home 54722.

Benedict, Charles CS 335 W 28th st.

Bennett, Stokes Anthony CS 1004 Haas blg. Home tel.

Bland, Mrs Emma F. CS 514 Story blg. Both tels.

Blocher, Mrs Blanche Ash CS 126½ W 45th st. Both tels.

Brady, Mrs Fanny Carstarphen CS 675 S Rampart blv.

Brown, Mrs Katherine C. CS Haas blg. Tel F 2167.

Brown, Mrs Mary E. Young CSB 9 to 1 PM except Sat
 745 Whittier st. Tels Bell Wils. 44; Home 51926.

Brown, William E. CSB 1215 Haas blg. Tel A 1290.

Bruner, Mrs Katherine CS 945 S Flower st.

Burger, Mrs Ada Lenhart CS 1105 Haas blg. Tel F 2167.

Campbell, George B. CS 501 Story blg. Both tels.

Campbell, Mrs Lucy A. CS 918 Haas blg. Tel F 5853.

Carlstrom, Mrs Carrie CS 1337 E 43d st. Sun. tel.

Carrington, Miss Virginia CS Duke apts.

Carter, Mrs Mary E. CS 502 H W Hellman blg.

Cass, Miss Marian CS 10 AM to 2 PM 128 E 25th st.
 Home tel 22346.

Chaffee, Miss Eva L. CS Balboa hotel, 1221 W 7th st. Tels.

Chase, Mrs Amelia M. CS 1033 W 22d st. Tel West 1536.

Childers, Mrs Alta B. CS 739 Citizens Nat bnk blg.

Christin, Mrs Leonia D. CS 9.30 to 1 PM except Sat 706 Van
 Nuys blg. Home tel A 1861. Res 1206 W 30th st. Both tels.

Clark, Mrs Alice Haggard CSB (teacher) 2005 S Union av.
 Home tel 23932.

Clarke, Clarence J. CS Auditorium hotel.

Cobb, Mrs Jessie P. CS 1135 Magnolia av. Tel 53092.

Cooke, Mrs Caroline A. CS 335 W 33d st.

Copp, Miss Ethel Grace CS 629 N Alexandria av. Tel 599428.

Corby, Mrs Blanche K. CSB (teacher) 10 AM to 3 PM Mon
 Wed Fri; 10 AM to 12 M Tues Thurs H W Hellman blg.

Cowell, Mrs Eva L. CS 3602 Arlington av. Home tel 74843.

Cox, Miss Mary E. CS 1323 W 41st pl.

Cunningham, Mrs Fanny B. Reese CS H W Hellman blg.
 Both tels. Res tels Wil. 2638; Home 568122.

LOS ANGELES

- Davis, Amaziah Donald CS 617 Haas blg, 219 W 7th st. Tels Bell Main 750; Home F 5774; res both tels.
- Davis, Mrs Elizabeth A. CS 617 Haas blg. Tels Home F 5774; Pico 750; res 75005 and W. 751.
- Davis, Mrs Ella M. CS 1132 Merchants Nat bnk blg.
- Davis, Mrs Georgia Selby CS 739 Citizens bnk blg.
- Davis, Mrs Hannah S. CS 408 Van Nuys blg. Both tels.
- Davis, Mrs Louise Norton CS 627 Union Oil blg.
- Davis, Mrs Rachel A. CS 6018 Carlton way. Bell tel.
- Deyo, Mrs Rachel Goss CS 830 S Coronado st. Tel 557411.
- Deyo, William S. CS 515 Story blg. Home tel A 1044.
- Dickey, Edward W. CSB postal address Story blg.
- Dieterich, John F. CS 100 N Coronado st. Tels Bell Wils. 63; Home 556273.
- Dodds, Mrs Gertrude Ramsay CS 915 Haas blg. Tel A 1561.
- Dorsey, Mrs Ida S. CS 439 Van Nuys blg. Tel Main 73.
- Douglass, Mrs Emma S. CS 9 to 1 PM Hershey Arms hotel.
- Downs, Mrs Ada Veda CS 3987 Normandie av.
- Earl, Miss Adeline M. CS 2418 Folsom st. Bell tel.
- Eckerly, Miss Anna CS 9 AM to 12 M 309 N Boylston st. Home tel 53020.
- Edwards, Mrs Kate A. CS 713 S Vermont av.
- Ellington, Mrs Allie D. CS Rosegrove hotel. Tels.
- Estes, Mrs Lillian C. CS 125 S Commonwealth av.
- Farlow, Alfred CSD (teacher) 202 Van Ness av.
- Farlow, William S. CSD (teacher) 9.30 AM to 1 PM 606 S Hill st. Both tels.
- Farrar, Mrs Matilda L. CS 629 W 35th st. Tel 23275.
- Fife, Mrs Hilda A. CS 130 N Flower st. Tel M. 9533.
- Fletcher, Mrs Carrie Hastings CS Hotel Stillwell.
- Foster, Mrs Mary E. CS 3938 Wis. st. Tel 77569.
- Frackelton, Mrs Alice E. CSB (teacher) 10 AM to 3 PM except Wed Sat 234 N St Andrews pl.
- Francis, Willis Curtis CS 9 AM to 5 PM 338 H W Hellman blg. Tels Home F 5071; Sun Bdwy. 2971. Res Trinity hotel.
- Frick, Mrs Elizabeth W. CS R R 14, box 453.
- Fuller, Mrs Alice W. CS 1016 Haas blg. Tel F 1819.
- Gabbert, Mrs Daisy B. CS 3825 S Grand av.
- Gee, Mrs Sarah Townsend CS 936 Citizens bnk blg.
- Gephart, Mrs Rosalind D. CS R R 14, Cudahy.
- Germain, Miss Clare CS 9.30 to 1 PM except Sat 629 H W Hellman blg. Home tel A 1612; res both tels.
- Giffen, George Monroe CS 9 AM to 5 PM 535 H W Hellman blg. Home tel A 3639.
- Gilman, Mrs Orange M. CS Cypress apts, 2204 Hoover st.
- Gleason, Mrs Rose M. CS 509 Story blg. Tel F 6639.
- Goldsborough, Mrs Mary E. CS 526 H W Hellman blg.
- Goodin, Mrs Leola A. CS 1019 Lincoln st. Tel 52630.
- Goodman, Mrs Mabel Hiskey CS Hotel Loomis.
- Graham, Mrs Hattie M. CS 1317½ Arapahoe st.
- Greene, Alexander M. CS 934 Citizens bnk blg. Tel F 5223.
- Greene, Mrs Grace A. CSD 867 S Berendo st.
- Gregg, Mrs Amanda M. CS 1335 Dewey av.
- Greppin, Mrs Kate S. CS 10 AM to 3 PM Mon Wed Fri 823 Walter P. Story blg. Both tels at res.
- Griffin, Burwell O. CS 9 AM to 4 PM 422 H W Hellman blg. Tels Home F 6684; Sun. Bdwy. 7591.
- Griffith, Mrs Mattie CS 1508 W 17th st.
- Gruber, Mrs Minnie CS 343 W 56th st.
- Haines, Mrs Elizabeth H. CS 1677 Harvard blv. Tels West 3800; Home 71857.
- Hall, Miss Lulu B. CS 526 Story blg. Home tels.
- Hammond, Mrs Margretta Wells CS 9 AM to 1 PM Lynwood.
- Harris, Mrs Elizabeth CS Prince Rupert apts.
- Harris, Mrs Mary Madora CS 5712 Hooper av. Home tel 29599.
- Harrison, Mrs Helena W. CS 620 Catalina st.
- Hathaway, Mrs Kate W. CS 210 N Kingsley dr. Tel 560361.
- Hawley, Mrs Helen J. CS 685 Witmer st. Tel 51935.
- Hebbard, Mrs Josephine A. CS 509 Story blg.
- Hedenberg, Mrs Annie Q. CS 427 S Alvarado st. Tel 53399.
- Hedenbergh, Miss Agnes E. CS 528 H W Hellman blg.
- Henderson, Mrs Anna Eliza CS 1800 W 38th st.
- Hessler, Mrs Annie R. CS 1771 W 21st st. Both tels.
- Hitchcock, Mrs Frances CS 1816 W 12th st. Tel 54661.
- Hitchcock, Harry Pease CS 515 W P Story blg. Home tels F 7861; res 56467.
- Holcomb, Mrs Hattie A. CS 675 S Ardmore av. Bell tel Wils. 2485.
- Holt, Mrs Mary B. CS L. A. Trust blg. Both tels.
- Homrighausen, Mrs Lucretia CS 939 W 36th st. Tel W 6250.
- Howard-Keeling, Miss Nellie CS Hotel Leighton.
- Howe, Mrs Frances Palmer CS 357 S Bonnie Brae st.
- Husser, Joseph J. CS 10 AM to 3 PM 802 Baker-Detweiler blg. Res Pasadena.
- Inskip, Mrs Emma L. CS 3007 Kenwood av. Tel West 6079.
- Jackson, Mrs Bessie CS 419 Van Nuys blg. Both tels.
- Jackson, Mrs Louise A. CS 10 AM to 2 PM except Sat 1671 S Kingsley drive. Tel 72586.
- Jenkins, Mrs Carrie G. CS 250 Wilton pl. Home tel.
- Jennings, Miss Alice CSB (teacher) Hotel Stillwell.
- Johnson, Mrs Beatrice CS 901 Haas blg. Tel A 4702.
- Johnston, Mrs Fanny K. CS 10 AM to 1 PM Tues Thurs Fri 524 H W Hellman blg. Home tels A 5449; res 269229.
- Jones, Mrs Anna K. CS 307 Wilton pl. Home tel 568005.
- Jones, Mrs Elma Pratt CSB 1638 W 24th st.
- Justus, Mrs Flora A. CS 526 H W Hellman blg. Tel Main 4715.
- Karpe, Gustav A. CS 1117 Haas blg. Tels A 5238; res 54475.
- Kellogg, Mrs Bessie F. CS 1325 Warren st.
- Kierulff, Mrs Mellie Rogers CS 1936 Magnolia av.
- Kimball, Mrs Addie L. CS Mayfair apts. Tel 22061.
- Kimball, Mrs Salena CS 511 Story blg. Tel Bdwy. 1759.
- Kiser, Mrs Lydia A. CS 809 Harvard blv. Tel Wils. 910.
- Klahr, Mrs Alberta F. CS 515 E 61st st.
- Klein, Mrs Julia CS 556 N Manhattan pl. Bell tel.
- Knox, Mrs Lotta E. CS R R 14, box 325. Tel Boyle 3266.
- Kraftmeier, Miss Marta CS Hotel Leighton.
- Kraner, Mrs A. Frances CSB (teacher) Mon Tues Thurs Fri 1015 Haas blg. Res tel 597131.
- Krienitz, Miss Annie CS 1224½ E 21st st. Tel 22410.
- Kunkel, Miss Cordelia CS 835½ W 40th pl. Both tels.
- Kunkel, Miss Mary A. CS 835½ W 40th pl. Both tels.
- Lewis, Mrs Mary J. CSD (teacher) 513 H W Hellman blg.
- Lidgerwood, Miss L. Louise CS 2622 Romeo st.
- Lindsley, Mrs Olga CS 1466 W 23d st. Bell tel.
- Linley, Mrs Mary E. CS The Cambria-Union apts. Both tels.
- Lockhart, Mrs Ione I. CS 528 H W Hellman blg.
- Macneil, Mrs Elizabeth M. CSB (teacher) 9 AM to 1 PM except Wed 513 Story blg. Tel F 2632. Res Pasadena.
- Magenheimer, Miss Barbara M. CS 516 Story blg.
- Malyon, Miss Edith E. CS 936 Citizens bnk blg.
- Manning, Mrs Cora A. CS 514 Story blg. Both tels.
- McCann, Mrs Lyle Shipp CS 908 Haas blg. Tel F 2676.
- McClure, Mrs Fanny B. CS 9 AM to 12 M 120 S Boyle av. Tels Bell Boyle 1954; Home 41037.
- McCrea, Mrs Ann M. CS 4805 Pasadena av, Glenmary.
- McFarland, Mrs Cora B. CS 1030 Manhattan pl.
- McJennett, Mrs Carol K. CS 841 W 23d st. Tel 20872.
- Meadows, Mrs S. Carrie CS 470 E 48th st. Both tels.
- Meckstroth, Mrs Mary CS 519 Heliotrope dr. Tel 599613.
- Merry, Mrs Minnie M. CS 702 Haas blg. Tel A 1391.
- Miller, Charles Hunter CSB (teacher) 647 Manhattan pl. Tel 568585.
- Moore, Mrs Katherine Mansfield CS Angelus hotel.
- Moran, P. James CS 10 AM to 4 PM Merchants Nat bnk blg, 6th and Spring sts. Tels Home F 1399; res 560268.
- Morgan, Mrs Adelia G. CS 2718 W Avenue 31.
- Morgan, Franklyn J. CS 9 AM to 4 PM 1026 Merchants Nat bnk blg, 6th and Spring sts.
- Morice, Mrs Caroline CS 4705 Van Ness av. Both tels.
- Morris, Mrs B Myers CS 1016 Haas blg. Both tels.
- Morrison, Mrs Ada CS 915 W 49th st. Bell tel.
- Muller, Mrs Sadie E. CS 401 W Jefferson st. Both tels.
- Mullin, Mrs Helen M. CS 1812 W 5th st.
- Nones, Mrs Mary C. CS 1 to 5 PM 841 Bixel st. Tels Bell Bdwy. 2581; Home 52442.
- Nye, Miss Alberta Eaton CS Frederick apts, 1647 W 11th st.
- Nye, Mrs Sarah E. CS 1517 W 48th st. Bell tel.
- Parizek, Mrs Josephine M. CS 801 Haas blg. Tels Home A 3143; res Bell Bdwy. 6216; Home A 3943.
- Partridge, Mrs Ida M. CS 5110 Pasadena av. Tel Garvauza 265.
- Peckham, Mrs Evangeline CS 1345 W 5th st.
- Perkins, Mrs Lucia L. CS 1104 Haas blg.
- Phillips, Mrs Jennie B. CS 446 E Avenue 28.
- Phipps, Mrs Emma F. CS 556 N Serrano av.
- Pickett, Mrs Anna M. CS 727 Van Nuys blg. Tel F 1725.
- Pink, Mrs Lola M. CS 4517 Mesa st. Home tel 72460.
- Plummer, Mrs Anna L. 1515 W Moreland av. Tel W. 2727.
- Preston, Mrs Lizzie Lovelady CS 2620 Budlong av. Tels.
- Ransch, Miss Emilie C. CS 335 Citizens bnk blg.
- Rath, Mrs Nellie Fay CS 9 AM to 12 M except Sat 146 S Alexandria av. Tel 56462.
- Reynolds, Miss Bonniel CS 335 Citizens bnk blg.
- Rice, Miss Mary E. CS 9 to 1 PM 916 Haas blg. Tel F 7014.
- Richards, Mrs Anna Mae CS 823½ W 41st st. Tel 26590.
- Robinson, Mrs Mariana L. CS 1800 S Vt. av. Tel 25977.
- Schaeffer, Mrs Mary Isabelle CS 4238 Western av.
- Scheu, Mrs Henrietta CS 731 S Rampart st. Tel 51605.
- Schrader, Paul H. CS 632 H W Hellman blg. Home tels F 5256; res 73319.
- Sciple, Mrs Emma M. CS 9 AM to 1 PM 502 H W Hellman blg. Home tels A 5156; res 52905.

LOS ANGELES

Scott, Mrs Jessie Bigelow CS Howell Terrace apts.
 Seely, Horace CS 525 H W Hellman blg.
 Showers, Mrs Clara Caroline CS 321 Mason blg. Home tels 62218; res 52983.
 Simoneau, Mrs Ida Randall CS Hotel Victoria. Both tels.
 Simpson, Mrs Mattie F. CS 260 E 48th st.
 Smith, Mrs Sarah M. CS 1422 Courtland av. Both tels.
 Smith, Mrs Zaidée V. CS 2 to 5 PM Mon Wed Fri 524 H W Hellman blg. Home tel 52415.
 Snider, Mrs Gertrude Bailey CS 509 Haas blg.
 Snodgrass, Mrs Flora CS 112 Ardmore av.
 Snyder, Albert Ross CS 702 Haas blg. Tel A 1391.
 Solomon, Mrs Millie CS 676 S Coronado st.
 Sprung, Mrs Margaret Moran CS 1837 W 46th st. Tels.
 Stevenson, Mrs Elizabeth CS afternoons Mon Wed Fri 901 S Wilton pl.
 Stevenson, Mrs Nellie Hatch CS 1416 Alvarado ter. Home tel 23226.
 Stoneman, Miss Jane Dudley CS 2656 Orchard av.
 Storm, Mrs Maude Adams CS Rampart apts. Both tels.
 Strother, Mrs Frances B. CS 423 Story blg.
 Strother, Reuben M. CS 9 AM to 4 PM Story blg. Home tel F 5650. Res 503 S Hobart blv. Tel 560274.
 Sutherland, Enos Eli CS 9 AM to 4 PM 523 Story blg. Tels Bell Main 1814; Home F 3149. Res Hotel Savoy.
 Sutton, Mrs Evelyn G. CS 529 H W Hellman blg.
 Sutton, Mrs Helen Harris CS 10 AM to 2 PM except Sat 2127 Thompson st. Home tel 22793.
 Taylor, Miss Clara B. CS 9 AM to 12 M 1515 Ingraham st.
 Taylor, Mrs Ella F. CS 12 M to 4 PM 2, 1238 S Hill st.
 Tomlinson, Mrs Mary Scott 483 W 45th st. Home tel 29970.
 Tracy, Mrs Almeda Norcross CS 453 E 31st st.
 Trahn, Miss Atalanta CS 708 Van Nuys blg.
 Trahn, Mrs Ladora D. CSD (teacher) 708 Van Nuys blg.
 Truslow, Mrs Julia B. CS Hooper apts. Both tels.
 Van Derslice, Samuel I. CS 422 Story blg. Tel F 2526.
 Van Leuven, Mrs Lora B. CS 500 West av 53.
 Vordermark, Henry P. CS 636 W 16th st. Tel 23220.
 Waitt, Mrs Frances E. CS Badham apts. Tels.
 Walcott, Mrs Inez M. CS 511 Story blg.
 Waltz, Lewis CS 1341 S Union av. Bell tel West 1037.
 Waltz, Mrs Rebecca CS 1341 S Union av. Home tel 21311.
 Waterhouse, Arthur L. CS 1413 S Union av. Tel 23311.
 Webb, Mrs Marietta Thomas CS 1342 W 35th pl. Both tels.
 Wern, Mrs Leila Kingsley CS 627 Union Oil blg.
 White, Mrs Nellie M. CS 10 AM to 1 PM 1137 Ingraham st. Tels Bell Main 7208; Home 51774.
 Wielligman, Mrs Mary E. CS 1838 S Flower st. Tel 24426.
 Wilcy, Mrs Harriet Loretta CS 903 Haas blg. Tel A 5014.
 Wills, Mrs Anna L. CS 1018 E 54th st. Tel South 6670.
 Wing, Mrs Jennie F. CS 225 Union Oil blg. Tel A 3373.
 Winter, Mrs Matilda B. CS Elgean apt, 1211 W 8th st. Tel Main 8413.
 Wolcott, Mrs Carrie B. CS 513 Story blg. Res both tels.
 Woods, Mrs Bessie CS 1618½ Cherry st.
 Woolley, Mrs Anna CS 304 Loreto st. Both tels.
 Works, Mrs Harriett W. CS 823 Story blg. Res tels Bell Wils., 1714; Home 560236.
 Yates, Miss Ethel CS 9 AM to 1 PM 1197 W 29th st.
 Young, Mrs Emma CS 10 AM to 5 PM 417 Van Nuys blg, 7th and Spring sts. Tels Home F 6810; res 557323.
 Young, Mrs Lila A. CS 10 AM to 3 PM 1215 Haas blg.
 Ziegler, Mrs Emma C. CS 3020 S Vermont av.

LOS GATOS

Erickson, Mrs Amalia M. J. CS 111 San Jose av.
 Staus, Mrs Emma A. CS 10 to 12 M Pomeroy blg. Tel.

MADERA

Odren, Mrs Julia C. CS 9 AM to 4 PM.

MARYSVILLE

Macaulay, Mrs Lydia Alta CS 820 7th st. Tel 451.

MERCED

Albright, Mrs Luella D. CS 204 21st st. Tel 203.

MODESTO

Farr, Mrs Maude C. CS 9 to 12 M. R.R.D., box 329, Tel 85-XI.
 Lawrence, Miss Ada CS mornings Modesto hotel. Tel 6201.
 Townsend, James L. E. CS mornings 704 14th st. Tel 6421.

MONROVIA

Ellis, Mrs Sadie Baglole CS 208 E Palm av. Tel Red 336.
 Jerauld, Miss Martha E. CS 2 to 5 PM 423 S Canyon blv. Tel Green 251.

Thomas, John W. CS 120 May av. Tel Main 429.

MOUNTAIN VIEW

Cameron, Mrs Jean F. CS Tel 57 J.
 Levy, Mrs Elida Becker CS Tel Sub. 235.

NAPA

McDougall, Mrs Mary A. CS 120 Polk st.

NATIONAL CITY

Praul, Mrs Eliza A. CS 2841 Highland av.

OAKLAND

Applegarth, Miss May S. CS 702 1st Sav bnk blg.
 Baker, Miss Septina CS 1593 Franklin st. Tel Lake. 3180.
 Ballard, Mrs Inez M. CS 3715 Telegraph av. Tel Pied. 5389.
 Barnett, Mrs Lucile A. CS 1 to 5 PM except Sat 859 Aileen st. Tel Pied. 2875.
 Barton, Mrs Louise S. CS 412 Bellevue av.
 Beall, Miss Isadore F. CS 2 to 4 PM 2425 Orin drive.
 Blodgett, Mrs Frances S. CS 2 to 5 PM Federal Realty blg.
 Bray, Mrs Eva J. CS 2 to 5 PM except Sat Federal Realty blg. Tels Oak. 2182; res Oak. 3432.
 Briggs, Mrs Helen E. CS 5908 Keith av. Tel Pied. 7277.
 Browne, Mrs Morgenla CS 2927 E 19th st, Fruitvale.
 Case, Mrs Addie E. CS 470 Van Dyke av.
 Chase, Dwight D. CS Federal Realty blg. Tel Oak. 2182.
 Dasher, Mrs Kathleen K. CS 702 1st Sav bnk blg.
 Deadrich, John A. CS 518 1st Sav bnk blg. Tel Oak. 156.
 DiVoll, Mrs Lydia A. CS 931 Poplar st.
 Dunn, Mrs Priscilla M. CS 1 to 5 PM Franklin ct, 1901 Franklin st. Tel Oak. 7581.
 Fairchild, Mrs Hester A. CS 579 24th st.
 Fluno, Mrs Ella V. CSB 1732 Franklin st.
 Fluno, Francis J. CSD 1732 Franklin st.
 Fogg, Mrs Lydia G. CS 759 Santa Ray av. Tel Oak. 5490.
 Forsyth, Mrs Mary V. CS 1st Sav bnk blg. Tel Oak. 1038.
 Fowle, Mrs Harriett E. CS 1605 Clay st. Tel Lake. 4073.
 Gere, Miss Lucia Beatrice CS 623 27th st. Tel Lake. 4018.
 Gifford, Mrs Alice J. CS 10 AM to 3 PM except Sat 1st Sav bnk blg. Tels Oak. 5646; res Oak. 2911.
 Grant, Mrs Sophia A. CS 1231 Adeline st. Tel Oak. 7662.
 Hale, Mrs Jean H. CS 10.30 AM to 5 PM Tues Thurs Sat 602 Thomson blg. Tels Oak. 5077; res Oak. 5449.
 Hall, Mrs Laura C. CS 328 Lenox av. Tel Oak. 3679.
 Hall, Mrs Minnie C. CS 909 Federal Realty blg.
 Haly, Mrs E. Madeliene Standish CS 666 Walsworth av.
 Hawley, Mrs Flora F. CS 1775 Franklin st. Tel Lake. 499.
 Ingerson, Mrs Henriette CS 288 Lester av. E.
 Isaacson, Mrs Alice L. CS 2003 Mitchell st.
 Jackson, Mrs Minnie Harmon CS 1735 Webster st.
 Jackson, Orrin W. CS 1735 Webster st.
 Jones, Mrs Callie S. CS Hotel Athens.
 Jones, Mrs Mary A. CS 394 20th st. Tel Lake. 4594.
 Joy, Mrs Annette T. CS Owen apts. Tel Lake. 1022.
 Kerrick, Mrs Cleopatra A. CS 521 1st Nat bnk blg.
 Kerrick, Fred B. CS 521 1st Nat bnk blg.
 Kimball, Miss Elizabeth CS 903 1st Sav bnk blg. Tels Lake. 571; res Pied. 2872. Cable Vakim.
 Kimball, Franklin P. CS 406 20th st.
 Lutz, Mrs Ruby S. CS 4113 Emerald st. Tel.
 Madsen, Mrs Mathilde CS 69 Bacon blg. Tel Oak. 659.
 Marshall, Mrs Anna CS 3020 Telegraph av. Tel Oak. 1804.
 McBurney, Elmer CS 2003 Franklin st.
 McBurney, Mrs Lizzie H. CS 2003 Franklin st.
 McKissick, Miss Nettie Eleanor CS 1727 10th av.
 Michener, Charles A. CS 52 Bacon blg. Tel Oak. 2385.
 Norris, Mrs Augusta Cole CS 2059 Franklin st.
 Norris, Frank B. CS 4115 Howe st.
 Nutting, Mrs Cora E. CS 242 Lake Shore blv.
 Nyman, Mrs Hulda CS 876 Aileen st. Tel Pied. 5004 W.
 Perkins, Herbert B. CS 52 Bacon blg. Tel Oak. 2385.
 Perkins, Mrs Josephine H. CS 1442 8th av.
 Pryor, Mrs Mary E. CS 2940 E 22d st.
 Reynolds, Charles Daniel CSB (teacher) 2 to 5 PM 1st Sav bnk blg, San Pablo av and 16th st. Tel Oak. 2497. Res 317 Highland av, Piedmont. Tel 5419.
 Reynolds, Mrs Elizabeth M. CS 1 to 5 PM Mon Wed Fri 714 10th st. Tel Oak. 1147.
 Roach, Mrs Evelyn A. CS Lakeshore apts. Tel Mer. 5311.
 Runner, Mrs Sophia A. CS 1969 Franklin st.
 Sanford, Mrs Harriet CS Hotel Athens. Tel Oak. 1487.
 Seemann, Claus J. CS 735 Lake Shore av. Tel Oak. 1321.
 Sewell, Mrs Mahala A. CS 540 18th st.
 Shannon, William W. CS 807 1st Sav bnk blg, San Pablo av and 16th st.
 Small, Frederick A. CS 10 to 12 M, 2 to 4 PM except Sat 1st Sav bnk blg, San Pablo av and 16th st. Tel Oak. 455.
 Springsteen, Mrs Fannie CS 969 30th st.
 Stark, Miss Gertrude CS 4425 Park blv. Tel.
 Van Horn, Mrs Mae T. CS 10.30 AM to 3 PM Mon Wed Fri 602 Thomson blg. Tels Oak. 5077; res Pied. 2095.
 Wade, Mrs Dorothee W. CS 108 Hamilton pl.
 Watson, Mrs Venie E. CS 1760 Webster st. Tel Oak. 802.

OAKLAND

Wilson, Mrs Nellie CS 1445 89th av.
Winter, Mrs Lillian G. CS 701 1st Sav bnk blg. Tel Lake. 236.

OCEANPARK

Cheney, Mrs Katharine R. CS 10 AM to 1 PM except Sat
140 Grand av. Tels Home 4796; Sun. 593.
Cowell, Mrs Katharine CS 1.30 to 4 PM except Sat 163
Marine st. Home tels 4436; res 1227.
Ferree, Mrs Jessie Ewart CS 10 AM to 1 PM 143 Fraser av.
Tels Home 4115; Sunset Main 352.
Hail, Thomas H. CS 10 AM to 1 PM 163 Marine st. Tel 4436.
Nimmo, Mrs Adelaide CS 136 Hollister av. Both tels.

ONTARIO

Young, Mrs Florence F. CS 220 West G st. Tel 583.

ORANGE

Lewis, Mrs Jennie L. CS Sunshine apts. Tel 332 W.

OROVILLE

Tucker, Miss Kate M. CS 1215 Bird st.

OXNARD

Chapman, Mrs Hannah M. CS Hotel Oxnard. Both tels.

PACIFIC GROVE

Cantrell, Mrs Minnie Ayers CS 135 5th st. Tel 406 J.
Raymond, Miss Elisebeth H. CS 112 17th st. Tel 492.

PALO ALTO

Greub, Miss Sophie Marie CS 7.30 to 9 PM except Sat
310 University av. Res tel 80.
Howe, Miss Mollie A. CS 2 to 5 PM except Sat 310 Uni-
versity av. Res tel 80.

PASADENA

Badger, Mrs Agnes Dudley CS Citizens Sav bnk blg.
Baker, Mrs Florence H. CS 9 AM to 12 M 95 S Los Robles
av. Tel F. O. 535.
Baker, Samuel H. CS 10 AM to 3 PM 706 Citizens bnk blg.
Ballou, Miss Orville CS 474 Galena av.
Blackler, Mrs Elizabeth CS 342 N Mentor av.
Butterworth, Mrs Mary H. CS 2 to 5 PM except Sat 100
S El Molino av. Tel F. O. 2104.

Campbell, Miss Maurine CSB (teacher) 106 El Molino av. S.
Chamberlain, Mrs Mary Scobey CS 33 N Hudson av.
Church, Miss Cornelia C. CSB (teacher) 324 La Casa Grande
blg, Colorado and Euclid sts. Tel Colo. 5520.
Cohen, Mrs Alice Hale CS 10 AM to 1 PM except Sat 8
Los Robles ct. Tel F. O. 1987.

Denton, Mrs Harriet CS 788 N Los Robles av. Tel Colo. 4961.

Gatch, Mrs Emma Gray CSB (teacher) 10 AM to 1 PM
except Sat 809 Oakwood pl. Tel Colo. 1229.
Gilmour, Mrs Martha E. CS 337 N Catalina av.
Gray, Mrs Ethel Price CS 164 S Mentor av.

Hanna, Mrs Camilla CSD 803 Oakland av.
Hanna, Septimus J. CSD (teacher) 803 Oakland av.
Heath, Miss Jennie E. CS 309 Citizens bnk blg.
Helfrich, Mrs Nancy CS mornings 900 S Los Robles av.
Hodges, Mrs Belle Goodyear CSB 555 S Catalina av.
Horstmann, Mrs Alvina CS 1601 Santa Barbara st. Tel.
Hunter, Miss Julia E. CS 320 Center st. Tel F. O. 2944.

Keller, Mrs Sadie Litchfield CS 10 AM to 12 M except Sat
40 S Los Robles av. Tel F. O. 1546.

Lapham, Miss Ada L. CS 240 S Hudson av.

Macneil, Mrs Elizabeth M. CSB see Los Angeles.
Marsh, Mrs Harriet Dorr CSB 27 Terrace drive.
McClelland, Mrs Sara L. CS 156 Carlton av.
Mothershead, John Leland Jr CS 9 AM to 12 M except Sat
414 Citizens Sav bnk blg.

Norcott, Miss Martha CS 865 N Mich. av.

Oliver, Mrs Ermina G. CS 465 E Orange Grove av.

Putnam, Miss Ethel CS mornings 264 S Lake av.
Putnam, Mrs Helen E. CS mornings 264 S Lake av.

Reed, Mrs Cora C. CS 325 S Los Robles av. Tel F. O. 2927.

Sheldon, Mrs Lulu C. CS 1193 Denver st. Tel Colo. 5026.

Van Arsdale, Henry CS by appointment Citizens bnk blg.
Van Emon, Mrs Alice Bartow CS mornings 310 E Green st.
Voak, Mrs Cora CS 300 Cit. bnk blg. Tel F. O. 2051.

Wakelee, Mrs Anna CS Reinway 19. Tel Colo. 5101.
Williams, Mrs Mary E. CS 111 N Hudson av.
Woodward, Miss Alice H. CS 416 Citizens bnk blg.
Wright, Mrs Nita J. CS 276 N Lake av. Tel F. O. 884.
Wright, Mrs Roselpha G. CS 811 S Oakland av.

Young, Mrs Amie 1603 Summit av. Tel Colo. 1907.

PETALUMA

Todd, Mrs Daisy CS 8 McNear blg. Tel 722.
Van Alen, Miss Christine CS 5 McNear blg. Tel 717.

PLACERVILLE

Woodward, Mrs Alice M. CS.

POMONA

Hathaway, Mrs Marie E. M. CS 411 E 2d st. Tel 1472.
Kuntz, Mrs Jane C. CS 1 to 5 PM 668 W Holt av. Home
tel 5837.
Weller, Mrs Mary C. CS 148 W Holt av. Home tel 2446.
Witte, Mrs Bertha Ruedinger CS 527 Investment blg. Home
tel 7171.

PORTERVILLE

Warrenburg, Mrs Amy CS 507 G st. Tel 415 W.

PUENTE

Puerner, Mrs Harriet Hutchinson CS North Whittier Heights.

REDLANDS

Carmichael, Mrs Margaret A. CS 144 Parkwood st.
Fowler, Charles D. CS 4 5th st. Tel 100.
Pohl, Mrs Kate D. Grant CSB 603 W Highland av. Tel Main 1267.

REDONDO BEACH

Perkins, Mrs Mae Link CS 717 S Broadway. Both tels.

REDWOOD CITY

Felton, Mrs Mary M. CS 139 Redwood av. Tel 160.

RICHMOND

Annett, Mrs Irene CS 429 7th st.
Harris, Mrs Rebecca E. CS 2 to 4 PM 219 16th st.
Strom, Mrs La Verne T. CS 262 11th st. Tel 981.

RIVERSIDE

Davis, Mrs Emma S. CSB (teacher) P O box 456.
Filkins, Miss Edna M. CS 1 to 4 PM except Sat 883 Main st.
Hall, Mrs Agnes O. CSB (teacher) 1 to 4 PM except Sat
320 Loring blk, Main st.
Herdeg, Mrs Anna L. CS 872 W 10th st. Both tels.
Kimball, Mrs Anna CS 445 Eucalyptus av. Pac. tel.
Lawton, Miss Ida CS 1 to 4 PM except Thurs 859 Main st.
McDowell, Mrs Lizzie A. CS 1483 Mulberry st.
Newman, Mrs Emma Easton CSD (teacher) 9 AM to 12 M
except Sat 1070 Lemon st. Tel 334.
Raby, Henry G. CS 215 W 3d st. Sunset tel.
Spaulding, Mrs Alpha D. CS 540 W 6th st.
Suits, Mrs Mary B. CS 378 Bandini av. Tel.

SACRAMENTO

Bradner, Mrs Clara H. CS 9 to 12 M Capital Nat bnk blg.
Bradner, Ernest H. CS 12 to 2.30 PM Capital Nat bnk blg.
Colburn, Charles H. CS 320 Capital Nat bnk blg.
Cooper, Mrs Isabelle C. CS 1919 L st. Tel 3665 R.
Gillenwaters, Mrs Nellie CS Capital Nat bnk blg.
Grossman, Mrs Eva Regina CS 602 Peoples bnk blg.
Hayford, Mrs Emma W. CS 2.15 to 5 PM Capital Nat bnk blg.
Huston, Mrs Blanche V. CS 10 to 1 PM 914 N st. Tel 3013 Y.
Reiley, Mrs A. Leone CSB (teacher) 10 AM to 12, 2 to 4
PM except Sat 608 Peoples bnk blg. Tels.

SAN ANSELMO

Magoon, Mrs Mary Ella CS Ross apt. Tel S. A. 278.

SAN BERNARDINO

Hilke, Mrs Celia M. CS 755 G st. Both tels.
Lee, Mrs Ada M. CS 250 5th st. Both tels 1263.
Lord, Mrs Lucina CS 1073 Mt Vernon av. Home tel 490.
Nuckolls, Mrs N. Bessie CS postal address Box 462.
Pierce, Mrs Anna Gyger CS 9.30 to 1 PM 202 Katz blg. Tels.
Reed, Mrs Rosa CS 1.30 to 5 PM 202 Katz blg. Both tels.
Wheeler, Mrs Julia F. CS 640 6th st.

SAN DIEGO

Baker, Mrs Nancy E. CS 502 Spreckels blg. Tel.
Bowler, Mrs Esther K. CS 631 12th st. Both tels.
Burr, Mrs Eleanor H. CS 10 AM to 5 PM 407 Scripps blg.
Tels Main 5507; Home 4147. Res 3906 Falcon st. Tels
Hille. 1276; Home 8611.

Bush, Mrs Ollie Kerr CS American Nat bnk blg. Bell tel.

Champion, Mrs Euphemia L. CS 3745 1st st. Tel Hille. 1064.
Chewning, Mrs Mary L. CS 9 AM to 12 M Encanto Heights.
Churchill, Mrs Elizabeth F. CS 3870 Richmond st.
Clemens, Mrs Amelia E. T. CS 4009 1st st.
Conant, Mrs Laura C. CS mornings Spreckels blg.
Culver, Mrs Elizabeth Case CS 1464 C st.

Gilmore, Mrs Ernestine CS 670 20th st. Tel Main 3894.
Gray, Mrs Kate Joy CS 914 American Nat bnk blg.

Hale, Mrs Anna B. CS 3776 3d st.
Hammond, Edwin F. CS 1568 6th st. Both tels.

SAN DIEGO

Hammond, Mrs Gussie L. CS 1568 6th st. Both tels.
 Hust, Mrs Esma L. CS 801 American Nat bnk blg.
 James, Mrs Sara Jewell CS 948 19th st. Both tels.
 Jessen, Miss Annie CS 1001 Am. Nat bnk blg. Bell tel.
 Jordan, Mrs Luey Ethel CS 307 Spreckels blg.
 Kenisou, Mrs Harriet E. CS 1 to 4 PM 4122 1st st.
 Tel H. C. 1885.
 Levis, Miss Harriet CS 512 Scripps blg.
 L'hote, Mrs Mary Francena CS 240 Laurel st.
 Loomis, Cassius M. CS 9 AM to 5 PM 407 Spreckels blg.
 Bell tel Main 539. Res 1208 W Wash. st. Both tels.
 McCutcheon, Mrs Alma T. CS 12.30 to 4 PM 826 Timken blg.
 Tel M. 1448. Res 3537 30th st. Tel Hille. 2152.
 Morrison, Mrs Mary L. CS 919 Am Nat bnk blg. Tel Main 737.
 Morrow, Mrs Isa A. CS 1755 Union st. Tel Main 4766.
 Munger, Mrs Julia M. CS Hotel Polhemus. Both tels.
 Paradise, Mrs Bessie CS 4748 Kansas st. Tel Hille. 28.
 Parrotte, Mrs Mary H. CSB 2357 4th st. Both tels.
 Paton, Mrs Aliton CSB (teacher) 577 Spreckels blg.
 Pearson, Charles A. CS 201 Scripps blg. Bell tel.
 Pierce, Charles Edwin CS 10 AM to 12 M, 3 to 5 PM 508
 Union blg. Res 3696 1st st. Both tels.
 Randall, Mrs Helen Powers CS 10 AM to 5 PM 201 Scripps
 blg. Tel Main 471. Res Hotel Botsford. Both tels.
 Randall, Mrs Maud A. CS 2519 1st st. Tel M. 3624.
 Rivers, George Hartford CS 1530 30th st.
 Rowell, James G. CS 2639 Front st. Tel.
 Rutherford, Mrs Jennie E. CS 1429 30th st. Tel.
 Scribner, Mrs Eleeta E. CS 920 American blg. Tels Main
 1160; res Main 3425.
 Stiekney, Mrs Love A. CS 809 American Nat bnk blg.
 Stuart, Mrs M. Pauline CS 508 Spreckels blg. Tels.
 Timpson, Mrs Mercedes CS New San Diego hotel.
 Trumbauer, Mrs Mary B. CS 1919 Titus st.
 Tyler, Mrs Caddie Bell CS 837 30th st. Tel M. 6090.
 Weir, Mrs Jane CS 2730 3d st. Tel Main 3498.
 Wileox, Mrs Ella De Groff CS 1908 5th st. Tel Main 3172.
 Winks, Miss Blanche H. CS 2017 1st st. Tel Main 3455.

SAN FRANCISCO

Allen, Theophilus CS 10 AM to 1 PM except Sat 166
 Geary st. Tels Sut. 5159; res Palo Alto 822.
 Amann, Mrs Lillian E. CS 10 AM to 2 PM 166 Geary st.
 Tels Sut. 286; res Pros. 4700.
 Babcock, Mrs Jennie R. CS 802 Postal Telegraph blg.
 Backus, Mrs Loetta Bryant CS 3554 17th st. Tel Mark. 4306.
 Bacon, Miss Luey A. CS 2 to 5 PM except Wed 180 Sutter
 st. Tels Doug. 1349; res Frank. 5201.
 Baillie, Mrs Anna G. CS 9 AM to 1 PM except Sat 835
 Hyde st. Tel Frank. 3968.
 Bartlett, Mrs Josephine W. CS mornings except Wed 166
 Geary st. Tel Kearny 134.
 Bauer, Mrs Edna R. CS 10 AM to 4 PM Mon Wed Fri 57
 Post st. Tels Doug. 625; res Fill. 1551.
 Baum, Mrs Emma L. CS 10 AM to 1 PM Chancellor hotel,
 433 Powell st. Tel Doug. 2004.
 Beauchamp, Mrs Susan A. CS 11 AM to 3, 7 to 9 PM Duboce
 apt, 400 Duboce av. Tel Mark. 3075.
 Bennett, Mrs Maude H. CS 1 to 5 PM Keystone apt, 1369
 Hyde st. Tel Frank. 782.
 Berry, Mrs Harriett S. CS 1 to 4 PM except Fri 106 Hugo
 st at 2d av. Tel Sunset 3084.
 Best, Mrs Ada C. CS Mon Wed Fri 45 Kearny st. Tel Sut.
 1299. Res 873 Arlington av, Berkeley.
 Birdsall, Mrs Margaret CS 11 AM to 4 PM except Sat 45
 Kearny st. Tel Sut. 1516.
 Braddy, Mrs Ellen CS 282 25th av. Tel Pac. 3772.
 Bradshaw, Miss Sue Ella CSD (teacher) 10 AM to 1 PM
 Mon Wed Fri 180 Sutter st. Tel Doug. 1349.
 Braidwood, J. Addison CS 9 AM to 1 PM Warrington apts.
 Tel Pros. 1202.
 Braidwood, Mrs Katherine CS 1 to 4 PM 133 Geary st.
 Tels Gar. 423; res Pros. 1202.
 Breymann, Mrs Mame C. CS 1 to 5 PM except Sat 166 Geary
 st. Tels Doug. 3331; res Pros. 4693; Frank. 5400.
 Bromfield, Mrs Mary CS 2 to 5 PM Mon Wed Fri 166 Geary
 st. Tels Sut. 5159; res San Mateo 696.
 Brotherton, Miss Blanche M. CS 10.30 AM to 4.30 PM ex-
 cept Sat Whitney blg. Tel Sut. 1984.
 Brown, Mrs Margaret J. CS 1750 Franklin st. Tel Pros. 5187.
 Burke, Mrs Mary J. CS 81 Shore View av, Lincoln manor.
 Tel Pac. 5689.
 Campbell, Robert O. CS 1 to 4 PM 620 Foxcroft blg, 68
 Post st. Tels Sut. 264; res Sut. 6774.
 Carson, Mrs Kathryn H. CS postal address 1140 Church st.

Chandler, Mrs Jessie May CS 1 to 4 PM except Sat 3641
 19th st. Tel Mark. 1584.
 Chapin, Miss Joy CS 2 to 5 PM Mon Wed Fri 180 Sutter
 st. Tel Doug. 1349; res West 129.
 Chipman, Mrs Emma CS 2 to 5 PM except Sat. 166 Geary
 st. Tel Gar. 915.
 Cleland, George M. CS 9 AM to 5 PM 166 Geary st. Tel
 Gar. 915. Res 1650 Cal. st. Tel Pros. 4247.
 Davie, Mrs Abbie A. CS 946 Geary st.
 Davie, Charles A. CS 45 Kearny st. Tel Doug. 5498.
 Dodge, Mrs Kate L. CS 3786 20th st. Tel.
 Draehman, Mrs Jennie CS 9 AM to 1 PM 57 Post st. Tels
 Sut. 4489; res Pros. 2317.
 Draehman, Miss Lucile R. CS 1155 Pine st. Tel Pros. 2317.
 Dupuy, Mrs Cesarine CS 1.30 to 4.30 PM except Sat 57 Post
 st. Tels Sut. 4528; res Pac. 818.
 Ely, Mrs Jessie Brachmann CS 851 Cal. st. Tel Doug. 753.
 Ferguson, Benjamin Elijah CS 625 Bush st. Tel Sut. 6278.
 Fosbery, Arthur F. CS 10 AM to 12.30 PM Tues Thurs Sat
 166 Geary st. Tel Sut. 3473.
 Fosbery, Mrs Eugenia M. CSB (teacher) 10 AM to 12.30 PM
 Tues Thurs Sat 166 Geary st. Tel Sut. 3473. Cable Mafos.
 Foster, Mrs Aliee S. CS 386 Geary st. Tel Sut. 600.
 Gale, Frank Walter CSD (teacher) 1 to 4 PM Mon Wed Fri
 166 Geary st. Tels Kear. 134; res West. 7906.
 Goodman, Mrs Emma CS Whitney blg. Tel Sut. 2027.
 Gorfinkel, Miss Hattie CS 1 to 4 PM Mon Wed Fri 2661
 Cal. st. Tel Fill. 709.
 Gray, Mrs Louise CS 2119 Hyde st. Tel Frank. 3934.
 Grimes, Mrs Lillian M. CS 226 Edgewood av. Tel Mar. 8477.
 Hain, Charles CS 10 AM to 2 PM except Sat 1732 Wash-
 ington st. Tel Frank. 714.
 Hansen, Henry CS 10 AM to 3 PM 45 Kearny st.
 Harris, Mrs Violet H. CS 45 Kearny st. Tel. Kear. 2775.
 Harrison, Mrs Mildred Eska CS 57 Post st. Tel Sut. 4489.
 Haskell, Oleott CSB (teacher) 11 AM to 3 PM except Sat
 166 Geary st. Tels Sutter 864; res San Rafael 755.
 Henshaw, Mrs Nellie E. CS 9 AM to 1 PM except Sat 133
 Geary st. Tels Gar. 423; res Frank. 6620.
 Howe, Mrs Sarah D. CSD 11 AM to 4 PM 626 Phelan blg.
 Tel Doug. 4147.
 Hoy, Mrs Johanne A. CS 509 3d av. Tel Pac. 1543.
 Jacobs, Mrs Annie E. CS 1105 Bush st. Tel Pros. 2324.
 James, Mrs Lillian CS 1036 Polk st. Tel Frank. 3468.
 Janes, Mrs Charlotte D. CS 1276 Jones st. Tel.
 Jordan, Mrs Abbie Lowell CS 1219 12th av. Tel Sun. 385.
 Kreutzer, Miss Emma Aliee CS 12 M to 3 PM 166 Geary st.
 Tels Gar. 1628; res Berk. 4976.
 Lank, Mrs Martha R. CS 339 Walnut st. Tel West 3953.
 Le Blond, Frank C. CS 1 to 4 PM except Sat 516 Whitney
 blg. Tels Sut. 735; res Frank. 1100.
 Lefkowitz, Miss Bessie CS 1845 Larkin st. Tel.
 Lomax, Mrs Lilla M. CS 212 Stockton st. Tels.
 Long, Mrs Louise B. CS 10 AM to 4 PM 166 Geary st.
 Tels Sut. 6517; res Pros. 410.
 Lord, Mrs Fanny A. CS 1 to 4 PM Tues Thurs Sat 245 10th
 av. Tel Pac. 269.
 Mabury, Miss Carlotta CS 1.30 to 4.30 PM except Wed Sat
 133 Geary st. Tels Gar. 423; res Fill. 763.
 Marsh, Mrs Jean L. CS 133 Geary st. Res tel Mark. 612.
 Marvin, Mrs Matilda CS 660 Bush st. Tel Kear. 2848.
 Miles, Mrs Lillian H. CS 1.30 to 5 PM except Sat 133
 Geary st. Tels Sut. 4125; res Frank. 3215.
 Miller, Miss Agnes L. CS 3043 Clay st. Tel Fill. 1830.
 Moeker, Mrs Mary T. CS 635 Sutter st. Tel Frank. 8800.
 Morck, Mrs Annie CS 288 Parnassus av. Tel Park 5569.
 Morgan, Miss Allie CS 45 Kearny st. Tel Sut. 3424.
 Nichols, Mrs Helen Marr CS 1334 Van Ness av. Tel.
 Noble, Miss Floride CS 1 to 4.30 PM except Sat 897 Cali-
 fornia st. Tel Kearny 5734.
 Noggle, Mrs Anna M. CS 2186 Cal. st. Tel West 2892.
 Paddison, Mrs Mary B. CS 45 Kearny st. Tel Sut. 5298.
 Partington, Miss Blanche CS 1 to 5 PM except Sat 166
 Geary st. Tels Gar. 1437; res Park 7986.
 Peters, Mrs Cinderella CS 1760 Washington st.
 Piekhardt, Miss Martha CS Hotel Normandie.
 Pierce, Mrs Mildred CS 9.30 AM to 1.30 PM Tues Thurs Sat
 133 Geary st. Tel Kear. 3084.
 Potter, Alden F. CS 10 AM to 5 PM except Sat 166 Geary
 st. Tel Sut. 5159. Res 1855 Sacramento st. Tel Pros. 944.
 Potter, Mrs Elmina A. CS 2 to 5 PM except Sat 166 Geary
 st. Tel Sut. 5159. Res 1855 Sacramento st. Tel Pros. 944.
 Pringle, Mrs Alice CS 9 to 1 PM 506 8th av. Tel Pac. 664.
 Prior, Mrs Nellie M. CS 9.30 to 1 PM except Mon 616, 133
 Geary st. Tels Sut. 4125; res Miss. 3503.

SAN FRANCISCO

Putnam, George Lincoln CS 133 Geary st.
 Putnam, Mrs Resalie Belle CS 1225 Hyde st.
 Rhodes, Mrs Sue M. CS 9.30 AM to 12.30 PM except Mon
 166 Geary st. Tels Doug. 3331; res West 7842.
 Roach, Charles E. CS Hotel Herald. Tel Frank. 7272.
 Rosengarden, Mrs Henrietta CS Tues Thurs Sat. 45 Kearny
 st. Tels Kear. 2775; res Fill. 1749.
 Ross, Mrs Elizabeth A. CS 1 to 5 PM 133 Geary st.
 Tel Sut. 2027.
 Ross, Peter V. CS 3.30 to 5.30 PM except Sat 133 Geary st.
 Russell, Mrs Ida S CS 2150 Sutter st. Tel Fill. 949.
 Russell, John W. CS 10 AM to 4 PM 612 Phelan blg.
 Tel Doug. 1410. Res 310 6th av. Tel Pac. 1644.
 Sanor, Mrs Phoebe CS 10 AM to 1 PM except Sat 166
 Geary st. Tel Sut. 5159.
 Schocken, Mrs Lillie CS 2 to 5 PM Mon Wed Fri 1400
 Hyde st. Tel Frank. 3317.
 Scott, Miss Dora Linn CS 627 Taylor st. Tel Pros. 4844.
 Shank, Floyd C. CS 9 AM to 1 PM except Wed Sat 57
 Post st. Tel Sut. 4528.
 Sherwood, Mrs Fern W. CS Kohler and Chase blg. Tel
 Kearny 5454.
 Slocum, Mrs Gertrude S. CS 166 Geary st. Tel Gar. 570.
 Smith, Mrs Caroline L. CS 9 AM to 1 PM 1232 Masonic av.
 Tel Park 2504.
 Smith, Miss Elizabeth E. CS 2 to 5.30 PM Mon Wed Fri
 2536 Folsom st. Tel Miss. 3699.
 Stanton, David J. CS 9 AM to 12 M except Fri 17 Palm av.
 Stanton, Mrs Dora J. CSB (teacher) 9 AM to 12 M Mon
 Wed 17 Palm av. Tel Pac. 3738.
 Stewart, Mrs Lelia CS 11 AM to 3 PM except Sat 602
 Ashbury st. Tel Park 2080.
 Stewart, Mrs Tessie CS 38 Palm av. Tel Pac. 1261.
 Sutherland, Mrs Alice H. CS 1458 Page st. Tel Park 5188.
 Sutherland, Hugh A. CS Hotel Beresford. Tel Frank. 8800.
 Swenson, Mrs Margaret A. CS 1 to 4 PM except Tues Sat
 607 Frederick st. Tel Park 1147.
 Thomas, Mrs Laura C. CS 9.30 AM to 1.30 PM except Sat
 519 Whitney blg. Tels Sut. 4854; res Sun. 6.
 Vierhus, Mrs Marian Morlock CS 1 to 5 PM except Fri 1264
 12th av. Tel Sun. 935.
 Vincent, Mrs Laura A. CS 133 Geary st. Tel Kear. 3084.
 Vinzent, Miss Gertrude A. CS Fairmont hotel, Cal. and
 Mason sts. Tel Kearny 3900.
 von Bergen, Mrs Emilie Rebecca J. CS 10 AM to 1 PM Mon
 Wed Thurs 2813 Scott st. Tel Fill. 1558.
 Wachs, Martin CS 12 M to 5 PM except Sat 413 Whitney
 blg. Tel Gar. 420.
 Weaver, Mrs Ella Beilby CS 824 Hyde st.
 Webster, Mrs Rose J. CS Hotel Biltmore.
 Wightman, Miss Helen F. CS 2 to 5 PM except Sat 133
 Geary st. Tel Gar. 1730; Res Hotel Stewart.
 Willet, Charles E. CS 133 Geary st. Tel Gar. 170.
 Willis, Mrs Mattie H. CS Warrington apts.
 Wolfe, Elmer A. CS 12 M to 4 PM except Fri 45 Kearny
 st. Tels Sutter 4972; res Burlingame 462.
 Woodward, Davis A. CS except Thurs 45 Kearny st.
 Woodward, Mrs Lizzie L. CS 10 AM to 3 PM except Mon
 45 Kearny st. Tel Doug. 2218.
 Yates, Mrs Violet CS 133 Geary st. Tel Sut. 4854.
 Yerington, Mrs Annie L. CS 3786 Sacramento st. Tel Pac. 5498.

SAN GABRIEL

Kellow, Mrs Jamima Jane CS Fairview av. Tel.

SAN JOSE

Allyn, Mrs Ida CS 2 to 4 PM 808 Delmas av. Tel 4168.
 Bain, Mrs Catherine M. CS 1 to 3 PM except Sat 363
 Delmas av. Tel 4442.
 Bramkamp, Mrs Carrie H. CS 2 to 4 PM Bnk of San Jose
 blg. Tel 1417.
 Fleming, Miss Louise Kate CS 10 AM to 1 PM except Mon
 Bnk of San Jose blg. Tel 5592.
 Hyde, Mrs Jettora W. CS 2 to 5 PM except Thurs Bnk of
 San Jose blg. Tel 859.
 La Motte, Miss Gertrude D. CS 10 AM to 1 PM except
 Fri Bnk of San Jose blg. Res tel 1025.
 Loomis, Harry A. CS 2 to 5 PM Bnk of San Jose blg.
 McCulloch, Mrs Mary F. CSB (teacher) apt B, 48 S Sec-
 ond st. Tel 762.
 Sheppard, R. Cyril CS 2 to 5 PM Bnk of San Jose blg.
 Webster, Miss Hannah E. CS 9 AM to 12 M 417 Bnk of
 San Jose blg. Res tel 4889.
 Whiteside, Mrs Nellie M. CS 71 S 19th st.

SAN MATEO

Jacoby, Mrs Marie CS 10 AM to 2 PM except Sat 421 Occi-
 dental av. Tel 1409.

SAN PEDRO

Rowley, Mrs Jeannette E. CS 453 7th st. Sun. tel 340 W.

SAN RAFAEL

Haskell, Mrs Emmeline A. CS 144 Ross st. Tel 755.
 Reynolds, Mrs Annie CS 5 Reservoir rd. Tel 763.

SANTA ANA

Boothe, Mrs Cora M. CS 627 N Sycamore st. Both tels.
 Coutts, Mrs Eugenia Ada CS 406 W 6th st. Both tels.
 Coutts, George Young CS 406 W 6th st. Both tels.
 Fitton, Mrs Grace E. CS 1602 N Bush st. Both tels.
 Gregg, Mrs Elizabeth M. CS 720 Spurgeon st. Bell tel.
 Moore, Mrs Mary L. CS Pacific tel.
 Ober, Mrs Alice E. CS 430 W 5th st. Both tels.
 Von Essen, Miss Margaret C. CS 419 French st. Tel.

SANTA BARBARA

Bingham, Mrs Helen W. CSB (teacher) R. R. 2. Tel Montecito.
 Bliss, Mrs Carrie L. CS 1730 Laguna st. Tel 1260.
 Bliss, Frank S. CS 1730 Laguna st. Tel 1260.
 Brotherton, Mrs Minerva A. CS San Marcos blg. Res tels 696.
 Kirk, Mrs Erminia Gridley CS 300 E Islay st.
 McDaniel, Clarence M. CS 9 AM to 1 PM San Marcos blg.
 Tels 239; res 830.
 McDaniel, Mrs Laura B. CS 111 W Valerio st. Tel 830.

SANTA CRUZ

Cole, Miss Augusta M. CS 11 AM to 4 PM Trust blg.
 Tel Main 226.
 Rittenhouse, Martin L. CS 1 to 4 PM Trust blg. Tel 554.
 Robinson, Mrs Laura J. CS 11 AM to 4 PM Peoples
 bnk blg. Tel 339.
 Stoddard, Mrs Laura Victoria CS 9 AM to 2 PM 67 Elm st.
 Tel 671.

SANTA MONICA

Carpenter, Mrs Violet J. CS 9 AM to 4 PM 1423 8th st.
 Tels Bell 421; Home 1204.
 McNeill, Mrs Elizabeth CS 225 Montana av. Tels.
 Schreiber, Mrs Elsa H. CS 1111 6th st. Home tel 1297.
 Wynkoop, Mrs Mary C. CS 1139 5th st.

SANTA PAULA

Knick, Mrs Clara CS 116 7th st. Home tel 81.

SANTA ROSA

Cummings, Mrs Mary Maxwell CS Carithers blg. Tel 144.

SAWTELLE

Smith, Miss Amanda CS Bell tel 156 J 3.

SIERRA MADRE

Schaser, Henry CS 715 W Alegria av.
 Sherman, Mrs E. Myrtle Aubury CS Tel Red 126.

SONORA

Thomas, Mrs Mary M. CS Tel 903.

SOUTH PASADENA

Carlson, Mrs Millie Jean CS 1706 Mission st. Tel.
 Carlson, Miss Vivian CS Tels Colo. 945; 35529.
 Fern, Miss Dora CS 608 Prospect av. Tel F. O. 1128.
 Goodwine, John CS 1324 Fremont av.
 Goodwine, Mrs Mary J. CS 1324 Fremont av.
 Packard, Ira W. CSD postal address 2031 Berkshire av.

STOCKTON

Felt, Mrs Nancy Jane CS 1 to 5 PM 1345 N San Joaquin
 st. Tel 1191.
 Hubbard, Mrs Susan CS 1023 N Van Buren st. Tel 1787.
 Kofeldt, Mrs Frieda Catharine CS 1 to 6 PM 222 Yosemite
 Theater blg. Tels 1662; res 3288 W.
 Plummer, Mrs Belle Cady CS 10 AM to 1 PM Yosemite
 Office blg. Tels 1662; res 3261.
 Stinchfield, Mrs Flora CS 343 E Main st. Tels 508; res 4274.
 Stinchfield, Paul CS 1 to 4 PM 343 E Main st. Tel 508.
 Res 222 Lexington av, Tuxedo pk. Tel 4274.
 Wilson, Mrs Lena Morse CS 1048 N Edison st. Tel 1107.

TAFT

Coffman, Mrs Edith M. CS 730 Kern st. Tel Red 1662.

TERRA BELLA

Nelson, Mrs Ellen CS.

TROPICO

Cate, Mrs Ella H. CS 212 Blanche av. Tel 881 J.
 Thompson, Mrs Ella C. CS postal address 122 Gardena av.

TULARE

Barndollar, Joe N. 153 So O st. Tel 168.
 Busby, Mrs Sarah CS 156 No N st. Tel 179.

UKIAH

Osborn, Mrs May D. CS 210 W Perkins st.

VALLEJO

Swenson, Mrs Anna CS 715 Sacramento st. Tel 208.

VENICE

Cool, Mrs Mabel A. CS 1522 Altaire Canal. Bell tel 1325.
 Heath, Mrs Ursula Wilkinson CS Breeze apts.

VENICE

Hole, Mrs Marcia E. CS 44 Dudley av. Home tel 4098.
Jennings, Mrs Caroline W. CS afternoons Park pl and
Trolleyway. Tels Home 4119; Pacific 1384.

VENTURA

Dudley, Mrs Mary E. CS 2 to 9 PM Santa Clara st. Tel.

VISALIA

Gilliam, Miss Alice L. CS 521 N Church st.

WATSONVILLE

Hearne, Mrs Etta Griere CS Rickard apts.

WHITTIER

Denney, Mrs Eva M. CS 722 Lemon st. Tel 7842.
Linn, Mrs Alice M. CS 418 N Pickering av. Tel 7891.

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ASPEN

Deane, Mrs Lottie B. CS 231 W Hopkins av.
Rice, Mrs Lillian D. CS 103 W Hallam st. Tel.

BARR LAKE

Cameron, Charles McV. CS.

BOULDER

Dawson, Mrs Bert B. CS 9 AM to 12 M 1620 14th st.
Dempsey, Mrs Minnie L. CS 908 Lincoln pl.
Niles, Mrs Cora S. CS 7 Buckingham blk, Pearl st.
Rand, Mrs Ida J. CS 2 to 5 PM 1815 17th st.

COLLBRAN

Hickok, Mrs Alevia CS Tel Collbran 14-F-5.

COLORADO SPRINGS

Anderson, Miss Ida C. CS 409 N Tejon st. Tel M. 3290.
Benjamin, Mrs Emma Louisa CS 228 Hagerman blg.
Chamberlin, Mrs Amanda B. CS 527 N Tejon st.
Downer, Mrs Sadie E. P. CS apt 18, 227 N Nevada av.
Tel Main 739.
Hiltbrand, Miss Rosa CS 108 St Vrain st. Tel Main 1117.
Johnson, Mrs Mary E. McIntosh CS Gladstone apts.
Johnson, Oscar K. CS 301 Hagerman blg.
Jones, Mrs Addie R. CS postal address 303 E Bijou st.
Lord, Mrs Nancy M. CS 10 E 2d st, Ivywild.
Ralston, Mrs Mattie J. CS 1321 Colo. av.
Ralston, Miss Myra CS 1321 Colo. av. Tel Main 3837 W.
Reynolds, Mrs Elizabeth CS 14 S 14th st.
Snyder, Mrs Carrie P. CS 306 Hageman blg.

CRIPPLE CREEK

Weston, Mrs Charlotte E. CS 219 5th st.

DENVER

Albee, Miss Helen CS 1310 Welton st. Tel Champa 4290.
Andrews, Mrs Loretta M. CS 1261 Ogden st. Tel York 413.
Babbitt, Mrs Lottie T. CS 1153 Madison st.
Babbitt, Watson V. CS 216 Temple court blg.
Bailey, Mrs Hester P. CS 4040 Zuni st.
Baker, Mrs Fanny Macon CS 911 Central Sav bnk blg.
Barnard, Mrs J. Anna CS 639 E 11th av. Tel York 3037.
Barnes, George S. CS 16 Butters court.
Bauer, Mrs Louise CS 410 Pearl st. Tel York 6758 J.
Beech, Mrs Mary H. CS 774 S Penn. av.
Benford, Mrs Eleonora CSD 1425 Wash. st.
Benford, Mrs Sarah E. CSD (teacher) 1425 Wash. st.
Bishop, Mrs Agnes M. CS 1105 Clarkson st.
Blodgett, Mrs Alma P. CS 910 Central Sav bnk blg.
Booth, W. Stuart CS by appointment Interstate Trust blg.
Brautigam, Mrs Minnie CS 1169 Cook st. Tel York 2295.
Burdett, Mrs Minnie V. CS 617 E 19th av. Tel York 966 W.
Cameron, Mrs Emily Locke CS postal address 1565 Marion st.
Clayton, Mrs Josephine G. CS 204 S Pearl st.
Cockayne, Mrs Lena A. CS 830 Downing st.
Collins, Mrs Mary H. CSD 2927 Champa st. Tel M. 7337.
Copeland, Mrs Anna J. CS 1341 Corona st. Tel.
Crockett, Mrs Sarah E. CS 2633 W 36th av. Tel.
Curtis, Henry Salmon CS 222 Temple Court blg.
Durham, Sidney Johnston CS 550 Wash. st. Tel York 3628 J.
Emerson, Mrs Melinda Viola N. 1615 Franklin st.
Epplch, Mrs Jeannette A. CS 1416 Madison st.
Fayram, Oswald CS 635 Symes blg. Tel Champa 3687.
Figg, Miss Anna CS 1422 Grant st.
Flannigan, Mrs M. Elizabeth CS 1469 Williams st.
Franklin, George Cory CS 418 Denham blg.
Franklin, Mrs Nina Copeland CS 418 Denham blg.
Guesnier, Mrs Addie M. CS 911 Central Sav bnk blg.
Hall, Mrs Jeannette E. CS 660 Lafayette st.
Hardman, Mrs Rena Bell CS 914 Central Sav bnk blg.
Harvey, Mrs Ella S. CS 2771 W 38th av.
Harvey, Mrs Mary Rose CS 308 S Ogden st. Tel S. 4463.
Henderson, Mrs Nora H. CS C 6, 1461 Logan st.

Hinds, Mrs Isabella E. CS 1064 Clarkson st.

Hinton, Mrs Annie M. CS 438 E 14th av.

Hochuly, Miss Mamie L. CS 250 S Emerson st.

Howell, Mrs Jennie Griffith CSB 1140 Emerson st.

Howie, Mrs Belle R. CS 1218 E Colfax av. Tel.

Ives, Mrs Laura Louise CS 914 Cent. Sav bnk blg. Tel Ch. 126.

Jackson, Mrs Byrd W. CS 18 Sherman st.

Johnson, Mrs Minnie E. CS 1425 Emerson st. Tel York 9520 R.

Joy, Mrs Emma CS 1 to 5 PM except Sat 3436 Clay st.

Kelsey, Mrs Ella H. CS 2626 W 44th av.

Kennel, Mrs Dolly Barton CS 2500 Irving st. Tel Gallup 280.

Killie, Mrs Martha E. CS D6, 1461 Logan st. Tel Ch. 818.

Klasing, Mrs Helen Harris CS 1650 Grant st. Tel Ch. 1710.

League, Mrs Lilla Sweet CS 1206 Josephine st.

Mahin, Mrs Gertrude CS 539 Marlon st.

Mann, Mrs Frances Mack CSB (teacher) 1120 Pearl st.
Tel York 711.

Marrs, Mrs Eusebia M. CS 1632 York st.

McConaughy, Mrs Martha W. CS 715 Central Sav bnk blg.

McFarlane, Mrs Mary Hale CS 1773 Williams st. Tel York 791.

Meeker, Charles H. CS Central Sav bnk blg. Tel Main 4131.

Mentzer, Mrs Adda H. CS 2 to 6 PM 6 Broadway. Tel S. 3036.

Miller, Mrs Martha Grove CS 319 Empire blg, 430 16th st.
Tels Main 7105; res Main 2389.

Montgomery, Gray CS Central Sav bnk blg.

Moore, Mrs Josephine T. CSB (teacher) 1526 Lafayette st.
Tel York 673.

Morris, Mrs Ada F. CS 3839 Lowell blv. Tel.

Murphy, Mrs Minnie B. Hall CSD (teacher) 7 to 10 AM,
5 to 7.30 PM 805 Gaylord st. Tel York 4074.

Nichols, Mrs Mary P. CSD (teacher) 1566 Kearney st.

Palmer, Mrs Artie K. CS 1515 Adams st. Tel York 6533.

Palmer, Ezra W. CSB (teacher) postal address 1515 Adams
st. Tel York 6533.

Perkins, Mrs Ula B. CS 1134 Josephine st.

Philips, Charles Henry CS 9 to 12, 2 to 5 PM except Sat;
Sat 9 to 2 PM 612 Central Sav bnk blg. Tel Champa 1343.

Potter, Miss Luella May 959 S Emerson st.

Puteamp, Fred C. CS 622 Symes blg. Tel.

Puteamp, Mrs Lida M. CS 646 Williams parkway. Tel.

Rathvon, Mrs Ella S. CSB postal address P O box 25.

Rathvon, William R. CSB (teacher) postal address P O box
25. Cable Vonrath, Denver.

Reemsnyder, Mrs Minnie L. CS 1943 Champa st.

Rinehart, Mrs Sarah C. CS 208 E Ellsworth av.

Rishel, Mrs Henrietta L. CS 911 Central Sav bnk blg.

Roberts, Mrs Jessie Hughes CSD 1020 Emerson st.

Rollins, Mrs Adelaide F. CS 1003 Lincoln st. Tel Ch. 4411.

Ruhl, Mrs Dora R. CS 1627 Wash. st. Tel York 5321.

Sapp, Mrs Elvira G. CS 908 Central Sav bnk blg.

Schram, Mrs Maud B. CS 1110 Emerson st. Tel York 8480.

Scott, Mrs Edith Fullerton CS 1370 Humboldt st.

Slack, Mrs Emily P. CS 9 to 12 M 129 W Irvington pl.

Smith, Mrs Ellen F. CS 1440 Ash st. Tel York 2595.

Stainbrook, Mrs Mary H. 913 Cent Sav bnk blg. Tel Ch. 1930.

Stewart, Mrs Ida A. CS 507 Temple Court blg.

Study, Mrs Pearl H. CS 507 Temple Court blg.

Sweet, Miss Clara Lee CS 1144 Emerson st.

Sweet, Mrs Ella Peck CSD (teacher) 1144 Emerson st.

Thomas, Mrs Fern E. CS 1 to 4 PM 505 Broadway bnk blg.

Truman, Mrs Elizabeth M. CS 715 Central Sav bnk blg.

Tuttle, Edgar J. CS 707 Central Sav bnk blg.

Umstot, Mrs Sarah Ann CS 36 Lincoln st.

Welker, Mrs Carrie Bartley CS 602 Symes blg.

Welker, L. Will CS 602 Symes blg. Tel Champa 3234.

Wills, Charles A. CS 212 Masonic Temple blg. Tel.

Wilson, Mrs Florence A. CS 2908 Lafayette st.

Witte, Miss Clara A. CS Shirley hotel.

Wyatt, Mrs Indiana CS 220 S Downing st. Tel.

Young, Mrs Susan Harris CS 809 Steele st. Tel York 7311 W.

Zint, Mrs Joy E. R. CS 910 Central Sav bnk blg. Tel Ch. 763.

ELDORA

Kemp, Mrs Jane C. CS postal address.

FORT COLLINS

Jackson, Hiram K. CS 201 Remington st. Tel Sher. 424.

Robinsen, Mrs Emma Alice CS 122 N Wash. av.

GLENWOOD SPRINGS

Meadows, Mrs Susie A. CS 101 Citizens Nat bnk blg.

GRAND JUNCTION

Alcombrack, Mrs Maria C. M. CS 735 Chipeta st.

GREELEY

Graham, Mrs Nellie Ballard CS 1128 6th st.
Palsgrove, Mrs Nettie E. CS 20 Camfield ct. Tel Gree. 1039.

HOTCHKISS

Marshall, Mrs Ada V. CS Rogers Mesa. Tel 42 0.

IDAHO SPRINGS

Rutb, Mrs Luellen Wilbur CS 2 to 4 PM Mount Pleasant
Lode. Tel Idaho 50.

LA JUNTA

Scofield, Mrs Nellie R. CS 722 Colo. av.

LIMON

Mosber, Mrs Lucy CS Tel 3-1.

LONGMONT

Halverhout, Fred CS Long Peak av.
Jantzen, Miss Hermanna CSB 1308 3d av. Tel L. 518.

LOVELAND

Vickars, Mrs Maud CS Lincoln hotel. Tel Loveland 18 J.

MANITOU

Epperson, Mrs Josephine CS Red Mountain camp.

MONTE VISTA

Egan, Mrs Jennie Wilson CS Tel.
Holt, Miss Clara E. CS Tel.
Robbins, Mrs Emma CS 7 to 11 AM 420 Jefferson st.

MONTROSE

Ripley, Mrs Martha CS 520 S 3d st. Tel 184 J.

PRICE CREEK

Arnold, Mrs Mary James CS.

PUEBLO

Baldwin, Mrs Mary F. CS 714 W 16th st. Tel 1968.
Dodge, Mrs Gertrude CS 1510 E 7th st.
Dye, Mrs Lena Leota CS 813 Greenwood st.
McLean, Mrs Bertha E. CS 115 Quincy st. Tel 2504 W.
Reeve, Mrs Alta Lowd CS 420 W 11th st.
Strong, Mrs Mildred H. CS 1014 Elizabeth st.
Wyman, Mrs Mattie A. CS 615 W 15th st.

SALIDA

Hodding, Mrs Ann Duncan CS 1.30 to 3.30 PM 7, 220 F
st. Res 1009 E st. Tel 262.
Lowe, Miss Dorothea CS 238½ F st. Tel 404.
White, Mrs Elenor Montross CS 220 F st. Tel 173 J.

STERLING

Robinson, Mrs Blanche C. CS.

TRINIDAD

Bauer, Mrs Hattie A. CS 126 E Main st. Tel 158.
Hardman, Mrs Ida May CS 308 Pine st. Tel 681 W.
Wood, Mrs Florence CS 613 Arizona st. Tel 635.

VICTOR

Walden, Mrs Emily K. CS 210 S 3d st. Tel 265.

WESTON

Gale, Mrs Mattie A. CS.

CONNECTICUT

ANSONIA

Lapham, Mrs Alice Marsb CS 71 Cottage av. Tel 243.

BRIDGEPORT

Conrad, Mrs M. Leah CS 315 1st Bridgeport Nat bnk blg.
Tels Barnum 1637; res Barnum 4234.
Hotchkiss, Mrs Gladys L. CS 355 Prospect st. Tel.
Norcott, Mrs Ada Lincoln CS 1645 E Main st. Tel.
Smith, Mrs Emma Brown CS 70 Harbor av. Tel Barnum 2836.

CHESTER

Hornbeck, Miss Edith M. CS Tels 82-4.

DANBURY

Bristol, Mrs Lillian E. CS Golden hill. Tel 1454.
McGraw, Mrs Florence CS 408 Main st. Tel 398.

GREENWICH

Barber, Mrs Mary Chidester CS 95 E Putnam av. Tel 114 R.

HARTFORD

Bartlett, John O. CS 9 AM to 12 M 110 Edgewood st.
Coburn, Mrs Luella A. CS 469 Farmington av. Tel Eliza-
beth 1250.
Cowles, Mrs Annie Cooley CS 56 S Beacon st. Tel E. 274.
Eckstein, Mrs Nina CS 23 Deerfield av. Tel.
Griffiths, Mrs Edith Lovenia CS 9 AM to 12 M except Sat
65 Oxford st. Tel Elizabeth 400.
Harvey, Mrs Jennie W. CS 11 AM to 3 PM Tues Thurs Sat
904 Main st. Tels Char. 5944; res Char. 672.
Helmond, Mrs Minnie E. CS 402 Farmington av. Tel E. 437.

Marsb, Mrs Carrie B. CS 31 Lincoln st. Tel.

Mather, Mrs Lizzie W. D. CS 1040 Windsor av. Tel.

Ropkins, Mrs Kate C. CSB 10 AM to 1 PM Tues Fri 856
Prospect av.

Snow, Mrs Jennie S. CS 114 Brook st. Tel Charter 6190.

Steiner, Mrs Sophie CS 399 Franklin av. Tel.

Tapley, Mrs Jennie M. CS 11 AM to 3 PM Mon Wed Fri
904 Main st. Tels Char. 5944; res Char. 2721.

MERIDEN

Barber, Mrs Melissa H. CS 32 Orient st. Tel 1127-3.

Conway, Mrs Sophie Eva CS 27 Wall st. Tel 1540.

Wright, Mrs Mabel Rogers CS 9.30 AM to 4 PM 24½ W
Main st. Tels 1592; res 886.

MIDDLETOWN

Strickland, Mrs Clara Boardman CS 256 High st. Tel.

MILFORD

Vose, Mrs Lillian L. CS 25 North st. Tel.

MYSTIC

Latbam, Mrs Eva CS 8 Latham st. Tel 142-4.

NEW BRITAIN

Mann, Joseph G. CSD 34 S Burritt st.

Newman, Mrs Alice Temple CS 34 S Burritt st.

NEW HAVEN

Blydenburgh, Mrs Frances J. CS 116 Howe st. Tel.
Blydenburgh, Levi N. CS 116 Howe st. Tel Cent. 4620.
Capell, Mrs Charlotte CS Chamber of Commerce blg.
Capell, William CS 9 AM to 5 PM Chamber of Commerce
blg. Tel Liberty 1358. Res Orange. Tel 53.
Crawford, Mrs Cora M. CS 168 Westwood rd. Tel 7770.
De Prans, Mrs Emeline CS 473 Elm st. Tel 6402.
Griffin, Mrs Helen A. CS 220 Park st. Tel 3715.
Simonsen, Mrs Mary E. CSB 379 Whalley av. Tel 478.
Simonsen, Severin E. CSB 10 AM to 5 PM The Guilford, 55
College st. Tel Liberty 5006.

NEW LONDON

Anderson, Mrs Rosemary O. CS Mohican hotel. Tel 515.

Moxley, Miss Celia CS 52 Huntington st. Tel 1287.

NORWALK

Knight, Mrs Etta Lambert CS Regent blg. Tels 926; res 146-5.
Mayehoff, Mrs Maud O. CS 31 West av. Tel 1316.
Morrison, Mrs Elizabeth CS 1.30 to 4.30 PM except Thurs
Regent blk, Wall st. Tel 926. Res Rowayton. Tel 1471.
Taylor, Mrs Dora B. CS 10 to 12 M 15 Quintard av. Tel 1128.

NORWICH

Browning, Miss Sarah Perry CS 10 AM to 12 M Tues Thurs
Sat Thayer blg. Res The Osgood. Tel 826.

PLAINVILLE

Knight, Mrs Agnes Vinton CS 85 E Main st. Tel 58.

SOUTHPORT

Tunison, Mrs Nellie CS Tel Fairfield 330.

STAMFORD

Barker, Mrs Jennie CS 1 to 4 PM except Sat Stamford
Nat bnk blg. Tels 931; res 790.
Cook, Jacob H. CS Washington blg. Tel 461.
Cook, Mrs Jessie Bladworth CS Washington blg. Tel 461.
Stagg, Mrs Bettie Keenon CS 1.30 to 3.30 PM except Sat
Stamford Nat bnk blg. Tels 413; res 2057.

WATERBURY

Manville, Mrs Minnie T. CS 72 Revere st. Tel.
Schoonmaker, Mrs Ida Hanna CS 612 Watertown av.
Thompson, Miss Mary F. CS Baxter sta. Tel 1746.

WEST HAVEN

Lindley, Mrs Carrie L. 95 Church st. Tel.

WILLIMANTIC

Brewster, Mrs Ruth Welles CS Windham rd. Tel 798.

DELAWARE

HILLCREST

Thatcher, Mrs Frances F. CS mornings. Tel H. O. 183 J.
P. O. Edgemoor.

WILMINGTON

Anderson, Mrs Annie B. CS 201 E 22d st. Tel 5156 W.
Curtis, Mrs Phoebe G. CS 10 AM to 12.30 PM except
Thurs 608 Equitable blg. Tel 1375.
Hall, Frank P. CS 1.30 to 5.30 PM except Mon 608
Equitable blg. Tel 1375. Res 813 Adams st. Tel 4559 J.
John, Mrs May Burns CSB mornings 606 Equitable blg.
John, Norman E. CSB (teacher) 10 AM to 5 PM 606 Equi-
table blg. Tel 1375.
Lusk, Mrs Elizabeth Stewart CS 1 to 3.30 PM 608 Equi-
table blg. Tels 1375; res 1976.

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 Boda, Mrs Sallie P. CS The Berkshire. Tel.
 Boree, Mrs Katharine S. CS 1785 Lanier pl. Tel Col. 5051.
 Breckons, Mrs Josephine W. CS 1814 G st, NW.
 Buckingham, Mrs Venona CS 1345 Quincy st, NW. Tel.
 Bunker, Mrs Gertrude Deane CS 9 to 11 AM except Thurs The Netherlands, 1860 Columbia rd.
 Campbell, Mrs Mary B. CS 9 AM to 3 PM The Burlington.
 Campbell, William S. CS The Burlington. Tel M. 8980.
 Carson, Mrs Nellie A. CS 632 A st, NE. Tel Linc. 1597. Cable Nellacar.
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 Collins, Mrs Adelia C. CS 3227 13th st. Tel Col. 651.
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 Hitchcock, Arthur L. CS 1 to 6 PM Real Estate Trust blg. Tel Main 9630.
 Hitchcock, Mrs Harriet CS 9 AM to 1 PM 1008 Real Estate Trust blg, 14th and H sts, NW. Tel Main 9630.
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 Keyes, Mrs Isabella B. CS 2821 27th st, NW. Tel North 7998.
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 Lamm, Mrs Dollie M. CS The Cairo. Tel North 2106.
 Lewis, Mrs Jean Daniel CS The Ontario. Tel Col. 800.
 Locker, Miss Jane L. CS 125 U st, NW. Tel N. 1554.
 MacRae, Mrs Sallie CS 606 The Ontario.
 McDuffie, Mrs Sallie Bradley CS 1722 Lanier pl, NW. Tel Col. 4991.
 McGrath, Mrs Augusta K. CS Beverly ct. Tel Col. 388.
 Naugle, Mrs Clara L. CS 1232 17th st. Tel North 7893.
 Norwood, Edward Everett CSB (teacher) 9 AM to 12 M, 3 to 5 PM Westory blg. Tel. Res 1419 Gallatin st, NW. Tel. Cable Edwood.
 Post, William Leander CSB (teacher) 1 to 5.30 PM except Sat 1757 K st. Tels M. 7984; res M. 2747. Cable Wilpost.
 Rhodes, Mrs Sarah A. CS The Portner apt. Tel.
 Rowan, Lynn Lloyd CS postal address 1757 K st.
 Sabine, Mrs Elizabeth F. CS 1 to 5 PM The Royalton, 918 M st, NW. Tel North 229.
 Schmidt, Mrs Anna CS 2813 N Capitol st.
 Smith, Miss Sadie P. CS 23 Iowa circle. Tel N. 6061.
 Swasey, Miss Helen Louisa CSB (teacher) 10 AM to 12 M The Ontario.
 Syme, Miss Jane Grey CS 2301 Calvert st.
 Talcott, Mrs Eunice Mand CS 1224 Fairmont st. Tel.
 Thorn, Miss Mary Alice CS 126 C st, NE. Tel L 2608 J.
 Tonielli, Mrs Anna C. CS 1912 G st, NW.
 Van Trump, Miss Ellie M. CS The Ontario. Tel Col. 800.
 Walton, William H. CS 626 Kenyon st. Tel Col. 788.
 Wheatley, Mrs Louise Knight CSB (teacher) except Sat 1736 Columbia rd. Tel Col. 5015.
 Whitney, Mrs Elizabeth A. CS 3157 Mt Pleasant st.
 Wickersham, Mrs Elizabeth C. CSB (teacher) 2 to 5 PM 2301 Calvert st. Tel N. 1852.
 Woodmansee, Miss Edith L. CS Westory blg. Tel M. 1909.

FLORIDA

BRADENTOWN

Saxe, Mrs Julia CS 2 to 4 PM Tel Black 293.

COCOANUT GROVE

Kilbourne, Mrs Mary P. CS mornings The Park.
 Moore, Mrs Jessie S. CS The Moorings.

DAYTONA

Barnes, Mrs Margaret CS 9 AM to 3 PM 98 S Beach st. Tel.
 Shouse, Mrs Maie Van Buren CS 217 S Ridgewood av. Tel Red 109.
 Weber, Frederick J. CS 502 S Ridgewood av. Tel Red 412.

DE LAND

Hall, Mrs Margaret C. CS 317 W Minn. av. Tel 338.
 McClure, Mrs Georgia Mary CS 2 Bracey av. Tel 359.

FORT LAUDERDALE

Marshall, Mrs Louise L. CS Tel.

JACKSONVILLE

Acheson, Miss Margaret A. CS afternoons 905 Florida Life Ins blg. Tel 2137. Res 226 E Duval st. Tel 3045.
 Baker, Mrs Kate G. CSB (teacher) mornings 905 Florida Life Ins blg. Res 27 Lomax st, Riverside. Tel 1270.
 Billings, Mrs Margaret W. CS mornings 31 W 5th st. Tel 1483.
 Bonney, Mrs Amy Allen CS 1719 Walnut st. Tel 4545.
 Burt, Mrs Edith T. CS Windsor hotel.
 Hannan, Mrs Rosa L. CS 906 Florida Life blg. Tel 3297.
 Paine, Mrs Cora D. CS 10 AM to 12 M except Sat 1219 May st. Tel 2385.
 Rinker, Mrs Lydia D. CS 322 W 11th st. Tel 6214.
 Smith, Mrs Maude Corbett CS 427 E 3d st. Tel 5433 J.
 Wildenhain, Mrs Elizabeth CS 1718 Ionia st. Tel 4135.
 Williams, John H. CSB (teacher) 9.30 to 1 PM St. James blg. Tel 1735. Res 1455 College st, Riverside. Tel 1710.
 Williams, Mrs Rosa Lewis CS 1 to 4 PM 302 St. James blg.

MIAMI

Dewey, Mrs Eugenie S. CS 163 Bird av. Tel 660-XI.
 Eyles, Mrs S. Gertrude CS mornings except Sat 217 20th st. Tel 606 R.
 Johnston, Mrs Elizabeth S. CS 9 AM to 1 PM 219 4th st. Tel 569.
 Miller, Miss Nealie I. CS 9 AM to 1 PM 1004 Boulevard. Tel 528.
 Snyder, Mrs Carolyn P. CS 9 to 1 PM 213 8th st. Tel.

MONTICELLO

Towne, Mrs Grace H. CS.

PENSACOLA

Binkley, Mrs Harriet Moore CS 416 W Gregory st. Tel 1876.
 Johnson, Mrs Daisy L. CS 509 Guillemard st. Tel 861.

PERRINE

Castle, Mrs Olive Thornburgh CS.

ST AUGUSTINE

Lee, Mrs Eugenia CS 114 Bridge st. Tel 244.
 Wilson, Mrs Augusta CS 60 Central av. Tel 165.

ST CLOUD

Griffin, Mrs Lydia F. CS S Ohio and 16th sts.

ST PETERSBURG

Lemieu, Mrs Iva Marie CS 208 Central Nat bnk blg.
 Magivny, Miss Flora CS 457 4th st, N.

TALLAHASSEE

Argyle, Miss S. Elizabeth CS Tel 150.
 Greene, Mrs Angenora S. CS Meridian rd.
 Lewis, Mrs Mary E. CSB 511 Park av.

TAMPA

Green, Mrs Maude P. CS 2.30 to 5 PM 423 American Nat bnk blg. Res 1701 Jetton av. Tels 3768.
 Green, William Truman CS 9 AM to 12 M 423 American Nat bnk blg. Res 1701 Jetton av. Tels 3768.
 Guilford, Mrs Edith M. CS afternoons 711 Citizens bnk. Tel 3043. Res 5510 Cherokee st, Seminole hts. Tel 72-514.
 Irsch, Mrs Hermine CS 204 Verne st. Tel 3548.
 Leslie, Mrs Ollie Nace CS 608 Cleveland st. Tel 3398.
 Pinnell, Mrs Joyce Lee CS 106 Magnolia av. Tel 4710.
 Rhodes, Miss Carolyn CS postal address Bay View hotel.
 Smith, Mrs Mabel L. CS Park View, Apt V. Tel 2553.
 Swalley, Mrs Amelia T. CS Park View, Apt C. Tel 4764.

WEST PALM BEACH

Carter, Mrs Ada R. CS 414 N Poinsettia st. Tel 488.
 Moses, Mrs Ethel F. W. CS Kawanee Lodge, Okeechobee rd. Tel 359.

WINTERHAVEN

Turner, Mrs Harriet Kendall CS W Oak st. Tel 110.

GEORGIA

ALBANY

Colley, Mrs Cora CS 912 N Jefferson st. Tel 490.

ATLANTA

Alston, Mrs Sarah F. CS 488 Peachtree st.
 Archer, Miss Grace Elizabeth CS R R 7. Tel W. 1162.
 Barrett, Mrs Lela Willson CS 10 AM to 12.30 PM Candler annex. Tels Ivy 7847; res Ivy 8267.
 Carman, Edward H. CSB (teacher) 10 AM to 12.30 PM Candler annex.
 Carpenter, Mrs Alice E. CS 141 Prado. Tel Hem. 570 L.
 Coon, Mrs Alice Spencer CS 12 M to 3 PM 26 Kimball st. Bell tel Ivy 101.
 Downs, Mrs Annett CS 20 W 10th st.
 Govan, William J. CS 9 AM to 1 PM Candler annex.
 Luckie, Mrs Ella R. CS R. R. A., box 352. Bell tel.
 McLeod, Mrs Minnie CS 32 Greenwood av.

ATLANTA

Milliken, Mrs Olive J. CS 9.30 AM to 1 PM 615 Grand blg. Tel Ivy 3432.
Nelson, Mrs Katherine Essig CS 89 W Peachtree st.
Nold, Miss Allie CS Piedmont hotel.
Scott, Mrs Mary Trammell CSB (teacher) 97 Merritts av.
Seawright, Mrs Mary H. CS 9 AM to 1 PM Candler Annex.
Shelton, Miss Mathilde CS 503 Grand Opera house. Tel Ivy 6607.
Simcox, Mrs Olive P. CS 580 Spring st. Tel Ivy 9477.
Stone, Miss Dora E. CS 97 E Merritts av.
Thornton, Mrs Annie L. CS 11 East, Fort McPherson.
Trammell, Miss Mary E. CS 300 W Peachtree st.
Wilson, Mrs Julia Lee CS 2 Dickson pl. Tel Hem. 1741.

AUGUSTA

Wright, Mrs Roberta S. CS 917 Greene st. Tel 2067 J.

COLUMBUS

Brigham, Mrs Mary Alice CS 110 8th st. Tel 1317.
Sarling, Mrs Leonora M. CS Janette lane, Wynnton.

COVINGTON

Godfrey, Mrs Caroline Hardee CS 9 to 11 AM. Tel 9050.

DALTON

Burson, Miss Greenie CS Overlook. Tel 405.

MACON

Butts, Miss Jessie C. CS mornings except Thurs 402 Grand blg. Tel 3718. Res 7 N Arlington pl. Tel 1437 J.

ROME

Thomas, Mrs Mary Fort CS 503 E 1st st. Tel 577 J.

SAVANNAH

Blackburn, Mrs Clealand CS 721 E 39th st. Tel 5298 J.
Forman, Miss Harriet CS 108 E Taylor st. Tel 3726.
Gignilliat, Mrs Floy S. CS 110 Harris st, E. Tel 5161.
Humphrey, Mrs Dora F. CS 10 W Hull st. Tel 2771.

THOMSON

West, Mrs Laura F. CS.

WASHINGTON

Armstrong, Mrs Lula CS.
Du Bose, Mrs Julia CS.

HAWAII

HILO

Radzinski, Miss Louise De Lisle CSB (teacher).

HONOLULU

Cooper, Mrs Sophie C. CS 270 Beach walk. Tel 7669.
Hatch, Mrs Alfa CS 5 Pantheon blg. Tels 5509; res 3782.
Lillie, Mrs Catherine D. CS 12.30 to 3 PM except Sat Boston blg. Tels 1422; res 3876.
Scott, Mrs Edna K. CS Manoa rd and Hastings st. Tel 2898.

IDAHO

AMERICAN FALLS

Coleman, James C. CS Box 666. Tel 103 J.

BOISE

Dawson, Mrs Martha J. CS 309 Pinney blg.
Higley, Mrs Ida Nelson CSB 605½ Hays st. Tel 2614.
Olmstead, Mrs Julia N. CS 1206 Hays st.
Oppenheim, Mrs Amelia CS 406 Pinney theater blg. Bell tel 1281.

Reed, Charles D. CS 521 N 13th st. Tel 1697.
Stearns, Mrs Alma CS 1101½ W Jefferson st. Tel 1325.
Trumbull, Mrs Elizabeth Henrietta CS 902 Hays st. Tel 1005 J.

Wood, Mrs Carrie C. CS R R 2.
Young, Mrs Myra 1 to 5 PM Hotel Bristol. Tel 2338.

BUHL

Inglesby, Mrs Mary Burns CS afternoons except Sat. Tel 89.

BURLEY

Booth, Mrs Ethelinda T. CS mornings except Sat.

CALDWELL

Vinson, Mrs Daisy F. CS R R 5. Tel 427 J.

CAMBRIDGE

Eckles, Mrs Grace Jewell CS.

COEUR d'ALENE

FuSon, Miss Josephine C. CS 211 Wiggett blk.
Hand, Mrs Elizabeth A. CS 409 Wright-Stonestreet blg.
Jaquith, Mrs Minnie T. CS 211 Wiggett blk.

GRANGEVILLE

Hewes, Mrs Donna L. CS Tel 931.

JEROME

Anderson, Mrs Helen Monroe CS R R 1, box 6.

KELLOGG

Smith, Mrs Kate Frances CS 315 Division st. Tel 42 J.

LEWISTON

Everett, Mrs Eliza CS 10 AM to 5 PM Mon Wed Fri 202 Salsberg blg. Tels 779; res 407 R.
Remer, Mrs Maggie G. 1303 9th av.

MADE

Shine, Mrs Lillian M. CS 1 to 5 PM. Tel 481 M 1.

MOSCOW

Miller, Mrs Evelyn Depew CS 232 N Jefferson st. Tel 353.
Vennigerholz, Mrs Margaret 160 Asbury st.

NAMPA

Jenness, Mrs Clare Sawin CS 13th av and 5th st, S. Tel 363.
Snell, Miss Julia CS 421 13th av, S. Tel 428 J.

POCATELLO

Garretson, Mrs Maude C. CS 301 Fargo apts. Tel 526.
Nilsson, Carl CS 10 AM to 5 PM Valentine blg. Tel 692.
Res 538 W Center st. Tel 1023.
Williams, Mrs Hattie J. CS 142 N 8th av. Tel 530 J.

PONDERAY

Schroeder, Mrs Alice CS.

TWIN FALLS

Schwinn, Mrs Clara O. CS 336 4th av, E. Tel 548.
White, Mrs Evangeline Macy CS 329 5th av, N. Tel 59.

ILLINOIS

ALTON

Bullis, Edwin C. CS 412 Commercial blg. Both tels.
Jack, Mrs Marion R. H. CS 433 Bluff st. Both tels.

ANTIOCH

Little, Mrs Alice I. CS.

ATKINSON

Macauley, Mrs May B. CS mornings. Tel 403.

AURORA

Clark, Mrs Florence C. CS 88 Downer pl. Tel Chi. 1766.
Hayward, Mrs Mary E. CS 45 Oak av. Tel 2118.
Moss, Mrs Ella B. CS 86 S LaSalle st. Tel 3965.
White, Mrs Gertrude Estelle CS 382 New York st.

BATAVIA

Burrows, Mrs Jane E. CS 10 AM to 12 M 184 Houston st.
Parry, Miss Martha CS 139 Elm st.

BELLEVILLE

Hauser, Miss Elise CS 2 to 4 PM 314 Wabash av. Bell tel 941.

BIGGSVILLE

Wiegand, Mrs Minnie J. CS Church st.

BLOOMINGTON

Baker, Mrs Sarah C. CS 1 to 4 PM 703 E Wash. st.
Bosworth, Mrs Mildred S. CS 1 to 5 PM 622 Griesheim blg.
Boundy, John Edward CS 427 Griesheim blg.
Fielder, Mrs Vinnie K. CS 427 Griesheim blg.
Haise, Mrs Eleanor CS 610 Douglas st.
Moore, Miss M. Delta CS 3 to 5 PM 705 N Evans st.
Morgan, Frank G. CS 108 N Gridley st. Tel 611 J.
Murphy, Mrs Emma Shaw CS 1206 N Prairie st.
Rigby, Mrs Della H. CSB (teacher) 207 E Jefferson st.

CAIRO

Pink, Mrs Laura R. CS 9 AM to 12 M 315 6th st.

CANTON

Day, Mrs Belle CS 144 White ct. Home tel 869 J.

CARBONDALE

Douglas, Mrs Lizzie L. CS R R 1. Bell tel 243 Y.

CENTRALIA

Derleth, Mrs Clara CS 128 N Cherry st. Tel.
Tucker, Mrs Mora CS 425 Leafland av.

CHAMPAIGN

Ferguson, Mrs Ella A. CS 214 Maple st. Home tel 1767.
Lemmon, Miss Annie Laurie CS Harvard apts, 806 S 3d st. Bell tel 2724.
Salisbury, Mrs Dora B. CS 1008 W Hill st.
Smith, Mrs Mabel CS 402 W Clark st. Bell tel 3404.
Stoltey, B. Frank CS 1 to 4 PM 1st Nat bnk blg. Res 310 W Church st. Office and res both tels.
Stoltey, Mrs Elisabeth Wendland CSB (teacher) 9 AM to 12 M 1st Nat bnk blg. Res 310 W Church st. Both tels.

CHICAGO

Ackermann, Mrs Elsie M. CS 3726 N Kildare av. Tel Irv. 5856.
Ackermann, Herman CS 10 AM to 4 PM 3131 Logan blv. Tels Belm. 2498; res Irv. 5856.
Ackley, Frank CS 9 AM to 1 PM 318 W 63d st. Tel Engle. 2200. Res 6952 Princeton av. Tel Went. 3518.
Ackley, Mrs Mary Bahret CS 1 to 5 PM except Fri 318 W 63d st. Tels Engle. 2200; res Went. 3518.
Adams, Mrs Alicia W. CS 550 Surf st. Tel L. V. 3419.
Alcock, Mrs Minnie Beyea CSB 4203 Drexel blv.
Alexander, Mrs Elizabeth CS 367 E 59th st.
Allen, Mrs Bessie Turner CS 1102 Garland blg, 58 E Wash. st. Tels Cent. 8825; res Oak. 4226.
Ament, Mrs Sarah E. CS 1812 Morse av. Tel R. P. 3811.
Amory, Mrs Rosalie G. CSB (teacher) 4913 Dorchester av.
Andersen, Mrs Nellie S. CS 9 AM to 1 PM 4638 Lake Park av. Tel Drex. 4490.

CHICAGO

Apitz, Mrs Augusta CS 933 Mozart st. Tel Humb. 7701.
 Archibald, Miss Susan W. CS 81 E Madison st.
 Armstrong, Mrs Hulda A. CS 6214 Dorchester av. Tel.
 Armstrong, Henry J. CSB (teacher) 116 S Mich. av.
 Armstrong, Mrs Mabelle B. CS 4820 Dorchester av.
 Austin, Mrs Eleanor L. CS 4453 Oakenwald av. Tel Drex. 3692.
 Ayers, Miss Reta L. CS except Wed 220 S State st. Tels Harr. 1335; res Rogers Park 9428.
 Babcock, Mrs Mary E. CS 5427 Blackstone av.
 Baird, Miss Emma CS 504 E 47th st. Tel Drex. 7765.
 Baker, Mrs Grace CS 5906 S Park av. Tel Norm. 739.
 Baker, Mrs Minnie CS 5407 Hyde Park blv. Tel Mid. 1325.
 Bangs, Mrs Emma Ruth CS 5838 Wash. blv. Tel Austin 1406.
 Barker, Mrs Anna M. CS 7530 Stewart av. Tel Stew. 7492.
 Barker, Miss Bertha CS 336 N Central av. Tel Col. 611.
 Barrett, Mrs Helen B. CSB (teacher) 4811 Kenwood av.
 Barrett, William F. CSB 220 S Mich. blv.
 Barrow, Mrs Mary W. CS 221 E 44th st.
 Bartels, Miss Florence L. CS Lexington hotel. Tel Cal. 4103.
 Bartels, Miss Lillian M. CS Lexington hotel. Tel Cal. 4103.
 Basel, Mrs Lila P. CS 10.30 AM to 1.30 PM except Thurs 6530 Greenwood av. Tel Mid. 5143.
 Beard, Mrs Kate T. CS 5221 Kimbark av. Tel H. P. 6067.
 Becker, Miss Charlotte W. CS 157 Mentor blg, 39 S State st. Tels Rand. 3741; res Linc. 8957.
 Belfry, Mrs Susan F. Adams CS 118 E 44th st. Tel Ken. 4153.
 Bell, Mrs Nannie C. CS 4458 Drexel blv. Tel Oak. 5068.
 Bennett, Leroy William CS 701, 81 E Madison st. Tels Cent. 1831; res Grace. 6316.
 Benson, Mrs Anna E. CS 81 E Madison st. Tel Rand. 2216.
 Berend, George F. CS 4824 Dorchester av. Tel Oak. 4223.
 Berger, Mrs Minna A. CS 2852 Logan blv.
 Berkstresser, Mrs Pauline R. CS 220 S Mich. av. Tel.
 Berry, Mrs Jeanie W. CS Plaza hotel. Tel Super. 6985.
 Berier, Mrs Desdemona I. CS 4468 Lake Park av. Tel.
 Bigelow, Mrs Maude M. CS 1511 Garland blg, 58 E Wash. st. Tels Majestic 7788; res Oak. 979.
 Bitting, Mrs Alice CS 4448 Ind. av. Tel Drex. 6173.
 Blickhahn, Mrs Flora G. CS 912 Leland av. Tel.
 Blye, Mrs Emlen S. CS 1344 E 63d st. Tel Mid. 2763.
 Born, Mrs Mattie CS 6042 Ingleside av. Tel H. P. 8554.
 Borum, Miss M. Alice CS 10 AM to 6 PM 108 S La Salle st. Tels Frank. 5257; res Mid. 6419.
 Bowles, Mrs Carrie B. CS 1 to 5 PM 339 S Springfield av. Tel Gar. 1597.
 Brackebush, Mrs Grace Greenlee CS 839 Kenesaw ter.
 Brackett, Anson Russell CS 10 AM to 5 PM 5 N Wabash av. Tel Cent. 5179. Res 940 Argyle st. Tel Edge. 289.
 Bradford, Mrs Jewel CS 214 E 60th st. Tel Went. 4535.
 Brady, Miss M. Belle CS 10 AM to 3 PM except Thurs 609, 81 E Madison st. Tels Rand. 3181; res Well. 4955.
 Brauer, Mrs Emma E. CS mornings except Sat 2519 N Central Park av. Tel Belmont 1234.
 Bressler, Mrs Florence V. Rea CS 9 AM to 1 PM 549 Belmont av. Tel Well. 8984.
 Bretsnyder, Mrs Minnie L. CS 9706 Longwood drive. Tel Beverly 1831.
 Brewis, Mrs Lillian H. CS 548 Addison st. Tel Grace. 6421.
 Brown, Mrs Clara Talhaug CS 4701 Kenmore av.
 Brunn, Mrs Estelle CS 4633 Ind. av. Tel Drex. 1761.
 Bruschke, Mrs Netta F. CS 4817 Sheridan rd.
 Bryant, Robert C. CS 316, 108 S La Salle st. Tels Frank. 5934; res La Grange 1145 R.
 Buck, Mrs Lucinda CS 4310 Berteau av. Tel Irv. 8760.
 Bullock, Mrs Mary Ellen CS 7616 South Shore dr. Tel.
 Burch, Miss Edith Lamar CS 8 S Dearborn st.
 Burdick, Mrs Elizabeth C. CS 4237 Champlain av. Tel.
 Burgess, Mrs Martha J. CS 6421 Normal blv.
 Burley, Mrs Minnie W. CS 5463 Dorchester av.
 Burtch, Almon CS 81 E Madison st.
 Bush, Miss Lillian CS 4826 Dorchester av.
 Bush, Miss Lola CS 4826 Dorchester av. Tel Drex. 83.
 Buttolph, Mrs Hannah A. CS 4932 Prairie av. Tel Ken. 2250.
 Buttolph, Mrs Meriam L. CS 5429 Cornell av. Tel Mid. 155.
 Cahana, Mrs Emma CS 4023 Kenmore av.
 Calhoun, Mrs Melcenia J. CS 10 AM to 5 PM 768 Oakwood blv. Tel Ken. 8537. Res 4007 Ellis av. Tel Oak. 2074.
 Cameron, Mrs Anna F. CS 1012 Sunnyside av.
 Campbell, Miss Alice CS 3544 Lawrence av. Tel Monticello 8705.
 Campbell, Miss Cora E. CS 111 E 44th st. Tel Ken. 2846.
 Campbell, Hugh Stuart CS 800 Kesner blg, 5 N Wabash av. Tels Cent. 2059; res Wilmette 304.
 Carr, Miss Clara A. CS 4868 Kenmore av. Tel.
 Carr, Mrs Emma L. CS 4239 Broadway. Tel L. V. 9745.
 Carroll, Miss Gertrude M. CS 5463 Blackstone av. Tel H. P. 446.

Carter, Mrs Florence M. CS 6359 Kimbark av.
 Carter, Mrs Virginia CS 10 AM to 4 PM 81 E Madison st. Tel Cent. 6566. Res 29 S Oakley blv. Tel Seel. 3896.
 Casey, Miss Kate L. CS 4468 Lake Park av. Tel Drex. 192.
 Castello, Robert CS 10 AM to 4.30 PM 707, 81 E Madison st. Tel Rand. 3362. Res 5127 Sheridan rd. Tel Edge. 7071.
 Catherwood, Miss Maude H. CS mornings 5649 Blackstone av. Tel Mid. 2489.
 Chambers, Mrs Luvisa M. CS 2654 Florence av.
 Charnley, Mrs Jean M. CS 1 to 5 PM 39 S State st.
 Chase, Mrs Estelle L. CS 4851 Kenwood av.
 Chase, Gordon Baldwin CS mornings 1405 Kesner blg, 5 N Wabash av. Tels Maj. 7335; res Wilmette 250.
 Chester, Miss Lucy CS 853 Lafayette st.
 Childs, Mrs Cordelia L. CSB 2723 Warren av. Tel See. 5504.
 Clark, Mrs Fanny Todd CS 5455 Kenmore av.
 Clippinger, Mrs Geneva Mary CS 5032 Blackstone av.
 Closter, Mrs Norene CS 4523 Magnolia av. Tel Edge. 8020.
 Coddington, Miss Eleanor CS 1 to 4 PM 715, S S Dearborn st. Tel Cent. 4510.
 Colley, Mrs Catherine CS 7415 Coles av. Tel S. C. 2946.
 Colt, Miss Annie F. CS 7015 Greenview av. Tel R. P. 2193.
 Cook, George Shaw CSB (teacher) postal address 525 Orchestra blg. Cable Nybun, Chicago.
 Cook, Mrs Gertrude Manchester CSB mornings except Sat 5225 Blackstone av.
 Cook, Mrs Stella Shaw CS 5046 Blackstone av. Tel Drex. 910.
 Cooley, Mrs Sarah J. CS 6045 Woodlawn av. Tel Mid. 555.
 Cosler, Mrs Lucy Bevan CS 1230 Columbia av. Tel R. P. 7149.
 Cowing, Mrs Mary J. CS 505 W 65th pl.
 Cowles, Mrs Corda R. CS 443 E 45th st. Tel Oak. 3835.
 Crawford, Mrs Emma Erwin CS 1346 Madison pk. Tel Oak. 1714.
 Crisp, Mrs Belle G. CS 5612 Kenmore av. Tel Edge. 4163.
 Danford, Willis A. CS 506 E 43d st. Tel Drex. 3697.
 Davidson, Mrs Grace Tolman CS 2128 Calumet av.
 Davidson, Mrs Harriet L. CS 11 AM to 4 PM 1400, 5 N Wabash av. Tels Rand. 4833; res Evans. 1194.
 Davis, Mrs Alberta CS 4621 Sheridan rd. Tel Rav. 3701.
 Davis, Mrs Emily E. CS 5227 Dorchester av. Tel Mid. 7303. Summer months Saugatuck, Mich.
 Davis, Mrs Juliet M. CS 1049 Ainslie st. Tel Edge. 629.
 Day, Mrs Emma Pierce CS Tues Thurs Sat afternoons, 81 E Madison st. Res tel Oak. 4664.
 Denig, Miss Eleanor H. CS 5231 Kenmore av.
 Diener, Mrs Bunnie CS 9 AM to 1 PM except Sat 6724 Lowe av. Tel Norm. 3072.
 Dietrich, Mrs Edna R. CS 9 AM to 12 M except Thurs Sat 3117 Fullerton av. Tel Belmont 8991.
 Dietrich, J. George CS 1 to 5 PM 3117 Fullerton av. Tel Belmont 8991.
 Dodgshun, Mrs Annie V. C. CS 1.30 to 5 PM except Sat 5 N Wabash av. Tel Cent. 7778. Res 5443 Woodlawn av.
 Dorr, Miss Jessie Emma CS 1412 Hyde Park blv.
 Dowdell, Miss Maude CS 530 Orchestra blg. Tel Har. 1540.
 Downs, Miss Jennie CS 5549 Lakewood av. Tel Edge. 7164.
 Dowse, Mrs Madaleine H. CS 1 to 5 PM 706, 81 E Madison st. Tel Maj. 7692. Res Norwood Park. Tel Newcastle 771.
 Draper, Mrs Lura CS 1718 E 56th st.
 Drieaus, Herman CS 3814 Rokeby st. Tel Well. 6427.
 Duke, Oscar J. CS 220 South Michigan boulevard.
 Duvall, Mrs Adele CS 4825 Grand blv. Tel Drex. 8263.
 Duvall, Leslie H. CS 4825 Grand blv. Tel Drex. 8263.
 Easterly, Mrs Charlotte Ella CS 10 AM to 12 M 6647 Wentworth av. Tel Norm. 1409.
 Edwards, Mrs Luella CS 139 N Homan blv. Tel Ked. 3176.
 Eldridge, Mrs Cora J. CS 9 AM to 1 PM 1710 E 68th st. Tel Mid. 480.
 Elliott, Mrs Alice Y. CS Hyde Park hotel.
 Elliott, Mrs Margaret E. CS 6029 Ellis av.
 Engle, Mrs Nellie L. CS afternoons 81 E Madison st. Tel Cent. 4644. Res 917 Lafayette parkway. Tel Edge. 837.
 Erler, Mrs Christina CS 5400 University av.
 Esmay, Mrs Emma CS 907 Crescent pl. Tel Grace. 5093.
 Euson, Sidney Joseph CS 9 AM to 4 PM Mentor blg, 39 S State st. Tel Rand. 3383.
 Everhart, Miss Heloise CS 1355 E 53d st. Tel Black. 2470.
 Ewald, Miss Ann CS 4123 Drexel blv.
 Ewing, Miss Mary G. CSB (teacher) 511, 81 E Madison st.
 Ewing, Mrs Ruth B. CS (teacher) 10 AM to 4 PM Tues Fri 511, 81 E Madison st. Res 541 St Johns av, Highland Park.
 Feilchenfeld, Miss Sara CS 5222 Kenwood av. Tel Mid. 1332.
 Ferguson, Mrs Jennie CS 39 S State st. Tel Rand. 3383.
 Ferris, Mrs Clara C. CS 2608 N Clark st. Tel Lin. 2596.
 Fetrow, Mrs Alta K. CS 7725 N Paulina st. Tel R. P. 9342.
 Fielder, Mrs Anna L. CS 7407 N Ashland blv. Tel.

CHICAGO

Flint, Charles M. CS 9 AM to 3 PM 808, 5 N Wabash av. Tel Rand. 2755.
 Flood, Miss Elinor Douglas CS 5414 East View pk. Tel Mid. 1895.
 Fonda, Jesse L. CS Hartford blg. Tel Cent. 5052.
 Foreman, Mrs Olga C. CS 4598 Oakenwald av.
 Fowler, Mrs Mary CS 9 to 11 AM 3124 Washington blv. Tel Kedzie 4763.
 Fox, Mrs Estelle Barnes CS 81 E Madison st.
 Frain, Adnah K. CS 8 AM to 1 PM 6221 University av. Tel H. P. 180.
 Framhein, Mrs Sophie M. CS 1128 E 62d st. Tel.
 Freeling, Mrs Pauline M. CS 10 AM to 12 M 408 Webster av. Tel Linc. 1816.
 Fritz, Mrs Caroline CS 854 Sunnyside av. Tel Edge. 4783.
 Fuller, Miss Cynthia E. CS 550 Surf st. Tel Grace. 2495.
 Garst, Thomas B. CS 11 AM to 4 PM 304 S Wabash av. Tel Wab. 8407. Res 4740 Dorchester av. Tel Drex. 4057.
 Gates, Mrs Verdi G. CS 5482 Harper av. Tel H. P. 2760.
 Gersch, Mrs Elizabeth Spies CS 5843 Midway pk, Austin.
 Gillanders, Kenneth CS 10 AM to 4 PM 39 S State st. Tel Cent. 5694. Res 1225 Norwood st. Tel Rav. 6913.
 Glodrey, Mrs Edith CS 1 to 4 PM 715, 8 S Dearborn st. Tel Cent. 4510. Res 519 Aldine av. Tel Well. 8660.
 Goodman, Mrs Helen Hastings CSB (teacher) 1361 E 47th pl. Tel Oak. 2774.
 Goodman, Mrs Jeannette R. CSB 1354 E 47th pl.
 Greenwell, Mrs Minnetta CS 528 Wrightwood av.
 Gregory, Erastus H. CS 81 E Madison st. Tel Cent. 5546.
 Gregory, Mrs Lizzie K. CS 5835 Winthrop av. Tel Edge. 6750.
 Groesbeck, Mrs Grace Dietrich CS 5030 Blackstone av.
 Gruschow, Mrs Pauline M. CS 10 AM to 12 M 4149 N Ashland av. Tel L. V. 3396.
 Gundlach, Mrs Agnes T. A. CS postal address 7015 Greenview av.
 Hagerty, Mrs May CS 705 Orchestra blg, 220 S Mich. av. Tel Harr. 4367.
 Hales, Mrs Emma A. CS 439 W 62d st. Tel Norm. 1335.
 Hamlin, Mrs Mina F. CS 851 E Marquette rd. Tel H. P. 4744.
 Hanna, Mrs Lucy B. CS 4033 Drexel blv.
 Hanson, Mrs Anna E. CS 5934 Ohio st. Tel Aus. 861.
 Hanson, Mrs Eva H. CS 4908 Blackstone av. Tel.
 Hard, Mrs Hallie Norvell CS Tues Thurs Sat 610, 81 E Madison st. Tels Cent. 6489; res Oak. 4040.
 Harms, Mrs Johanna CS 6231 Ellis av. Tel H. P. 7011.
 Harris, Mrs Mary E. CS 3203 Park av. Tel Ked. 349.
 Harris, Mrs May E. CS apt 6, 2743 Hampden ct. Tel.
 Hass, Mrs Mary CS 4122 Kenmore av. Tel Grace. 324.
 Hazzard, Mrs Mary Avery CS 1319 E Marquette rd.
 Hecht, Mrs Mary E. CS 3618 Michigan av.
 Hellgren, Miss Hilda P. CS 9 AM to 3 PM except Thurs 6740 Sheridan rd. Tel R. P. 300.
 Hess, Mrs Rilla Meeker CS 6950 Normal blv.
 Hewen, Mrs Eva L. CS 938 Ainslie st.
 Heyd, Mrs Mary E. CS 547 McCormick blg, 332 S Mich. av. Tels Harr. 2081; res H. P. 9293.
 Hicks, John G. CS 1400 Kesner blg, 5 N Wabash av. Tels Rand. 1132; res Edge. 6867.
 Higgins, Miss Louise E. CS 6815 Chappel av, Bryn Mawr.
 Hill, Mrs Addie P. CS 4800 Lake av. Tel Drex. 6980.
 Hill, Mrs Cora P. CS 10 to 1 PM Tues Thurs Sat 202 S State st. Tel Har. 1786. Res 4741 Sheridan rd. Tel Edge. 3903.
 Hind, Mrs Mary M. CS 7010 N Ashland av. Tel R. P. 159.
 Hjerman, Mrs Bertha Gruschow CS 9 AM to 12 M except Sat 4230 Greenview av. Tel Grace. 4162.
 Hoelcke, Henry CS 1043 Webster av. Tel Linc. 5077.
 Hogle, Mrs Emma W. CS 4706 Drake av. Tel.
 Hostetter, Samuel E. CS 6233 Kenwood av. Tel Mid. 2826.
 Houle, Mrs Leone B. CS 5523 Union av. Tel Engle. 2290.
 Howard, Mrs Alberta CS E-2, 4300 Ellis av. Tel Drex. 5351.
 Howe, Mrs Delia S. CS 11946 Yale av.
 Howe, Mrs Lu Rutherford CS 5217 Kenwood av.
 Howliston, Miss Mary H. CS 1109 E 61st st. Tel H. P. 8134.
 Hoxie, Mrs Mary Hamilton CS postal address 4448 Mich. av. Tel Oak. 416.
 Hughes, Mrs Leila C. CS 3914 Ellis av. Tel Drex. 3482.
 Hulverson, Mrs Minnie N. CS 240 W 59th pl.
 Hunt, Mrs Fannie Bogardus CS 3906 Lake Park av.
 Huntington, Mrs Adda A. A. CS 830 Oakwood blv. Tel.
 Hyde, Miss Edith CS mornings except Tues 1405 Kesner blg, 5 N Wabash av. Tel Rand. 2317.
 Iles, Mrs Althea I. CS 5463 Hyde Park blv.
 Indermille, Mrs Louise B. CS 5464 Everett av. Tel Mid. 5048.
 Ingersoll, Mrs Florence K. CS 4423 N Paulina st, Ravenswood. Tel Raven. 7462.

Irwin, Mrs Abba Woodruff CS 533 Oakdale av.
 Irwin, Edward CS 9 AM to 4.30 PM 144 Mentor blg, 39 S State st. Tels Cent. 6994; res Grace. 3872.

Jamieson, Charles B. CSB (teacher) 510 Orchestra blg, 220 S Mich. av. Tel Wab. 4266.
 Jenkins, Mrs Anna C. CS Orchestra blg, 220 S Mich. blv.
 Johns, Mrs Susan H. CS 4547 Sheridan rd. Tel Sunny. 6457.
 Jones, Mrs Alice Lura CS 1283 Early av.
 Joseph, Mrs Catherine CS 10 AM to 1 PM except Sat 1827 Humboldt blv. Tel Humb. 3369.

Kahn, Isai T. CS 10 AM to 4 PM 39 S State st. Tel Majestic 7284. Res 5484 University av. Tel Black. 4093.
 Kayne, Mrs Mary Clay CS 81 E Madison st. Tels Cent. 4315; res Edge. 1547.
 Kayne, Thomas Young CS 10 AM to 4 PM 81 E Madison st. Tel Cent. 4315. Res 4536 Sheridan rd. Tel Edge. 1547.
 Keith, Mrs Susan A. CS 59 E Elm st. Tel Super. 3732.
 Kemble, Mrs Nannie E. CS 1213 E 65th st. Tel Mid. 3422.
 Kerntopf, Miss Adele CS 108 S LaSalle st. Tel Frank. 3188.
 Keyes, Mrs Anna CS 7716 N Ashland av. Tel R. P. 9408.
 Keyes, Miss Eva May CS 10 AM to 4 PM 709, 81 E Madison st. Tels Cent. 5546; res R. P. 9408.
 Kiechle, Miss Barbara CS 5521 Sangamon st.
 Kimball, Mrs Kate Davidson CS postal address 4919 Dorchester av.

King, Miss Kathrine CS 520 Oakdale av.
 Kinter, Mrs Elizabeth L. CSB 4415 Oakenwald av.
 Kinter, George H. CSB (teacher) 4415 Oakenwald av.
 Kirkpatrick, Mrs Harriet S. CS 949 Foster av.
 Kirtland, Charles Lorraine CS 1522, 58 E Wash. st.
 Klein, Mrs Eva W. CS 3508 Pine Grove av.
 Knapp, Mrs Lillian M. CS 12230 Princeton av. Tel Pull. 478.
 Knautz, Mrs Grace L. CS 4308 N Hamlin av. Tel Irv. 6077.
 Knautz, Harry W. CS 10 AM to 5 PM 1406 Cunard blg, 140 N Dearborn st. Tels Rand. 1327; res Irv. 6077.
 Koch, Mrs Pauline C. CS 1325 Eddy st.
 Kohl, Mrs Ida S. CS afternoons 1216, 202 S State st. Tels Har. 1786; res Pros. 9040.
 Kohlhamer, Mrs Lillian CS mornings 927 Galt av. Tel Edge. 719.
 Kohr, Arthur G. CS 3326 Fulton st. Tel Ked. 5791.
 Krell, Mrs Jeanette CS 38 E Elm st. Tel Super. 710.
 Kruger, Mrs Jeannette A. CS mornings 1100 Pratt blv. Tel.
 Kuhl, Mrs Mary E. CS 2 to 5 PM 3307 Elston av.

Lachat, Mrs Lucy CS 2044 Larrabee st.
 Lander, Mrs Lulu Payton CS 167 Mentor blg, 39 S State st. Tels Rand. 774; res Raven. 3701.
 Langworthy, Miss Caroline V. CS 800 Orchestra blg.
 Ledward, Thomas Bruce CS 1522 Garland blg, 58 E Wash. st. Tels Rand. 6016; res Evanston 1866.
 Leonard, Frank H. CSB (teacher) 9.30 AM to 3 PM 81 E Madison st. Tel Rand. 6851.
 Lessig, Mrs Clara Bell CS 4458 Drexel blv. Tel Oak. 6881.
 Levison, Miss Nettie A. CS 1404 E 57th st.
 Levy, Mrs Jennie B. CS 202 S State st. Tel Har. 1786.
 Lincicome, Milberry H. CS postal address 1306, 20th Century blg, 202 S State st.
 Little, Miss Katherine L. CS 1369 E 50th st.
 Lonsdale, Mrs Annie F. CS 6643 Perry av. Tel Went. 7593.
 Loring, Miss Caroline A. CS 4740 Dorchester av.
 Louderback, Mrs Artie White CS 6812 Normal blv. Tel Went. 2531.
 Lowe, Mrs Eula L. CS 630 Sheridan rd. Tel.
 Lowes, Mrs Elizabeth CS 235 N Sacramento blv.
 Lynch, Mrs Amelia M. CS 5444 Winthrop av. Tel.

MacBoyle, Mrs Harriet B. CS 2610 Hampden ct.
 MacGregor, Miss Eloise Cameron CS 4434 Ellis av.
 MacKay, Mrs Hannah A. CS 454 E Belmont av. Tel Grace-land 5969.
 Mandeville, Samuel CS 8 AM to 1.30 PM 666 Wrightwood av. Tel Linc. 349. Office, 157 Mentor blg, State and Monroe sts. Tel Rand. 3741.
 Marble, Mrs Mary P. CS 132 N Central av. Tel.
 Marks, Milton B. CS 9.30 AM to 4.30 PM 608, 81 E Madison st. Tels Rand. 6851; res Mid. 593.
 Marshall, Mrs Abby G. CS 2 to 6 PM 5718 Winthrop av. Tel Edge. 6867.
 Martin, Mrs Belle CS 3853 West End av. Tel Ked. 999.
 Mathews, Miss Emma L. CS 1 to 5 PM 81 E Madison st.
 Mathews, Mrs Rosa A. CS 2817 Cambridge av.
 Maynard, Mrs Henrietta F. CS 9713 Prospect av. Tel Beverly 2056.
 McConnell, Miss Helen G. CS 822 Oakwood blv.
 McCormick, Mrs Maud W. CS 5816 Blackstone av.

CHICAGO

McCracken, Miss Wilhietta CSB (teacher) except Sat 720 Orchestra blg, 220 S Mich. av. Tels Harr. 8063; res Oak Park 1147.
McLaughlin, Mrs Maude L. CS 1623 Hyde Park blv.
McWatters, Mrs Alice B. CS 1502A Stevens blg, 17 N State st. Tel Cent. 5625.
Mehring, Miss Bertha CS 4726 Kenwood av.
Merriman, Lorenzo L. CS 3215 Broadway. Tel L. V. 6438.
Messick, Mrs Edith CS 4441 Sidney av. Tel Drexel 9297.
Meyers, Mrs Amelia CS 10 AM to 4 PM 409, 81 E Madison st. Tel Cent. 4833. Res The Elms hotel, 53d st and Cornell av. Tel H. P. 309.
Miller, Mrs Nellie May CS 6914 Eggleston av.
Mitchell, Mrs Fannie CS 4469 Oakenwald av.
Mitchell, Mrs Letitia M. CS 220 S Mich. av.
Monroe, Mrs Jennie K. CS 7015 Greenview av. Tel R. P. 2193.
Morey, Mrs Kate Buell CS 9 AM to 12 M except Fri 6627 Woodlawn av. Tel Mid. 2459.
Morrison, Miss Margaret CS 220 S Mich. av.
Moses, Ernest C. CS 10 AM to 1, 2 to 5 PM 10 S La Salle st. Tel Frank. 4254.
Moss, Mrs Ora Matthews CS 1126 E 47th st. Tel Drex. 1456.
Moulton, Mrs Marion W. CS 4736 Kenwood av.
Myers, Mrs Olive C. CS 618 Oakdale av.

Nelson, Mrs Helen CS 1209 E 60th st. Tel Mid. 2193.
Nelson, Mrs Julia L. CS 422, 59 E Van Buren st.
Newton, Mrs Margrete E. CS 331 N Central av.
Norman, Mrs Mary E. CS 1443 Morse av. Tel R. P. 2259.
Northrop, Mrs Sallie Benton CS 1 to 4 PM 160 Mentor blg, 39 S State st. Tels Rand. 3383; res Well. 2334.

Oliver, Mrs Annie M. CS 466 Deming pl. Tel Linc. 2065.
Overlock, Mrs Mary L. CS 4838 St Lawrence av.
Overshiner, Mrs Belle L. CS 688 Irving Park blv.

Packer, Mrs Susan A. CS 453 W 61st st. Tel Went. 4305.
Parker, Mrs Eleanor M. CS 4033 Drexel blv. Tel Oak. 5512.
Pearson, Miss Frances A. M. CS evenings except Wed Sat 550 Melrose st. Tel Well. 9712.
Pegram, Mrs Nellie Turner CS 4607 St Lawrence av.
Pereira, Mrs Rae Metz CS 1220, 58 E Wash. st.
Peterman, Mrs Catharine Stiles CS 944 Argyle st. Tel Sunnyside 9607.
Phillips, Mrs Elizabeth CS 222 E 44th st. Tel Drex. 9589.
Phillips, Louis K. CS 9.30 AM to 12.30 PM 715, 8 S Dearborn st. Tel Cent. 4510. Res 6233 Kimbark av.
Picard, Mrs Rachel K. CS 10 to 12.30 PM Tues Thurs Sat 39 S State st. Tel Majestic 7284. Res Drexel Arms hotel.
Pinkney, Mrs Frances K. CS 10.30 AM to 4.30 PM 5 N Wabash av. Tels Rand. 4360; res Drex. 3473.
Platt, Mrs Lucy K. CSB Plaza hotel. Tel Super. 4736.
Pollard, Miss Myra CS 4031 Drexel blv. Tel Oak. 6814.
Poole, Mrs Carrie Lee CS 4626 Lake Park av.
Poole, George W. CS 10 AM to 4 PM 202 S State st.
Post, Gordon W. CS 10 AM to 4 PM 1506 N La Salle st.
Post, Mrs Lottie R. CS 10 AM to 12 M except sat 1506 N La Salle st. Tel Linc. 4626.
Powell, Mrs Lillie S. CS 5741 Kenwood av. Tel Mid. 6063.
Powell, Mrs May Corbin CS 4828 Dorchester av. Tel.
Power, Mrs Maud Paulding CS 81 E Madison st.
Price, Mrs Henrietta L. CS 1 to 4 PM 1405, 5 N Wabash av. Tels Maj. 7335; res H. P. 5794.
Purnell, Mrs Nellie Dodd CS 1502 Greenleaf av.
Purple, William B. CS 4027 Lake Park av.

Quinlan, Mrs Bertha CS 748 Buena av. Tel Well. 3171.

Rahls, Mrs Sophia CS 4422 N Francisco av.
Ream, Mrs Emma H. CS 3767 Grand blv. Tel Doug. 6518.
Reardon, Mrs Mary Jean CS 4701 N Lawndale av. Tel.
Reed, Mrs Clara B. CS 6341 Ingleside av. Tel H. P. 898.
Reed, Mrs Katie CS 510, 81 E Madison st. Tels Rand. 4392; res Mid. 3428.
Reed, Sigel C. CSB (teacher) 710, 81 E Madison st. Tel Cent. 3096.
Reid, Mrs Marion B. CS 850 Wilson av.
Remmer, Mrs Virginia H. CS 5011 Dorchester av.
Rentsch, Mrs Sarah Anna CS mornings except Sat 4852 Berenice av, Irving Park. Tel Irv. 7671.
Rex, Mrs Sadie Sandmeyer CS 4400 Ellis av.
Rice, Miss Ethel Vreeland CS 5344 Harper av. Tel H. P. 5099.
Ridgway, Mrs Judith M. CS 669 Irving Park blv.
Roberts, Mrs H. Elizabeth CSD (teacher) 5518 Indiana av. Tel Engle. 4190.
Robertson, Miss Agnes CS 700 Orchestra blg. Tel Har. 522.

Robertson, Mrs Harriet Elliott CS 4244 Drexel blv. Tel Oak. 3978.
Robinson, Mrs Kate CS 4012 W Jackson blv.
Robinson, Mrs Lydia A. CS 340 Normal parkway.
Rohe, Mrs Alice A. CS 9.30 AM to 1 PM 2239 Adams st. Tel West 3064.
Rohrig, Miss Minnie CS 703, 81 E Madison st. Tels Rand. 3011; res Winnetka 1085.
Root, Mrs Fanny S. CS 63 E Division st.
Ross, Mrs Hannah S. CS 9 AM to 1 PM except Sat 2616 N Spaulding av. Tel Albany 856.
Ross, Miss Winifred S. CS 5012 Dorchester av.
Rowley, Mrs Stella M. CS 5649 Blackstone av.
Rudd, Mrs Kathryn CS 4756 Forestville av. Tel Drex. 5775.
Ruff, Mrs Martha CS 1347 Hood av. Tel Edge. 1500.
Rumsey, Mrs Emma L. CS 10019 Beverly av. Tel Bev. 1505.

Sams, Mrs Susie E. CS 7009 Clyde av. Tel Mid. 2287.
Sanders, Mrs Lina M. CS 647 Roscoe st. Tel L. V. 3892.
Schechter, Mrs Mary CS 9 AM to 12 M 4065 W 22d st. Tel Lawn. 5750.
Schindler, Miss Ella D. CS Tues Thurs Sat mornings 610, 81 E Madison st. Res 4361 Greenwood av. Tel Oak. 2062.
Schmidt, Mrs Anna CS 9 AM to 2 PM 4120 Clarendon av. Tel L. V. 3979.
Scott, Mrs Bessie M. CS 12 W Chestnut st. Tel.
Seiberling, Miss Ellen S. CS 5839 Kenmore av.
Selander, Mrs Julia A. CS 1 to 5 PM 1935 Irving Park blv.
Shaffer, Mrs Jennie M. CS 3914 Ellis av.
Sherman, Roger CSD 9 AM to 12 M 440, 17 N La Salle st. Tel Main 1784.
Shield, Jacob S. CSB (teacher) 58 E Wash. st.
Siebert, Miss Minnie CSB (teacher) mornings 81 E Madison st. Tel Rand. 1905.
Simmons, Mrs Clarinda A. CS 7612 South Shore dr.
Sinclair, Mrs Mabel L. CS 4563 Woodlawn av.
Skinner, Mrs Franke B. CS 8 AM to 1 PM 6221 University av. Tel H. P. 1522.
Slauson, Charles Lewis CS 332 S Mich. av. Tel Harr. 6657. Cable Ark, Chicago.
Slayton, Mrs Sarah T. CS 9 to 12 M 5627 Mich. av.
Small, Mrs Mary S. CS 935 Leland av. Tel Sunny. 2703.
Smith, Mrs Ada F. CS 4134 Sheridan rd.
Smith, Miss Altha M. CS mornings except Sat 116 S Mich. av.
Smith, Mrs Mary Russell CS 5612 Calumet av.
Smith, Mrs Mathilda CS 9 AM to 12 M except Thurs 913 Galt av. Tel Sunnyside 2230.
Spaulding, Mrs Mary Boardman CSB (teacher) 6949 Sheridan rd. Tel R. P. 1006.
Spink, Mrs Maude Powell CS 5219 Woodlawn av.
Spoehr, Mrs Frida CS 1605 Chase av.
Springer, Miss Georgiana CS 1133 E 44th st. Tel Drex. 776.
Stafford, Mrs Mary D. CS 2416 Jackson blv.
Stein, Mrs Isabella F. CS 10 AM to 3 PM 808, 5 N Wabash av. Tel Rand. 3525.
Steinborn, Herman F. CS 11 AM to 6 PM 1406 Cunard blg, 140 N Dearborn st. Tels Cent. 3629; res S. C. 2174.
Stephens, Mrs Frankie C. CS 110 S Homan av.
Stephens, Mrs Grace F. CS 822 E 57th st. Tel Mid. 3786.
Stephens, Mrs Ida M. CS 4431 N Paulina st. Tel Raven. 1830.
Stephens, Miss Letitia CS 4431 N Paulina st. Tel.
Stevenson, Miss Maria Louise CS 9 AM to 4 PM 800, 5 N Wabash av. Tels Rand. 2507; res Sunnyside 2644.
Stewart, Miss Mary CSB (teacher) 5011 Dorchester av. Tel Oak. 1871.
Stokes, Mrs Laura H. CS 6042 Ingleside av.
Stoy, Mrs Lillian G. CS 1341 E 49th st. Tel Drex. 4417.
Straith-Miller, Miss Harriet CS 1 to 5 PM 116 S Mich. av. Tels Rand. 4395; res Edge. 1244.
Strawn, Mrs Margaret Stewart CS 4824 Woodlawn av.
Stroup, Mrs Josie CS 4457 Ellis av. Tel Drex. 667.
Sturgeon, Mrs Agnes CS Lake View blg, 116 S Mich. av. Tels Rand. 3646; res Drex. 5062.
Sturtevant, Mrs Mary C. Weeks CS 3914 Ellis av. Tel Oak. 5422.
Subert, Miss Bertha CS 5 N Wabash av.
Sudduth, Mrs Julia E. CS 6158 Kimbark av. Tel Mid. 1696.
Swander, Mrs Sidney K. CS 1608 Belle Plaine av.
Swift, George P. CS 39 S State st.
Swift, Mrs Mary Etta CS 5358 Winthrop av.

Tafel, Mrs Mazie B. CS 547 McCormick blg, 332 S Mich. av. Tels Har. 7364; res Drex. 9573.
Taylor, Longley CS 1368 E 57th st. Tel Mid. 2644.
Thompson, Miss Agnes CS 4448 Ind. av. Tel Drex. 6173.
Thompson, Mrs Margaret E. CS 5315 Kenmore av. Tel Edge. 2443.
Thornburgh, Mrs Ethel Bruner CS 4820 Dorchester av. Tel Oak. 6703.

CHICAGO

Thuringer, Miss Nellie CS 5133 Kenmore av. Tel Edge. 1225.
Tilly, Mrs Leola S. CS 6454 Kimbark av. Tel Mid. 2946.
Timms, Mrs Mable A. CS 505 W 65th st. Tel Went. 3597.
Tinnin, Miss Lucille CS 3929 Vincennes av. Tel.
Towle, Mrs Charlotte M. CS 1 to 5 PM 604, 81 E Madison st. Tel Cent. 5725. Res 7232 N Clark st. Tel R. P. 5836.
True, Mrs Ellen B. CS 511, 81 E Madison st.
Turner, Mrs Lillian H. CS 439 W 62d st. Tel Norm. 1335.

Vance, Mrs Mira J. CS 4526 N Hermitage av. Tel Rav. 9988.
Van Hoesen, Mrs Annie M. CS 2 to 5 PM 6334 Greenwood av. Tel H. P. 5889.
Van Zwoll, Walter H. CS 1601 North American blg, 36 S State st. Tels Cent. 238; res Edge. 1278.
Veazey, Mrs Addie Wentz CS 9 AM to 12 M except Sat 7245 Yale av. Tel Stewart 255.
Venni, Mrs Henriette Kahn CS Mon Wed Fri 39 S State st. Tel Maj. 7284. Res 4515 Oakenwald av. Tel Ken. 2815.
Vordermark, Mrs Lucinda CS 7349 Emerald av. Tel Vin. 988.

Walker, Robert P. CS 710 Orchestra blg, 220 S Mich. av. Tels Harr. 8111; res Glencoe 192.

Walker, Mrs Sarah M. CS 6153 Kimbark av.
Walrath, Mrs Kate E. CS 9 AM to 12 M except Fri Sat 4329 N Kildare av.

Ward, Mrs Sallie J. CS 4431 Lake Park av. Tel Ken. 6819.
Waterman, Mrs Nina E. CS 5 N Wabash av. Tel Rand. 2278.
Watson, Mrs Frances M. CS 81 E Madison st. Tels Rand. 4765; res Edge. 2258.

Watts, Miss Edith A. CS 1410 E 57th st. Tel Mid. 5760.
Wazau, Miss Marguerite CS 5240 Ind. av.
Weeks, Mrs Augusta M. CS mornings except Sat 1060 Balmoral av.

Weeks, Miss Edith Isabell CS 6 Govan blg, 1057 Wilson av. Tels Sunnyside 5782; res Edge. 6526.

Wehner, Miss Anna M. CS 3870 Lake Park av. Tel.
Weidenfeld, Mrs Florence CS 9 AM to 12 M 7616 Greenview av. Tel R. P. 9845.

Weil, Mrs Agnes CS except Sat 4811 Dorchester av.
Welch, Mrs Nancy S. CS 5910 S Park av.

Wells, Mrs Mary E. CS 852 George st. Tel L. V. 2926.
Wenderoth, Mrs Anna CS 116 S Mich. av. Tel Rand. 4395.
Wessman, Mrs Hannah CS 5613 Winthrop av. Tel Edge. 1986.
Whitaker, Mrs Clara L. CS postal address 1013 Foster av.

White, Mrs Gertrude Oliver CS 466 Deming pl.
White, Mrs Harriet Reed CSB (teacher) 921 Galt av.
White, Mrs Minnie Acenith CSB 4131 Drexel blv.

Whitehead, Mrs Finette L. CS 6432 Kimbark av.
Wilde, Mrs Henrietta CS Mon Wed Fri afternoons 610, 81 E. Madison st. Tel Cent. 6489. Res 2755 Giddings st.

Wile, Mrs Harriet A. CS 81 E Madison st.
Willett, Mrs Mary CS 9 AM to 1 PM 3974 Ellis av. Tel Oak. 4928.

Williams, Miss Elma E. CS 4954 Blackstone av.
Williams, Mrs Emily C. CS 5465 Harper av. Tel Mid. 9055.

Williams, Mrs Minnie C. CS 81 E Madison st.
Williams, Mrs Minnie White CS 4533 Greenwood av.

Willis, George E. CS 9 AM to 5 PM 905, 8 S Dearborn st. Tel Rand. 2892. Res 557 Barry av. Tel Well. 2139.

Willis, Mrs Hannah A. CS 557 Barry av. Tel.
Wilson, Mrs Ella C. CS 807 Bradley pl. Tel Wel. 9900.

Wilson, Mrs Gussie Howard CS 2 to 5 PM 6234 Dorchester av. Tel Mid. 2107.

Winchell, Mrs Mary Patterson CS 9 AM to 2 PM 1504 Stevens blg, 17 N State st. Tels Rand. 6872; res R. P. 6419.

Wines, Mrs Thressa Woodworth CS 5841 Kenmore av. Tel.
Wingert, Mrs Minnie H. CS 4534 Greenview av.

Wittenberg, Mrs Lizzie CS 2 to 4 PM except Sat 2734 Ballou st. Tel Belm. 5343.

Wolcott, Mrs Mary F. CSB (teacher) 5441 Kimbark av.
Wolsey, Mrs Mary E. CS 1112 E 62d st. Tel H. P. 2934.

Wood, Mrs Edna S. CS 4632 Lakepark av. Tel Drex. 9254.
Wood, Mrs Emily Judson CS 2 to 4.30 PM except Sat 17 N State st. Tels Rand. 6872; res Aus. 7254.

Wood, Mrs Mary A. CS 1947 Sunnyside av. Tel Raven. 1770
Woodward, Mrs Judith C. CS 3761 Pine Grove av.

Young, Mrs Wilhelmina F. CS 2 to 5 PM 6100 Stony Island av. Tel H. P. 3872.

Zimmer, Mrs Lulu M. CS 1600 N American blg, 36 S State st. Tels Cent. 3570; res Drex. 9210.

Zugenbuhler, Mrs Ella L. CS 10 AM to 1 PM except Sat 3342 N Harding av. Tel Monti. 140.

CHICAGO HEIGHTS

Ledke, Mrs Helen Lathrop CS 154 W 14th st. Tel 1720.

CLINTON

Young, Mrs Maude E. CS N Center st. Tel 595.

CONGRESS PARK

Higley, Mrs Amelia R. CS 316 Deyo av. Tel Brook. 1999.
McKee, Mrs Alice M. CS Tel Brookfield 1537.

DANVILLE

Daniels, Mrs Blanche H. CS 10 AM to 3 PM Baum blg.
Kellogg, Mrs Adelaide Eaton CS 932 Hazel st.
Klem, Mrs Inez Mary CS 922 Hazel st.
Prutsmann, Mrs Lutie W. CS 425 N Vermilion st.

DECATUR

Gorham, Mrs Mae E. CS 242 W William st. Bell tel 2229.
Stout, Mrs Ida B. CS 1166 Lincoln av. Bell tel 3626.

DE KALB

Moorhead, Miss Edith May CS Haish Opera blk.

DES PLAINES

Dickinson, Mrs Melvina CS Tel 765.

DIXON

Bartholomew, Mrs Emma Kaylor CS Tel 205.

EAST ST LOUIS

Hauser, Mrs Eugenie Scott CS 10 AM to 4 PM 206 Collinsville av. Kin. tel. Res 1327 Cleveland av. Bell tel.
Stephens, Mrs Alethea Coffin CS 3142 Bond av.

EDISON PARK

Willis, Mrs Jennie S. CS 9 to 11 AM. Tel 614.

ELGIN

Bacon, Mrs Sara E. CS Norris apts, 266 Chicago st.
Thorn, Miss Mary CS 35 Nolting blk. Tel 1520.

EVANSTON

Aiken, Miss Rose T. CS 1615 Oak av. Tel 3597 W.
Bates, Mrs Susan I. CS 936 Hinman av. Tel 2080.
Brown, Mrs Lida Scott CS 1745 Orrington av. Tel 982.
Edwards, Mrs Clara Caton CSB 2719 Sheridan rd.
Edwards, Frank H. CS 2719 Sheridan rd. Tel 1244.
Evans, Mrs Florence M. CS 230 Main st. Tel 2863.
Harmer, Mrs Anna L. CS 1707 Hinman av. Tel 318.
Hills, Mrs Julia Avery CS mornings 839 Mich. av.
Howard, Mrs Grace A. CS 205 Main st. Tel 2252.
Millard, Miss Estelle CS 1515 Chicago av. Tel 4570.
Stuart, Miss Persis E. CS 402 Century blg. Tel 4330.
Willsie, Miss Lucinda CS (teacher) 1115 Davis st.
Wilson, Mrs Julia Guy CS 1414 Hinman av. Tel 2104.

FAIRBURY

Spence, Mrs Hannah M. CS 1.30 to 4 PM except Wed.

FREEPORT

Baker, Mrs Frances E. CS 164 Galena st.
Hoxsie, Mrs Mary E. CS 11 High st. Tel 325.
Mitchell, Mrs Claribel B. CS 191 Jackson st. Tel 55.

GALESBURG

Bone, Mrs Sarah E. CS Holmes blg. Tel Blue 1295.
Colley, Mrs Helen G. CS 24 Park apts. Both tels.
Rice, Mrs Kathryn E. CS 362 Clark st. Both tels.
Taylor, Mrs Mate G. CS 2 to 5 PM 511 Bnk of Galesburg blg. Both tels.
Wolff, Mrs Mary CS 842 W Main st.

GENEVA

Sawyer, Mrs Augusta E. CS postal address.

GLENCOE

Robinson, Mrs Ida T. CS.

GLENELLYN

Noyes, Mrs Mary Russell CS Tel 248.
Richardson, Mrs Annie I. CS 10 to 12 M Hill st. Tel 9.

HIGHLAND PARK

Brown, Mrs Marie Menefee CS Ravinia. Tel 669.
Parratt, Mrs Jane CS except Tues St Johns and Vine avs. Tel 1030.

HINSDALE

Giessner, Mrs Emily CS Tel 466 Y 2.
Jarrett, Mrs Lucy U. CS 33 Lincoln st. Tel 203.
Wright, Mrs Florence B. CS 81 N Lincoln st. Tel 91.

HOOPESTON

Sandburg, Mrs Ida O. CS 823 S Market st. Tel 374.

HUBBARD WOODS

Ballenger, Mrs Ada CS 1217 Asbury av. Tel 227.
Sherwood, Miss Marion R. CS 1183 Scott av.

INGLESIDE

Swafford, Mrs Myrtle Josephine CS.

JACKSONVILLE

Bronson, Miss Anna M. CS 231 Webster av.
Meek, Miss Sarah Emma CS 602 Jordan st.

JOLIET

Baldwin, Mrs Lillian M. CS 10 AM to 4 PM 205 Barber blg.
Kellogg, Mrs Julia W. CS 2 to 4.30 PM 205 Barber blg.
La Quay, Mrs Clara E. CS 105 Sherman st.
Salter, Mrs Minnie CS 2 to 5 PM 103 N Center st.

KANKAKEE

Barsalon, Mrs Emma CS 694 S Chicago av. Tel 1671.
Beaumont, Mrs Harriet S. CS 528 Ind. av. Both tels.
Englisch, Mrs L. Alice CS Waldron rd.
Hillier, Mrs Mary M. CS 830 Cobb blv. Tel 702-4.

KENILWORTH

Corbett, Mrs Jennie McLain CS Tel 347.

KEWANEE

Morse, Mrs Emma G. CS 1 to 4 PM 309 E 1st st. Tel 3802.
Perkins, Miss Nellie CS 11 AM to 4 PM 235 S Main st.
Tel 2234.

LA GRANGE

Goan, Mrs Blanche W. CS 104 8th av. Tel 154.
Milligan, Mrs Georgene CS 209 7th av. Tel 179.

LA HARPE

Wheaton, Mrs Mary E. CS.

LINCOLN

Lutz, Mrs Annette C. CS 304 Lincoln av.

LITTLETON

Crawford, Miss Adelaide CS postal address.

LOUISVILLE

Brooks, Mrs Matilda R. CS.

MATTOON

Goldman, Mrs Catharine CS except Mon Tues The Brownell.
Tel 487. Res Tuscola. Tel 196.

MAYWOOD

Richardson, Mrs C. Belle CS 9 AM to 12 M 611 S 9th av.
Tel 1569.

MINOOKA

Munson, Mrs Nora Churchill CS Tel Plattville.

MOLINE

Walker, Mrs Alice C. CS 1525 5th av.

MORRIS

Claypool, Mrs Annie M. CS 216 W Maine st.

OAK PARK

Carroll, Mrs Eppie CS 413 N Grove av. Tel 3331.
Druitt, Mrs Elizabeth W. CS 9 AM to 2 PM except Tues
Apt N-2, Seven Elms, 815 Lake st. Tel 6457.
Dutton, Mrs Emily A. CS 111 S Scoville av. Tel 5949.
Farley, Miss Susie CS 127 N Oak Park av. Tel 1399.
Flanagan, Mrs Amy Spencer CS 9 to 11 AM 819 Wash. blv.
Tel 2899.
Follett, Mrs Agnes I. CS 815 S Elmwood av. Tel 5995.
Freeman, Mrs Mary E. CS 313 Wis. av. Tel 6532.
Howe, Mrs Frances S. CS 325 Home av. Tel 661.
Moore, Mrs Julia A. CS 130 S Grove av.
Muir, Mrs Minnie L. CS 234 S Scoville av. Tel 7704.
Richardson, Mrs Mattie Seward CS The Elmwood. Tel 448.

OLNEY

Alcorn, Miss Clara Frances CS Tel 172.
Edwards, Mrs Lucile W. CS Tel 377.

OTTAWA

Hodkinson, Mrs Ida Ames CSB 1013 Guion st.
Sanders, Mrs Margarita CS Tel 273 K.

PALMYRA

Padget, Mrs Emma Maxwell CS.

PARK RIDGE

Mapledoram, Mrs Carrie L. CS 9 AM to 12 M. Tel 904.
Zollars, Mrs Edna M. CS 354 Grand blv. Tel 3173.

PEORIA

Blackmon, Mrs Flora CS 1 to 4 PM Tues Thurs 312 Jefferson blg. Res 1501 Columbia ter.
Bryan, Miss Jennie L. CSD (teacher) 144 Randolph av.
Disney, Mrs Jennie Hardin CS 362 Moss av. Tel Main 8565.
Johnson, Edgar H. CS 1 to 4 PM 322 6th av.
Johnson, Mrs Ida C. CS 10 AM to 12.30 PM except Sat
312 Jefferson blg.
Lynch, Mrs Addeline CS 1 to 4 PM 327 Cal. av. Bell tel
Bluffs 876.
McCullough, Mrs Frances L. CS 1 to 4 PM except Sat 311
Jefferson blg. Bell tel Main 2150.
Seabury, Miss Jeannette R. CS 1221 N Jefferson av.
Seiberling, Mrs Clara E. CS 1.30 to 4.30 PM Jefferson blg.
Straesser, Miss Sarah CS 10.30 AM to 12.30 PM except Wed
311 Jefferson blg. Res 115 Flora av.

Taggart, Mrs Ella CS 123 North st. Bell tel.
Waterhouse, Mrs Margaret R. CS 1 to 5 PM 414 Lehmann
blg. Tels M. 6818; res M. 1486.

PERU

Koons, Mrs Helen M. CS Tel 282 W.

QUINCY

Lambert, Mrs Martha I. CSD 205 York st.
Rogers, Mrs Ellenora P. CS 1627 Maine st.
Schulthels, Miss Dorothy L. CS 219 S 12th st.

RIVER FOREST

Butler, Mrs Katharine CS 384 Keystone av.
Speer, Mrs Adelaide CS 368 Bonnie Brae.

RIVERSIDE

Arnold, Mrs Nellie Elliott CS Shenstone rd. Tel 491 J.
Dennis, Mrs Mary C. CS Tel 44.
Merrick, Mrs Elizabeth V. CS Scottswood rd. Tel 94.
Whitman, Mrs Maude Louise CS Scottswood rd. Tel 16.

ROCKFORD

Bishop, Mrs Julia A. CSB (teacher) 922 N Church st.
Carver, Mrs Emma CS 10 AM to 4 PM 507 Stuart blg.
Carveth, Mrs Elsie B. CS 922 N Church st.
Falleen, Mrs Anna CS 1728 Kishwaukee st.
Garrison, Charles B. CS 10 AM to 4 PM Ashton blg.
Kelley, Mrs Nellie M. CS 1830 Cumberland st.
Parker, Mrs Lula CS 108 Lawn pl.
Savage, Mrs Clara S. CS 716 Cherry st. Both tels.
Woodward, Mrs Evelyn M. CS 1840 Harlem av.

ROCK ISLAND

Beucus, Mrs Mary L. CS 8 AM to 12 M 1719½ 2d av.
Dart, Mrs Elizabeth Whitman CS 1 to 4 PM 901 20th st
Denkmann, Mrs Rhoda L. CS 625 26th st.
Friestat, Mrs Catherine CS 2503 8th av.
Kohn, Mrs Regina CS 824 23d st.
Mixer, Mrs Lena Davis CS 9 AM to 12 M 754 23d st.
Roth, Mrs M. Eugenia CS 748 23d st.
Roth, Mrs Marie CS 908 4th av.
Sheldon, Mrs Gertrude Bacon CS 1 to 5 PM 841 21st st
Watts, Robert Milton CS 34 State bnk blg.
Weiss, Mrs Katie E. Kass CS 726 34th st. Tel 2958.

ST CHARLES

Caldwell, Mrs Ida M. CS 6th st.

SAVANNA

Hoffman, Mrs Effie A. CS 432 Bowen st.

SPRINGFIELD

Ackermann, Miss Etta CS 528½ S S sq. Tels Bell 1359;
Inter-State 1552.
Bliss, Mrs Jane W. CS 1323 Dial court. Bell tel 3537.
Curran, Mrs Harriette Thayer CS 9 AM to 12 M 300 S 2d
st. Tel Main 7013.
Gault, Mrs Frances CS 306 S State st. Tel 2826.
Hill, Mrs Hannah M. B. CS 108 E Charles st. Bell tel 1643.
Long, Mrs Emma J. CS 115 E Cook st. Bell tel 2804.
Mason, Mrs Mary CS 417 E Allen st. Tel Cap. 32.

STERLING

Haglock, Mrs Amelia CS 8 AM to 12 M 106 E 8th st. Tel 849.

STREATOR

Bennett, Mrs Cora May CS 509 E Broadway. Tel 1056.

SULLIVAN

McCormick, Mrs Etta CS 2005 Jefferson st.

TAYLORVILLE

Willey, Mrs Cordelia V. CSD (teacher) 210 W Franklin st.
Independent tel.

URBANA

Parks, Mrs Almeda V. CS 914½ W Cal. st. Bell tel 1111.

WAUKEGAN

Guthrie, Mrs Alice E. CS 902 Sheridan rd.
McArthur, Mrs Margaret CS 1045 North av.

WEST PULLMAN

Viall, Mrs Mary A. CS 11820 Union av. Tel Pull. 1031.

WHEATON

Waterman, Mrs Bertha K. CS 619 Scott st. Tel 139.

WILMETTE

Doty, Mrs Dora L. CS 9 to 12 M 1010 Central av. Tel 1133.
Field, Mrs Elizabeth Edwards CS 913 Central av. Tel 604.
Kirtland, Mrs Flora Ellis CS 616 Lake av. Tel 123.
Place, Mrs Maude A. CS 515 8th st. Tel 1793.

WINNETKA

Page, Mrs Florence T. CSB 695 Prospect av.

WOODSTOCK

Hilands, Mrs Nancy B. CS 346 Dean st. Tel 148 R.

INDIANA

ANDERSON

Bennett, Mrs Armita O. CS R R 7.
Bennett, Mrs Laura E. CS 515 Meridian av. Tel 2277.

ANDERSON

Drach, Henry CS 9 AM to 12, 1 to 3 PM 407 Union blg.
 Estep, Mrs Minnie E. CS 112 W 8th st.
 Flowers, Mrs Belle Reed CS 348 W 7th st.
 Hyers, Miss Bessie May CS 17 Loan blg. Tel 452.
 Metcalf, Miss Ritta May CS 26 W 4th st.
 Williams, Mrs Clara CS 520 Milton st.

BLOOMINGTON

Farmer, William McKendree CS Tel 487.

BRAZIL

Bamberger, Philip L. CS 823 S Walnut st. Tel.

CLAYPOOL

Loehr, Mrs Jennie K. CS.

COLUMBIA CITY

Rush, Miss Damaris CS 315 N Main st. Tel 217.

COLUMBUS

Marsh, Mrs Lizzie M. CS 1304 Sycamore st.

CONNERSVILLE

Bucher, Mrs Barbara CS 820 N Eastern av.

CRAWFORDSVILLE

Hughes, Mrs Laura E. CS 307 E Main st.
 Wilson, Mrs Elizabeth CS 415 Ben Hur blg. Tel.

ELKHART

Deal, Mrs M. Adelia CS 616 W High st. Tel 365.
 Hagenbaugh, Mrs Ella Conn CS 731 Lexington av.
 Lane, Jacob C. CS 706 E Jackson st. Tel 595.
 Reynolds, Miss Georgia H. CS 432 Lexington av.
 Reynolds, Mrs Martha Hill CS 432 Lexington av.
 Shreiner, Mrs Maude E. CS 417 W Franklin st.

ELWOOD

Woods, Mrs Linnie CS 1925 No D st. Tel 714.

EVANSVILLE

Bridwell, Mrs Bettie CS 1425 2d st. Tel 3652.
 Koerber, Mrs Katherine C. CS 1405 1st av. Tel 3494.
 Voorheis, Mrs Maud Grace CS postal address 514 1st st.

FORT WAYNE

Bowser, Miss Henrietta CS 715 Swayne st. Tel 6760.
 Ellison, Mrs Hannah Hall CS 601 W Wayne st. Tel 318.
 Glake, Miss Edith CS 510 W Jefferson st. Tel 659.
 Humphrey, Mrs Anna CS 831 E Wash. blv. Tel 300.
 Stoncifer, Mrs Lessie CS 219 E De Wald st. Tel 6863.

FRANKFORT

Cave, Mrs Rosette CS 250 N Young st. Tel 1568.
 Van Sickle, Mrs Mattie E. CS 305 E Morrison st. Tel 1119.

FRANKLIN

Kerlin, Miss Mabel CS 51 W King st.

GARY

Coles, Mrs Katherine D. CS 568 Adams st. Tel 1260.
 Travers, Mrs Addie M. CS 633 Delaware st. Tel 789.

GOSHEN

Rule, Mrs Sarah Francis CS 711 S Main st.
 Sims, Mrs Frances CS 902 S Main st.
 Thompson, Mrs Mate C. CS 218 N 3d st.

HAMMOND

Pickens, Miss Sarah Helen CS 11 AM to 5 PM 5 Straube blg. Tel 574.
 Stanton, Mrs Fannie I. CS 12 to 5 PM 186 State st. Tel 2436.

HUNTINGTON

Woods, Miss Anna E. CS 857 Byron st. Tel 1468.

INDIANAPOLIS

Allison, Miss Olive CS 2340 College av.
 Balfour, Mrs Elizabeth CS 1016 I O O F blg.
 Balz, Mrs Effie M. CS 2442 N Alabama st. Tel N. 1648.
 Broadbridge, Mrs Lura W. CS 522 N Penn. st. Tel 9128.
 Brown, Mrs Katherine M. CS The Colonnade, N Meridian st.
 Brown, Mrs Narcissa CS 3481 Birchwood av.
 Cameron, Mrs Katharine Fairbank CS 2321 No N. J. st.
 Cox, Mrs Margaret A. CS 1810 No N. J. st.
 Crawford, Mrs Rose Ella CS 19 The Ballard. Bell tel.
 Cutshaw, Mrs Florence A. CS 16 Rink, Vt. and Ill. sts.
 Denny, Mrs Jenny CS 9.30 to 12 M 2347 N Penn. st.
 Dittmore, Mrs Mary E. CS 724 E Pratt st.
 Downs, Samuel Turney CS 930 Lemcke blg.
 Duncan, Mrs Ella S. CS 2111 N Del. st. Tel N. 4610.
 Easterday, R. Stanhope CS 676 E Fall Creek blv. Tels.
 Ernestinoff, Miss Antoinette CS 2003 N Penn. st. Tels.
 Fleming, Mrs Mary L. CS 537 N Rural st.
 Frost, Mrs Mary O. CS 425 Occidental blg. Tel M. 1256.
 Gibson, Mrs Elizabeth M. CS 2062 Broadway. Tels.
 Graham, Mrs Bertha S. CS 9 The Colonnade.
 Groninger, Mrs Elizabeth Miller CS 3215 No N. J. st.

Hackett, Mrs Marguerite E. CS 216 E 19th st.
 Harrah, Mrs Lillian R. CS 937 N Rural st.
 Harris, Mrs Ella CS 1714 N Del. st. Tel N. 707.
 Holmes, Mrs Mary E. CS Merchants bnk blg. Tel M. 3948.

Iliff, Lewis S. CS 9 AM to 1 PM 2250 N Penn. st.

Jacobs, Mrs Margaret CS 2906 Kenwood av. Tel N. 1172.
 Janes, Mrs M. Katherine Miller CS 2327 Broadway.

Kneip, Miss Rossetti CS K of P blg. Both tels.

Lockwood, Mrs Sarah C. CS 734 Congress av. Tel N. 3581.

Mallery, Mrs Roberta B. CS 2104 N Penn. st.
 Martin, Mrs Carrie L. CSB (teacher) 1910 Talbott av.
 Mayer, Mrs Sevilla CS 415 E 19th st.
 Miller, Mrs Anna S. CS 403 W 29th st.

Perine, Thomas C. CS 602 I O O F blg. Tel M. 3382.

Quick, Miss Jeannette CSB (teacher) 10 E Mich. st.

Ruggles, Mrs Eva E. CS 33 Lexington flats. Tel Cir. 4177.

Schooley, Mrs Carolyn M. CS 5, 966 N Meridian st.
 Schooley, Samuel V. CS 823 K of P blg. Tels.
 Shimer, Richard O. CS 1010 I O O F blg.
 Smith, Mrs Cosette B. CS 3710 Wash. blv. Tel Wash. 3710.
 Smith, Mrs Grace B. CS 4, 1645 N Alabama st. Tel N. 6572.
 Smith, Miss Mary Elston CS 5 The Weaver.
 Snoke, David Harold CS 1010 I O O F blg.
 Snoke, Mrs Mary Edna CS 1815 N Alabama st.
 Snyder, Mrs Barbara E. CS 6 Sylvania. Tel Cir. 632.
 Snyder, Miss June Winona CS 1801 Broadway.

Titus, Mrs Alice B. CS 902 Kahn blg.

Tramer, Mrs Anna M. CS 219 E 11th st.

Wadman, Miss Anna I. CS 1910 Talbott av.
 Wallingford, Mrs Minnie CS The Blacherne, Meridian and Vt. sts.
 Wayman, Mrs Katherine Straub CS 3145 Ruckle st.
 Weakley, Mrs Ella N. CS 1502 Merchants bnk blg.
 Welsh, Mrs Nettie CS 1021 Windsor st. Tel Wood. 6972.

JEFFERSONVILLE

Carr, Mrs Evelyn Parker CS 215 W Market st. Tel 767.

KOKOMO

Seiberling, Mrs Anna Tate CS 315 N Wash. st.

LA FAYETTE

Barnes, Miss Gertrude M. CS 1 to 4 PM except Tues 9 Sharp blg. Tels 3752; res 646.
 Cole, Mrs Ella CS 638 Oregon st.
 Haywood, Miss Emma Josephine CS 810 South st.
 Hughes, Miss Mary A. CSB (teacher) 525 Columbia st.
 Robison, Clair D. CS except Wed Hotel Lahr. Tel 488.
 Shipley, Miss Alice Howe CS 1000 Pontiac av. Tel 875.

LA PORTE

Beck, Mrs Myrtle L. CS Summit farm, R R 9.
 Gwynne, Mrs Martha W. CS 1009 Ind. av. Tel 790.
 Harvey, Mrs Margaret C. CS 908 Mich. av.
 Heath, Mrs Flora E. CS 1010 Monroe st. Tel 1586.
 Lay, Arthur Clifford CS 808 Mich. av. Tel 536.

LOGANSPOUT

Heppe, Miss Amelia D. CS 516 E Market st. Tel 2000.
 Heppe, Miss Ida CS The Barnes, 516 E Market st. Tel 2000.
 Kilborn, William A. CS 1128 High st. Tel 818.
 Peckham, Mrs Jennie CS 1218 High st.
 Thomson, Miss Amy CS 622 North st. Tel 2493.

MARION

Curran, Mrs Antonie M. CS 1116 W 3d st. Tel 908.

MICHIGAN CITY

Aicher, Miss Bertha CS 2 to 5 PM 811 Pine st.

MOORESVILLE

Hutton, Mrs Queen Victoria CS.

MUNCIE

Bender, Mrs Fredrika A. CS 302 W Main st.
 Garrard, Mrs Mary E. CS 2200 S Walnut st.
 Mumford, Mrs Gertrude CS 111 N Cherry st.
 Tuhey, Mrs Edith Daniels CS 9.30 AM to 1 PM 420 Wysor blg. Tel 1433.

NASHVILLE

Sage, Mrs Bessie I. CS R R 1, box 169.

NEW ALBANY

Fox, Mrs Ruth E. CS Shelby pl.
 Korfhage, Mrs Amelia S. CS 1519 E Main st. Both tels.

NEWCASTLE

Runyan, Mrs Myrtle L. CS 1109 Indiana av. Tel 787 W.

NOBLESVILLE

Fariss, Mrs Daisy C. CS 115 E Maple av. Tel 410.
 Haines, Mrs Stella W. CS 80 N 9th st. Tel 573.

NORTH MANCHESTER
Oldfather, Mrs Sarah E. CS.

PERU
Goodall, Mrs Elizabeth M. CS 278 E 6th st.

RICHMOND
Appleby, Miss Mary E. CS 1521 No A st. Tel 2840.
Cloyd, Miss Edith CS apt B, McGuire bldg. Tel 1911.
Phares, Mrs Christine E. CS 102 N 15th st. Tel 2824.

ROCHESTER
Thomson, Miss Elizabeth Ambrose CS 130 Warsaw rd. Tel.
Thomson, Miss Jane C. CS 130 Warsaw rd. Tel 456-01.

ROLLING PRAIRIE
Clendenen, Mrs F. Ella CS R R 2. Bell tel 4608.

RUSHVILLE
Beale, Mrs Mary E. CS 321 N Perkins st.

SALEM
Motsinger, Mrs Flora Swaim CS Hoos. tel 533.

SHELBYVILLE
Downey, Mrs Elizabeth P. H. CS Akers and Teal apt.

SOUTH BEND
Cady, Mrs Hattie CS 230 N LaFayette st.
Gish, Mrs Margaret M. CS 309 W Marion st.
Higgins, Elmer A. CS 129 W Colfax av. Both tels.
Kahn, Mrs Adele K. CS 334 W La Salle av. Tels.
Myers, Mrs Charlotte CS 321 Lincoln way, W.
Prell, Miss Martha B. CS 340 W La Salle av.
Urquhart, Mrs Frances C. CS 1011 De Maud av. Both tels.

SOUTH WHITLEY
Black, Mrs Effie Merrill CS.

SPENCER
Hickam, Mrs Sallie M. 328 N Main st.

TERRE HAUTE
Coffroth, Mrs Harriet E. CSB 709 Ohio st. Cit. tel 1686.
Wright, Miss M. Elizabeth CSB 1 to 6 PM 612 S 7th st.
Cit. tel 653.

TIPTON
Smith, Mrs Flora H. CS 216 S Independence st. Tel 4207.

VALPARAISO
Marks, Mrs Gretchen O. D. CS Pioneer apts.

VINCENNES
Hackmann, Miss Ella M. CS 622 N 3d st. Tel 1652.
Willis, Mrs Adeline M. CS 611 N 7th st. Tel 2790.

WABASH
Latchem, Mrs Mary CS 128 Manchester av.
Nordike, Miss Sadie CS postal address Manchester av.

WHITING
Walker, Mrs Adah Irene CS 338 Sheridan av. Tel 265.

IOWA

ALBIA
Hanks, Miss Laura 316 E Wash. av.

AMES
Bennett, Mrs Martha Titus CS except 2 to 5 PM 543 Main st.
Dunham, Mrs Addie L. CS 906 Clark st.

ATLANTIC
Finkbine, Mrs Mabel C. postal address 611 Maple st. Tel.

BANCROFT
O'Neill, Mrs Edith C. CS R R 2. Tel.

BURLINGTON
Brach, Miss Ernestine W. CS 406 Ger-Amer bldg.
Donahue, Miss Grace Marion CS 1018 Maple st. Tel 158.
Felker, Mrs Cordelia CS 1000 N 6th st.
Minton, Mrs Emma N. CSB (teacher) 202 Spring st.
Potts, Miss Minnie Louise CS 400 S 8th st.
Thompson, Miss Eva CS 1000 N 6th st. Tel 526.

CEDAR RAPIDS
Crawford, Norval M. CS 10 AM to 4 PM 703 American
Trust bldg, 1st av and 2d st. Res 1644 2d av.
DeVault, Mrs Viola E. CS 534 Eastlack ct. Tel White 2416.
Haman, Mrs Phoebe S. CS 10 AM to 4 PM except Wed Sat
1055 3d av. Tel 913.

Lyman, Mrs Clara Dowdell CSB (teacher) 10 AM to 4 PM
except Fri 604 C. R. Sav. bldg. Res 1608 C av. Tels.
Machacek, Miss Anna O. CS 1807 Grand av. Tel 3237.
Morrison, Mrs Anna CS 1434 3d av. E. Tel Black 1594.
Norman, Mrs Anna CS 802 N st. W. Tel 3054 W.
Smith, Charles Taylor CSB 9 AM to 12 M 1249 2d av.
Smith, Mrs Mary M. CSB (teacher) 1249 2d av. Tel 2121.

CHARLES CITY
Morris, Miss Daisie May CS 906 Clark st. Tel 172.

CLEAR LAKE
Campbell, Mrs Ida C. CS.

CLINTON
Burnham, Miss Julia M. CSD (teacher) 513 6th av.
Hansen, Mrs Maria C. CS 335 Hickory st.
Rixon, Mrs Margaret D. CS 303 4th av.

COLFAX
Clark, Miss Alice Augusta CS 115 S Locust st.

COUNCIL BLUFFS
Burgett, Mrs Ella W. CS 546 Myuster st.
Hastings, Mrs Carrie A. CS 240 Harrison st.
Tulleys, Mrs Sarah E. CS 151 Park av.

CRESTON
Doze, Mrs Maria CS 12 M to 6 PM 1105 Adair st.

DAVENPORT
Carlton, Mrs Leora M. CS 2631 Brady st. Tel 5215.
Dalgarn, Mrs Mary H. CS 427 E 4th st.
Doerich, John CS 53 McCullough bldg. Tel 3033.
Earl, Mrs Sadie Livingston CS 2104 Farnam st.
Ellsworth, Mrs Cora C. CS 530 Ripley st.
Godfrey, Mrs Eugenia P. CS 2508 Fulton av.
Lay, Mrs Amanda Emma CS 2 to 4 PM 126 Park lane.
Mandeville, Miss Amy Lee CSB (teacher) 322 W 4th st.
McCandless, Mrs Mary S. CS 1020 E 6th st. Tel 150.
McCormick, Mrs Agnes M. CS 723 E 13th st. Tel 5506.
Mosenfelder, Mrs Millie CS 1902 Grand av.
Stolley, Mrs Wilhelmine CS 801 W 15th st. Tel 4705.

DES MOINES
Bradshaw, Miss Edna Mae CS 10 to 12 M 1005 8th st.
Brady, Mrs Lucy Tracy CSB 3605 Grand av. Tel D. 5399.
Delmege, Mrs Clara B. CS Victoria hotel.
Dissmore, Mrs Mollie CS 540 42d st. Tel.
Foster, Mrs Birdella G. CS 1081 22d st. Tel D. 2182.
Hurley, Mrs Louise M. CS 206 K P blk. Tel Wal. 1381.
Lawson, Mrs Nannie S. CS 206 K P blk. Tel W. 1381.
McCord, Mrs Victoria Webb CSB 10 AM to 12 M 311
Securities bldg.

McIntyre, Mrs Rhoda CS 669 37th st.
Miller, Bert A. CS 1215 31st st. Tel D. P. 1479.
Miller, Mrs Martha Kyle CS 1215 31st st. Tel.
Moore, Mrs Susan I. CS 4011 Grand av.
Olsen, Mrs Cora Y. CS 1618 Arlington av. Tel Red. 6512.
Rendall, John L. CSB (teacher) 10 AM to 2 PM 521
Equitable bldg. Res 4219 Ingersoll av.
Rendall, Mrs May S. CSB 4219 Ingersoll av.
Sandahl, Mrs Anna CS Beaver and Aurora avs. Tel D. 3042 J.
Slee, Mrs Mary CS 1152 W 8th st. Tel 6419 W.
Smith, Mrs Kate H. CS The Ewing. Tel W. 6911.
Varner, Mrs Beatrice CS 1605 Woodland av. Tel D. 2697.
Webster, Mrs Elizabeth M. CS 1330 E Walnut st. Tel M. 2178.

DUBUQUE
Hendricks, John H. CS 416 Seminary st. Tel 2964.
McCabe, Mrs Claud CS 15 Coventry ct.
Neu, John T. CS 306 B and I bldg. P O box 155.
Parker, Mrs Genevieve CS 441 Hill st.

ESTHERVILLE
Lough, Mrs Minnie B. CS Tel 159.

FAIRFIELD
Louden, Mrs Lizzie C. CS.

FORT DODGE
Kershaw, Mrs Mary Adelia CS 1602 3d av. N. Tel 779.
Seoville, Mrs Martha J. CS 17½ S 8th st. Tel Blue 780.
Skuldt, Mrs Caroline CS 324 S 8th st. Tel Blue 458.

HAMBURG
Byers, Mrs Sophinia R. CS East st.

HAMPTON
Cummings, Mrs Etta L. CS Tel 21.

HAWARDEN
Williams, Mrs Ruth E. CS Box 550.

HUMBOLDT
McLaughlin, Mrs Nancy E. CS.

INDEPENDENCE
Barnhart, Miss Frenella I. CS.

IOWA CITY
Close, Miss Katherine CS 538 S Gilbert st. Tel 794.
Horton, Mrs Minnie CS 920 E Burlington st. Tel 1030.

IOWA FALLS
Cooke, Mrs Ella CS 910 College av. Tel Red 250.

KEOKUK
Dollery, Mrs Avarillia P. CS 908 Orleans av. Iowa tel 331 R.
Gampert, Miss Katherine Louise CS 823 Franklin st. Tel.

LE MARS
Pew, Mrs Belle CSB (teacher) 1318 Main st.

LIME SPRINGS
Roberts, Mrs Bertha L. CS 9 to 11 AM.

LYONS

Nahnsen, Ingwer CS 217 S 6th st.

MANCHESTER

May, Mrs Marinda CS 200 E Main st. Tel 507.

MARENGO

Beem, Mrs Frances M. CS 2 to 4 PM Box 285. Tel 286.

MARSHALLTOWN

Gale, Mrs Frances Fursman CS 1 to 3 PM 1109 W State st. Tel 1478.

Reimer, Mrs Dora CS 1205 W Main st. Tel 1613.

Wickersham, Mrs Eliza J. CS 806 W Linn st. Tel 1350.

MASON CITY

Fulton, Miss Mary A. CS postal address.

Hirsch, Mrs Leah J. CS 421 Wash. av. Tel 1757.

Markley, Mrs Lily Emsley CSB (teacher) 221 Cedar av.

Perkins, Mrs Maude A. CS 115 Adams av, SW.

Sheldon, Miss Nettie CS 212 5th st, NW.

McGREGOR

Farnum, Mrs Jennie A. CS 9 AM to 12 M.

MT PLEASANT

Snyder, Miss Mary I. CS 110 N Adams st.

MUSCATINE

Smalley, Mrs Annis I. CS R R 6, box 3. Tel 328 R.

Will, Mrs Carrie E. CS postal address 410 W 4th st.

OELWEIN

Hill, Mrs Eugenia Parmenter CS 7 Syndicate blk.

OSKALOOSA

Barnes, Mrs Abbie CS 110½ N 1st st. Tel 223.

Baughman, Miss Carrie CS 224 E High av. Tel 419.

OTTUMWA

Biederman, Miss Rose L. CS 304 E 5th st. Tel.

Harman, Mrs Maggie CS 214 N Wash. st. Tel 1805.

Rohr, Miss Anna Martha CS 304 E 5th st. Tel.

Wyman, Mrs Alice Prugh CSB 2 to 4 PM 407 N Court st.

PERRY

Rice, Mrs Emma CS 1223 6th st.

RED OAK

Dearborn, Mrs Elizabeth H. CS 1 to 3 PM 309 Joy st.

Webb, Mrs Jeannette S. CS 1 to 3 PM. Tel 652.

ROCK RAPIDS

Watson, Mrs Blanche K. CS Tel 356.

ROCKWELL CITY

Meholin, Mrs Edna B. CS Hotel Brower.

SABULA

Day, Mrs Martha CS.

ST ANSGAR

Gilbertson, Miss Nellie M. CS R R 3. Tel 442.

SHELDON

Smith, Mrs Josephine Smith apts. Tel 193.

SIOUX CITY

Hatfield, Mrs Anna G. CS 2415 Isabella st. Auto. tel 5302.

Hoskins, Mrs Emilie C. CS 914 9th st. Auto. tel 1081.

Jandt, Miss Adah M. CSB (teacher) 9 AM to 1 PM flat 11, 1107 Jackson st. Auto. tel 4252.

Kent, Miss Edith A. CS 1006 Pierce st. Auto. tel 3517.

Mitchell, Mrs Leora E. CS 703 Neb. st. Auto. tel 4706.

Morton, Mrs Mary A. CS 1719 Douglas st.

Poulterer, Mrs Sue K. CS 408 Trimble blk.

Shepard, Miss Clara CSB (teacher) 400 F L & T blg.

Trumbauer, Mrs Carolyn Case CS 10 AM to 4 PM 541 Frances blg. Tels Auto. 85405; Bell 535. Res. 1913 George st.

SPENCER

Winn, Mrs Laura C. CS E 7th st. Tel 204.

STRUBLE

Seaman, Mrs Martha B. CSB 10 AM to 2 PM.

WASHINGTON

Latta, Mrs Jenne CS 216 E Jefferson st.

McCall, Mrs Leanna E. CS 815 S 2d av.

WATERLOO

Barber, Mrs Florence E. CS Colonial, 607 Wellington ct. Tel 771.

Davis, Mrs Sara Beem CS 432 Western av.

Elwood, Mrs Mary Cornish CS 316 Vine st.

Thompson, Mrs Hattie A. CS 706 W Park av. Tel.

KANSAS

ABILENE

Mitchner, Miss Nellie S. CS 1215 N Buckeye av.

ARKANSAS CITY

Hanway, Mrs Pocahontas Bowen CS Tel 775.

Wickliffe, Mrs Margaret CS 728 N 4th st. Tel 631.

ATCHISON

Burton, Mrs Rowena Dabbs CS 319 N 7th st. Tel 2490.

Pennell, Mrs Helen S. CSB (teacher) 9 to 11 AM 519 N 5th st. Tel 244.

Rowe, Mrs Frances A. CS 417 N 4th av. Tel 895.

BELOIT

Hesser, Mrs Laura A. CS.

BURLINGTON

Evans, Mrs Minnie CS Tel Main 296.

CANEY

Nixon, Mrs Ida Ellen CS Tel 531.

CHANUTE

Beard, Mrs Eliza C. CS 320 W 4th st. Tel 826.

Williams, Mrs Anna B. CS 27 Mercantile blg.

CLAY CENTER

Marshall, James D. CS Tels 165; res Red 108.

ELLSWORTH

Rammelsberg, Mrs Sidonia CS Tel 137.

EMPORIA

Keel, Miss Emma M. CS 521 State st. Tel 499.

Pearson, Mrs C. Elizabeth CS 221 W 4th st.

Strickler, Mrs Emma CS 613 Commercial st. Tel 1012.

EUREKA

Dobyns, Mrs Manie Yates CS.

Smith, Miss Madella CS.

FORT SCOTT

Champion, Mrs Una C. CS 402 Broadway.

Herrick, Mrs Alma L. CS 120 S Crawford st. Tel 1689.

GALENA

Braun, Mrs Oro M. CS 9 to 11 AM 1818 S Galena av.

Mahan, Mrs Mary E. CS 1714 Joplin st.

GARDEN CITY

Oldfield, Mrs Emma CS 811 Main st.

GIRARD

Dixon, Mrs Emma E. CS 125a S Summit av. Tel 637.

HIAWATHA

Wheelock, Mrs Laura E. CS 707 Shawnee st.

HOWARD

Osborn, Mrs Josie CS.

HUTCHINSON

Potter, Mrs Mary E. CS postal address 109½ E Sherman st.

Preble, Mrs Lilian K. CS 218 E 12th st.

Preble, Noble Douglas CS 218 E 12th st.

Puterbaugh, Mrs Norah L. CS 1006 N Main st.

INDEPENDENCE

Myers, Mrs Bertha Traband CS 400 N 8th st.

Myers, Daniel M. CS 400 N 8th st.

IOLA

De Waters, Mrs Lizzie S. CS 209 East st.

JUNCTION CITY

Salchow, Miss Bertha A. M. CS Skiddy tel.

Tangeman, George H. CS 9 AM to 4 PM Union State Sav bnk blg. Tels 314; res 475.

KANSAS CITY

Hill, Mrs Mildred Barnes CS mornings except Sat 621 Everett av. Tels Bell West 3410; Home West 1375.

Humble, Mrs Alice Maud CS 347 N 8th st. Bell tel West 4063.

La Bonte, Jesse E. CS 423 N 16th st. Tels Bell W. 3390; Home W. 1854.

McIntyre, Mrs Jennie P. CS Hotel Aristos, 1016 N 8th st.

Miller, Miss Hannah Griselda CS 206 Portsmouth blg.

LAWRENCE

Carter, Mrs Florence Cranston CS 1221 Tenn. st. Tel.

Edie, Mrs Elizabeth CS 2 to 5 PM 5 F A U blg.

Thomas, Mrs Mary Stevenson CS 1611 Tennessee st.

LEAVENWORTH

Fletcher, Mrs Nannie A. CS 200 N Broadway. Tel 2881.

LE ROY

Lankton, Mrs Rhoda Rhea CS Tel 147.

LINCOLN

Elgin, Mrs Minnie CS.

MANHATTAN

Greene, Mrs Lillian M. CS Wharton blg. Tel 276.

Krudop, Miss Katrine. Tel 5201.

MARYSVILLE

Shepard, Mrs Lillie Bell CS.

NEODESHA

Lemon, Mrs Esther E. CS 302 Ohio st. Tel 461.

NORTON

Spencer, Mrs S. Amelia CS Tel 172.

OSAWATOMIE

Sinkey, Miss Ida M. CS 5th st and Reed av. Tel 410.

OTTAWA

Armstrong, Mrs Claribel CS 414 Locust st. Ind. tel.
Brown, Mrs Marilla L. CS 106 N Locust st.

PARSONS

Edmondson, Mrs Alice R. CS see El Paso, Tex.
Hibben, Mrs Harriet K. CS 1404 Broadway. Bell tel.
Hibben, Mrs Mary F. CSB (teacher) 9 AM to 2 PM
116½ N 16th st. Bell tel.
Stafford, Mrs Mary B. CS 9 AM to 3 PM 1600 Grand av. Bell tel.

PITTSBURG

Buesch, Mrs Jane M. CS 406 S Olive st. Bell tel 2144.
Curran, Mrs Mary Alice CS 309 W Euclid av. Bell tel 563.
King, Mrs Henrietta L. CS 707 N Walnut st. Tel 58.
Markham, Mrs Carrie A. CS R R 7. Home tel 576 B.
Shaw, Mrs Mateel CS 306 W 6th st. Bell tel 1063.

SALINA

Clark, Mrs Mathilda E. CS see Kansas City, Mo.

SENECA

Settle, Mrs Josephine Scrafford CS.

TOPEKA

Briggs, Mrs Grace M. CS 612 Topeka av. Tel 1306.
Crumb, Miss Clara M. CS postal address 409 Central Nat bnk blg.
Currey, Alfred E. CS 619 Mills blg. Tel 216.
Evans, Miss Louemma CS 1025 Polk st. Tel 3057.
Fisk, Mrs Harriett E. CS 422 W 7th st.
Fisk, Winslow C. CSD (teacher) 422 W 7th st. Tel 3412.
Hamilton, Mrs Martha I. CS 1031 Polk st. Tel 1469.
McCandless, Mrs Ethel M. CS 917 Garfield av. Tel 3216.
McKinstry, Mrs Adelpha F. CSB 716 Mills blg.
McKinstry, Willis D. CSB (teacher) 716 Mills blg. Tel 3257.
Pierson, Mrs Genevieve Thomas CS 1011 Topeka av. Tel 3334.
Whittaker, Mrs Carrie S. CS 107 W 11th st.
Zimmerman, Mrs Helen G. CS 917 Tyler st. Tel 1967.

WELLINGTON

Saylor, Mrs Edith C. CS 124 North B st. Tel 745 W.

WICHITA

Adenauer, Mrs Mabel S. CS 618 E Pine st. Tel D. 64 J.
Bellmann, Mrs Sophie Rosa CS 312 Riverview st. Tel M. 2687.
Campbell, Mrs Josephine H. CS 3006 E Douglass st.
Fox, Mrs Emma N. CS 1221 Pattie av.
Givens, Mrs Lucy Latham CS 503 N Topeka av. Tel
Mark. 647.
Hildebrand, Mrs Emma C. CS 870 Spaulding av. Tel D. 141 J.
Jocelyn, Mrs Madeleine Taylor CS 1144 Carlos av. Tel M. 2338.
Markham, Mrs Jennie CS 330 Circle dr. Tel Mark. 3597.
McCune, Mrs Adela M. CSB (teacher) 1050 N Market st.
Needles, William Rudolph CS 9 AM to 5 PM 704 Caldwell-
Murdock blg. Tels Mark. 779; res Mark. 4999.
Nessly, Mrs Blanche R. CS 155 N Poplar st. Tel Doug. 465.
Nessly, Mrs Isola H. CS 2 to 5 PM 204 S Osage av. Tel.
Parker, Mrs Eva L. CS 218 E 3d st. Tel D. 543 W.
Parsons, Mrs Lizzie Mallory CS 423 S Market st.
Shoemaker, Justice H. CS Caldwell-Murdock blg.
Smith, Mrs Lily M. CS 857 Faulkner av.
Snyder, Mrs Clara E. CS 1244 N Emporia st. Tel Mark.
4467 W.
Tucker, Mrs Anna E. CS 228 N Topeka av.
Waite, Mrs Marguerite Hull CS 824 Buflum av.

WINFIELD

Light, Miss Belle M. CS 510 E 8th av. Tel 409.

KENTUCKY

ASHLAND

Lester, Mrs Amelia CS Bath av. Tel 726.
Smith, Mrs May CS Carter av. Tel 379.

COVINGTON

Connors, Miss Mary Alice CS 9 AM to 2 PM 409 1st Nat
bnk blg, 6th and Madison avs. Tel South 612.
Smith, Mrs Sylvesta CS 18 E 18th st. Tel South 2861 L.

FRANKFORT

Sandifer, Mrs Lyda H. CS 102 Watson ct. Tel 348.

HENDERSON

Ward, Mrs S. Isabel CS 124 Powell st. Cumb. tel.

LEXINGTON

Bronaugh, Mrs Kate Logan CS 431 W 2d st.
Clinkenbeard, Mrs Jeff Davis CS 179 Market st.
Hood, Miss Florence CS 219 S Limestone st.
Poynter, Miss Metta M. CS Withers flats.
Rogers, Miss Helen CS 423 Walnut st.

Weckesser, Mrs Lucy E. CS 307 S Broadway.
Wickliffe, Mrs Arris CS 228 Market st.

LOUISVILLE

Chapman, Mrs Emma R. CS 1023 S 1st st. Both tels.
Duvall, Mrs Jennie H. CS 1143 1st st.
Hinton, Mrs Sue T. CSB (teacher) 1903 Avery ct. Both tels.
Hunter, Mrs Lee CS 54 Eastover pk. Both tels.
Jones, Lewis H. CSB (teacher) 524 1st st. Both tels.
Leeds, Mrs Mary E. CS 831 2d st. Cumb. tel.
Lord, Mrs Annie H. CS 1036 3d av, S. Both tels.
Ogle, Mrs Nellie Lane CS 122 W Ormsby st. Both tels.
Reeser, Mrs Marguerite CS 2116 Murray av. Both tels.
Roberts, Miss Ruby M. CS 526 Weis-Gaul blg. Both tels.
Russell, Mrs Jane M. CS 1062 Cherokee rd. Both tels.
Siegel, Miss Amelia CS 213 W Oak st. Cumb. tel 213 Y.
Simmons, Mrs Blanche H. CS Weis-Gaul blg. Both tels.
Truman, Miss Clara Lois CS mornings except Wed Sat
Starks blg. Cumb. tel.

MIDDLESBORO

Arthur, Mrs Nellie Maud CS mornings. Cumb. tel 211.

NEWPORT

Murray, Mrs Leontine CS 536 Lexington av. Tel.

OWENSBORO

Morrison, Mrs Susie F. CS 819 Frederica st.

PADUCAH

Flowers, Mrs Mary Josephine CS 742 Harrison st.
Williams, Mrs Ruth Smith CS 1631 S 6th st. Both tels.
Wilson, Miss Mary A. L. CS 226 S 4th st. Both tels.

RICHMOND

Crutcher, Mrs Margaret C. CS 4 Mile road. Tel 416.
Nelson, Mrs Fannie CS 336 5th st. Tel 575.
Shackelford, Mrs Callie C. CS mornings. Tel 453.

SHELBYVILLE

Wilkerson, Miss Ruby CS The Highlands. Tel 400.

LOUISIANA

NEW ORLEANS

Chapman, Mrs Frances Sargent CS 18 Neron pl. Tel Wal. 302.
Forschler, George Adam CS 1 to 5 PM 4935 Perrier st.
Tel Upt. 3062.
Fowler, Mrs Gertrude H. Holifield CS 11 AM to 5 PM 626
Whitney blg. Tels Main 115; res Jack. 541.
Hart, Miss Augustine Miriam CS 1 to 5 PM 1325 Car-
rollton av. Tel Wal. 1161.
Henderson, Robert G. CS 1.30 to 5.30 PM 1510 Car-
rollton av. Tel Wal. 1203.
Lengsfeld, Miss M. Elizabeth CS Mon Wed Fri 2 Neron pl.
Tel Wal. 452.
Love, Robert C. CSB (teacher) 4921 Carondelet st. Tel
Upt. 3511.
Marks, Mrs Estelle M. CS 920 Robert st. Tel Up. 2356.
Moody, Mrs Corinne B. CS 1205 4th st. Tel Jack. 323.
Rodney, Mrs Laura CS 2 to 6 PM 2 Neron pl. Tel Wal. 452.
Twitchell, Miss Mary Lois CS 1435 Eleonore st. Tel Up. 679.
Vay, Mrs Kathleen H. CS 4418 Danneel st. Tel Up. 1422.
White, Mrs Elizabeth M. CS 1511 Polymnia st. Tel.

SHREVEPORT

Land, Mrs Willie Armistead CS 9 AM to 12 M 700
Travis st. Tel Cumb. 551.
Petty, Mrs Kate CS 9 AM to 12 M 226 Stoner av.
Stewart, Mrs Maggie Dean CS 9 AM to 12 M 50, Inn Hotel.
Tel Cumb. 1307.

MAINE

AUBURN

Davis, Miss Emma E. CS 9 AM to 12 M 117 Winter st.
Gordon, Reuel F. CS 117 Winter st. Tel.

AUGUSTA

Burns, Mrs Martha E. CSD 6 Spruce st.
Ellis, Mrs Mary Emma CSB (teacher) 6 Spruce st. Tel.

BANGOR

Eames, George C. CS 9 to 12 M 516 Eastern Trust blg.
Eames, Mrs Mary L. CS 9 to 12 M 516 Eastern Trust blg.
Eldridge, Miss Elizabeth A. CS 48 Vernon st. Tel.
Kenney, Mrs Josephine H. CS 289 Essex st. Tel 863 W.
Lord, Mrs Ellen Holt CS 135 Parkview av. Tel 1534 J.
Perkins, Mrs Esther CS 69 Highland av. Tel 724-1.
Savage, Mrs Nora T. CS 127 Maple st. Tel 1721.
Stewart, Mrs Georgia B. CS 22 Parkview av. Tel 566.

BATH

Gibson, Miss Anna Elizabeth CS 54 Willow st.
 Gilman, Mrs Lottie D. CS 902 High st. Tel.
 Howard, Mrs Susan F. CS 1158 Wash. st. Tel.
 Stevens, Mrs Emily C. CS 101 Dummer st.

BELFAST

Whitten, Mrs Anna P. CS 34 Miller st. Tel 145-3.

BRUNSWICK

Crawford, Mrs Isabel A. CS 143½ Main st. Tel 300.

CALAIS

Haycock, Mrs Ella M. CS 9 AM to 12 M Winter st.

CAMDEN

Curtis, Mrs Florance CS 77 Elm st. Tel 31-21.

DOVER

Cushing, Mrs Mary Fogler CSB 9 AM to 12 M.
 Fogler, Mrs Lydia J. CS 9 AM to 12 M.

FREEPORT

Kilby, Mrs Emma Lois CS Tel 37.

GARDINER

Noyes, Mrs Caroline Dorr CSD 284 Brunswick av.
 Smith, Mrs Edith Lunt CS 96 School st.

HAMPDEN

Royal, Willis Aubury CS 2 to 5 PM. Tel 816-33.

HANCOCK POINT

Viall, Mrs Kate L. CSB (teacher) 10 AM to 12 M.

KENNEBUNK

Remich, Miss Carrie E. CS 41 Summer st.

LEWISTON

Libby, Mrs Rachel A. CS Mfrs Nat bnk blg. Tel.

PORTLAND

Barrett, Frank C. CS 711 Trelawny blg. Tel 2320.
 Barrett, Mrs Mary T. CS 9.30 to 1 PM 711 Trelawny blg.
 Burns, Robert CS 13 Gray st. Tel 6608.
 Churchill, Mrs Jennie June CSD (teacher) 398 Spring st. Tel.
 Davis, Mrs Sarah A. CS 610 Trelawny blg. Tel.
 Foss, Mrs Alice Greenleaf CS 199 Spring st. Tel 2287.
 Foss, William Wallace CS 1 to 4 PM 199 Spring st. Tel 2287.
 Foster, George W. CS 126 Neal st. Tel 4045.
 Foster, Mrs Ida F. W. CS 126 Neal st. Tel 4045.
 Foye, Mrs Mary E. CSD (teacher) 552 Forest av. Tel 5458 W.
 Haskell, Mrs S. Elizabeth C. CS 265 State st.
 Hunt, Mrs Florence A. CS 655 Congress st.
 Jones, Mrs H. Gertrude CS 2, 92 Pine st. Tel 3223 W.
 Prince, Mrs Alverta H. CS 626a Congress st. Tel 3815.
 Sargent, Miss Ella S. CS 323 Spring st. Tel 5383.
 Smith, Mrs Annie M. CS 80 Morning st. Tel 2200.
 Stillings, Mrs Hattie A. CS 31 Frederick st. Tel.
 Woodbury, Miss Myrtle F. CS 12 Anderson st. Tel 4788.

PRESQUE ISLE

Gilbert, Mrs Anna D. CS Park st. Lock box 291. Tel 4-12.

ROCKLAND

Burpee, Mrs Lizzie I. CS 69 Beech st. Tel.
 Richardson, Frank A. CS 15 Shaw av. Tel.

SKOWHEGAN

Dyer, Mrs E. Maude CS. Tel.

WATERVILLE

Whitney, Miss M. Fannie CS 107 Western av. Tel.

WILTON

Knapp, Mrs Viola E. CS.

WOOLWICH

Curtis, Mrs Mary E. Harris CSD.

MARYLAND**BALTIMORE**

Boeckner, Mrs Caroline V. CS 1653 W North av.
 Burns, Mrs Katharine L. M. CS mornings 2107 Oak st.
 Carroll, Mrs Ella I. CS Boulevard apt.
 Craddock, Mrs Henrietta R. CS 1423 Fidelity blg.
 Cross, Miss Ellen E. CSD (teacher) 10 AM to 1 PM 2231 St Paul st. Tel.
 Cross, Walter S. CS 511 Title blg. Res tel Hwd. 2500.
 de Giraut, Mrs Eleanor Harding CS 109 E Lafayette av.
 Garitee, Mrs Josephine F. CS 2517 N Calvert st. Tel.
 Gawthrop, Mrs Annie E. CS 2313 Harlem av. Tel.

Gilbreath, Miss Etta M. CS 1807 St Paul st.
 Gilpin, Mrs Olive R. CS Stony Run lane. Tel Hwd. 1126.
 Gover, Miss Mary G. CSB (teacher) 129 W Mt Royal av.
 Graham, Mrs E. Ellen CS 2017 Eutaw pl. Tel.
 Hammond, Mrs Ada H. CS 1730 St Paul st. Tel.
 Heronemus, Mrs Emma CS 104 E North av.
 Ingalls, Mrs Mary C. S. CS 3010 St. Paul st.
 Klunk, Louis W. CS mornings 1817 Linden av.
 Lane, Benjamin L. CS see Boston, Mass.
 Lyon, Miss Sara L. CS 2231 St Paul st.
 Marshall, Albert CS 12.30 to 6 PM except Mon 314 E Lafayette av. Tel Mt. V. 2887.
 McGrath, Mrs Mary Shuter CS 10 AM to 4 PM 1123 Fidelity blg. Tels St Paul 3749; res Cockeysville 119.
 Porter, Mrs Alina M. B. CS The Kenilworth, 339 Bloom st.
 Reitz, Mrs Mabel Darby CS 12 M to 3 PM 349 Title blg.
 St. Clair, Mrs Sarah Eveline CS 208 Wyman av.
 Scheu, Miss Emma J. CS 1853 W North av. Tel Mad. 6548.
 Schmidt, Miss Louise CS 1817 St Paul st.
 Sonneborn, Miss Clara B. CS 2252 Brookfield av. Tel Mad. 3946 J.
 Troxell, Miss Mary CS mornings 2207 N Charles st.
 Tull, Miss Annie R. CS 127 W Mt Royal av. Tel Mt. V. 5438.
 Weaver, Mrs Florence Stratton CS 129 W Mt Royal av.
 West, Miss Katharine E. CSB (teacher) 10 AM to 1 PM The Arundel, Charles st and Mt Royal av.
 Young, Mrs Emily D. CS 2000 Brookfield av. Tel Mad. 7065.
 Ziegler, Mrs Ida E. CS 1 to 3 PM 2601 Guilford av. Tel.

CUMBERLAND

McArdle, Mrs Ola E. CS 900 Lafayette av. Tel 1825.
 Thomas, Mrs Bruce Waugh CS 276 Columbia av. Tel 2374.

HAGERSTOWN

Shafer, Mrs Elizabeth F. CS The Negley apt. Tel 729.

MASSACHUSETTS**ADAMS**

Harrington, Mrs Fannie W. CS 25 Crandall st. Tel 140.

ALLSTON

Bartlett, Miss Julia S. CSD (teacher) 9.30 AM to 12 M 24 Idlewild st. Tel Brook. 6009.
 Bruce, Mrs Sarah Aimee 9 AM to 1 PM except Wed Sat 6 Radcliffe rd. Tel Bright. 1147 M.
 Dorr, Mrs Florence I. CS 1259 Commonwealth av.
 Francis, Mrs Sarah H. CS 22 Glenville av. Tel.
 Gordon, Miss Mary Elizabeth CS 1 to 3 PM except Sat 42 Gardner st. Tel Bright. 2313 W.
 Hollis, Mrs Lura A. CS 1246 Commonwealth av. Tel.
 Macdougall, Mrs Isola J. CS 1, 50 Parkvale av. Tel.
 Torrey, Mrs Gertrude R. CS 10 AM to 1 PM except Sat 12 Idlewild st. Tel Brook. 2670.

AMESBURY

Trumbull, Mrs Susie F. CS 113 Congress st. Tel.

AMHERST

Howard, Mrs Helen G. CS.

ARLINGTON

Knowles, Mrs Annie CS postal address 51 Wildwood av.

ATLANTIC

Walker, Mrs Fannie L. CS 82 Botolph st. Tel.

ATTLEBORO

Hyde, Mrs Ida M. CS R R 54, Tiffany st. Tel 363 M.

AUBURNDALE

Baker, Mrs Anna B. White CSB 122 Islington rd. Tel.

BELMONT

Simonds, Miss S. Louisa CS 30 Somerset st.

BOSTON

See also ALLSTON, ARLINGTON, BOSTON (EAST), BROOKLINE, CAMBRIDGE, DORCHESTER, HYDE PARK, JAMAICA PLAIN, MATTAPAN, ROSLINDALE, ROXBURY, SOMERVILLE, WEST SOMERVILLE.

Adams, George Wendell CSB (teacher) 1 to 3 PM except Sat Dexter blg, 453 Washington st. Tel.
 Adams, Mrs Jessie C. CS 9.30 AM to 12.30 PM except Sat 149 Tremont st. Tels Beach 1506; res Brook. 4489.
 Ainsworth, Mrs Nellie B. CS 25 Peterborough st.
 Allen, Miss M. Frances CS mornings except Wed Sat 372 Boylston st. Tels B. B. 4387; Brook. 4042 W.
 Amsden, Franklin D. CS 9.30 to 12 M except Sat 12 Huntington av. Tels B. B. 3284; res Brook. 52883.
 Anderson, Mrs Mary CS 24 Westland av. Tel B. B. 5739 J.
 Barlow, Mrs Lillian CS Hotel Hemenway.
 Battelle, Mrs Amelia B. CS The Helvetia.

BOSTON

Bennett, Louis N. CS 1.30 to 4.30 PM except Sat 208
Pierce blg, Copley sq. Res tel Bright. 3347 M.
Binley, Mrs Sallie Lee CS 2 to 5 PM except Sat 673
Boylston st. Tels B. B. 5428; res Brook. 3690.
Blackley, Mrs Ethel May CS 1 to 5 PM Mon Thurs 927
Colonial blg. Res 1340 Comwlth. av. Tel Brook. 4813.
Blake, Mrs G. Harriette CS 87 St Stephen st. Tel.
Blanchard, Edward T. CS 1 to 4 PM Mon Wed Fri 929
Colonial blg. 100 Boylston st. Res tel Quincy 558.
Brett, George L. CS 9.30 AM to 12 M 248 Boylston st. Tel.
Brewster, Mrs Margaret CS 153 Huntington av.
Brockenbrough, Kirby R. CS mornings, Little blg, 80 Boylston st. Tels Beach 741; res Brook. 482.
Brown, Miss Alice Seward CSB (teacher) mornings except Sat 14 Westland av. Tel B. B. 5659 W.
Brown, Miss Geneva Helen CS 81 Gainsboro st. Tel B. B. 4708 M.
Brown, Hanlen O. CS 509 Audubon rd. Tel B. B. 52576.
Buck, Mrs Kate W. CS 10 AM to 2 PM Mon Tues Fri 45
Milk st. Tels Main 709; res Newt. S. 493.
Bucklin, Mrs Carrie L. CS 93 Gainsboro st. Tel B. B. 2238 J.
Byrne, Mrs Helen S. CS 64 Charlesgate, E. Tel B. B. 4139.
Carter, Mrs Deborah CS 221 Chestnut Hill av. Tel.
Charles, Guillaume E. CS 98 Appleton st.
Churchill, Miss Alice C. CSD 8 Westland av. Tel.
Clark, Mrs Cora B. CS 10 AM to 4 PM Tues Wed Fri 80
Boylston st. Tels Beach 6567; res B. B. 1957 W.
Cleary, Mrs Mary Whitney CS 2 to 4 PM 102 Huntington av.
Tel B. B. 5177 R.
Clough, Mrs Alice Sherman (Mrs Harry M.) CS 1 to 4 PM
except Fri Sat 220 Clarendon st. Tels B. B. 1524.
Clough, George M. CS mornings 45 Milk st. Tel.
Colby, Frank C. CS 9 AM to 1 PM 1138, Little blg. Tel Beach 91.
Colby, Mrs Mary Bayrd CS Tel B. B. 9010.
Collins, Miss Grace E. CSB (teacher) 10 AM to 1 PM Mon
Wed Fri 375 Marlboro st.
Colman, Mrs Janet T. CSD 15 Norway st, Suite 6.
Connors, Norman 9 AM to 4 PM except Sat; Sat until 1 PM
828 Colonial blg, 100 Boylston st. Tel Beach 2833. Res
Wadsworth hotel. Tel B. B. 2790.
Cook, Mrs Clara L. CS 927 Colonial blg.
Cooley, R. Howard CS 2.30 to 5 PM except Sat 248 Boylston st. Tels B. B. 2555; res Brook. 545 W. Cable Howcool.
Cooley, Mrs Reata Child CS 12 M to 2.30 PM except Sat
248 Boylston st. Res 65 Pleasant st, Brookline.
Creighton, Miss Effie S. CS 8 Westland av. Tel B. B. 5675 J.
Currier, Mrs Abbie T. CS mornings 673 Boylston st. Tel
B. B. 5428. Res Arlington. Tel 616 W.
Daneels, Mrs Emma N. CS 2 to 4.30 PM Wed Sat 927
Colonial blg. Res tel Bright. 116.
Day, Mrs Agnes B. CS mornings except Sat 176 Huntington
av. Tel B. B. 4550.
Dayton, Miss Mary Alice CSD Mon Wed Fri afternoons Suite
1, 1 Batavia st. Res 95 Sutherland rd, Brookline. Tel 353.
Dickey, Adam H. CSD (teacher) 236 Huntington av.
Dittemore, Mrs Edith B. CSB 466 Commonwealth av. Tel
Back Bay 5430.
Dittemore, John V. CSB (teacher) by appointment 236
Huntington av. Tel Back Bay 8440.
Dunbar, Herbert L. CSD 10 AM to 12 M 303, 93 Mass. av.
Tel B. B. 21708.
Dunbar, Mrs Mary E. CSD (teacher) 2 to 5 PM except Sat
93 Mass. av. Res tel Brook. 1990.
Eaton, Miss Mary E. CSB (teacher) 509 Audubon rd.
Tel B. B. 8225.
Eustace, Mrs Bessie Moore CSB 464 Commonwealth av.
Tel B. B. 6188.
Eustace, Herbert W. CSB (teacher) 8.30 AM to 12.30 PM
464 Commonwealth av. Tel B. B. 6188.
Eveleth, Miss Nellie M. CS 9.30 AM to 12 M except Sat
60 Charlesgate, E. Tel B. B. 8030.
Farr, Mrs Grace Tenney CS 2 to 5 PM 23 Norway st.
Fiander, Mrs Ida M. Tues Thurs afternoons 149 Tremont st.
Res 135 Vassall st, Wollaston. Tel Quincy 191.
Fiander, - Walter Scott 1 to 4 PM except Sat 322, 149
Tremont st. Tels Beach 1518; res Quincy 191.
Fletcher, Mrs Emma Willcutt CS 11 AM to 2 PM Mon Wed
Fri 201 Devonshire st. Tels Ft. H. 1552; res Brook. 4741.
Gale, Burt S. CSB 9 to 12 M 807, 149 Tremont st. Tel
Beach 1933. Res 60 Fenway. Tel B. B. 968.
Gale, Mrs Hattie S. CSB 60 Fenway. Tel B. B. 968.
Gardiner, Mrs Zilfa Andrew CS 41 Norway st. Tel.
Gardner, Mrs Ella Lowe CS 104 Hemenway st.
Gerow, Mrs Frances Clarke CS 79 Gainsboro st. Tel B. B. 5198 J.
Getty, Mrs Caroline CSB (teacher) 270 Bay State rd. Tel
B. B. 1825.

Glidden, Mrs May Orange CS 9 to 12 M Wed Sat 927
Colonial blg. Res 11 Marathon st, Arlington. Tel.
Gongaware, Mrs Mary W. CS 5 Haviland st. Tel.
Gooch, Mrs Flora F. CS 9 to 1 PM 41 Norway st. Tel
B. B. 5527 M.
Gorham, Miss Jessie CS Garrison Hall. Tel B. B. 5353.
Graham, Andrew J. CS 12 to 4 PM except Sat 12 Huntington
av. Tels B. B. 3284; res Brook. 5494 R. Cable Werdna.
Green, Mrs Sarah V. CSB (teacher) 10 AM to 1 PM except
Sat 149 Tremont st. Tels Beach 406; res Brook. 5042.
Gross, Mrs Mary A. CSB 960 Little blg.
Gross, Willis F. CSB (teacher) 960 Little blg.
Grover, Mrs Linnie H. 10 to 12 M 87 Gainsboro st. Tel.
Hackett, Charles F. CSB 58 Fenway. Tel B. B. 7972.
Hackett, Mrs Rosemary Baum CS 58 Fenway.
Haddock, George Silas 9 AM to 12 M 9 Crawford st,
Grove Hall sta. Tel Rox. 1600.
Hall, Miss Lena M. CS 9.30 AM to 12.30 PM Tues Sat
220 Clarendon st.
Hann, Mrs Annie S. CS 10 AM to 12.30 PM except Tues
Fri 149 Tremont st. Tel Beach 1190. Res Hotel Lenox.
Harris, Mrs Claribel L. CS 98 Hemenway st. Tel.
Hill, Calvin C. CSB (teacher) 9 AM to 12 M 310 Pierce
blg. Tels B. B. 1429; res Bright. 713.
Holden, Paul R. CS 2 to 5 PM except Sat 104 Hemenway
st. Tel B. B. 6006.
Hooper, Mrs Lina M. CS 1.30 to 4 PM except Wed Sat 149
Tremont st. Tels Beach 406; res Som. 181.
Howe, Mrs Edna H. CS 10.30 AM to 1 PM Tues Wed Fri
170A Tremont st. Tel Beach 4268.
Hume, Mrs Janet CS 1 to 5 PM except Wed 913, 149
Tremont st. Tels Beach 1190; res Weymouth 387 M.
Ingalls, Mrs Matilda A. CS 100 Gainsboro st. Tel.
Jarvis, Mrs Jennie H. CS 1742 Commonwealth av. Tel
Brook. 6651.
Jewett, Mrs Frances H. CSB 178 Comwlth av. Tel. B. B. 221.
Keach, Edward H. CSB (teacher) 10 AM to 12.30 PM
817 Little blg. Tels Beach 4378; res Newton N. 1284.
King, Miss Ida M. CS 43 Hemenway st. Tel B. B. 2621 W.
Kitchin, Miss Mary P. CS 104 Gainsboro st. Tel.
Knapp, Bliss CSB (teacher) 236 Huntington av.
Knight, Mrs Rachel J. CS 104 Hemenway st.
Knott, Mrs Annie M. CSD (teacher) 106 Gainsboro st.
Knox, Mrs Madie R. CS 220 Clarendon st. Tel B. B. 579.
Knox, William R. CSB mornings 220 Clarendon st. Tel
B. B. 579.
Landy, Mrs Mary E. CSB 10 AM to 1 PM except Wed Sat
248 Boylston st. Tels B. B. 8689; res B. B. 894.
Lane, Benjamin L. CS 10 AM to 5 PM 917 Little blg, 80
Boylston st. Res tel Rox. 4562 M.
LeClair, Mrs Marie E. CS 8.30 AM to 4 PM except Wed
Berkeley blg. Tels B. B. 3526; res Brook. 3091.
Lewis, Mrs Adeline E. CS 10 AM to 2 PM Wed Thurs Sat
45 Milk st. Tels Main 709; res Brook. 913.
Linnell, Mrs Alice E. CS 9 AM to 1 PM except Sat 929,
100 Boylston st. Tels Beach 55326; res Dor. 132.
Lloyd, Mrs Annette CS 32 St Stephen st. Tel B. B. 3315.
Lloyd, William CS 9 AM to 12 M except Sat 32 St Stephen
st. Tel B. B. 3315. Cable Lloydwood.
Locke, Miss Agnes E. CS 15 Norway st. Tel B. B. 4936 M.
Lord, Mrs Zelia M. CS 704 Comwlth. av. Tel B. B. 2543 J.
Lott, Mrs Etta E. CS 120 Hemenway st. Tel B. B. 205.
Lucas, Mrs Mabel C. CS 464 Comwlth av. Tel B. B. 7961.
Marble, Mrs Mary Flowers CS 1 to 4 PM except Sat 149
Tremont st. Tels Beach 1506; res Haymarket 2429 W.
Marsh, Miss Harriette S. CS 6.30 to 8.30 PM except Wed
Sat 46 Westland av. Tel.
Maynard, Miss Harriet B. CS 10.30 to 1.30 PM Sat 372
Boylston st. Tels B. B. 4387; res Sharon 155.
McCrackan, William D. CSB (teacher) Box 32, Fenway P. O.
McKee, Mrs Clara Knox CS 2 to 4 PM except Sat 372
Boylston st. Tel. Res 504 Centre st, Newton. Tel.
McKee, David Newton CSB (teacher) 10 AM to 1 PM 372
Boylston st. Tel. Res 504 Centre st, Newton. Tel.
McLennan, Roderick CS 9.30 AM to 12.30 PM 206 Pierce
blg, Copley sq. Tels B. B. 4227 M; res B. B. 8313.
Merritt, Edward A. CSB (teacher) 236 Huntington av.
Miller, Albert E. CSB (teacher) mornings except Sat 149
Tremont st, Rm 801. Tel Beach 4770. Res 109 Com-
monwealth av, Chestnut Hill. Tel Newton S. 220.
Miller, Mrs Printha T. CSB 149 Tremont st, Rm 801. Tel
Beach 4770. Res 109 Commonwealth av, Chestnut Hill
afternoons. Tel Newton S. 220.
Morse, Mrs Florence E. CS 10 AM to 2 PM Tues Thurs Sat
511, 201 Devonshire st. Tel Ft. H. 1552.

BOSTON

Mortimer, Miss Louise CS 12.30 to 5 PM 316 Berkeley blg. Tel B. B. 587; res tel Winthrop 68 J.
 Moulton, Miss Eliza Jane CS 55 Rutland sq.
 Nash, Charles S. CS 1.30 to 4.30 PM Tues Thurs 30, 372 Boylston st. Tels B. B. 4387; res Brook. 5874 M.
 Nash, Mrs Mary A. CS 131 Newbury st. Tel B. B. 8872.
 Nixon, Mrs Helen Andrews CSD (teacher) 1 to 4 PM Tues Thurs Sat 817 Little blg. Tels Beach 4378; res Braintree 610.
 Norton, Mrs Elizabeth CSB (teacher) 1 to 4.30 PM Mon Wed Fri 375 Marlboro st.
 Norwood, Mrs Elisabeth F. CS 10 AM to 12 M Mon Thurs 927 Colonial blg. Res tel Brook. 5767.
 Nunn, Mrs Cora Reeves CS 1 to 4 PM except Sat 400 Boylston st. Tel.
 Nutting, Mrs Catherine CS 28 St Stephen st. Tel B. B. 4817 R.
 Plumer, Mrs Ruth CS 29 Norway st. Tel.
 Potter, Mrs Maud G. CS 6 Ivy st.
 Prescott, Mrs Effie D. CS 9 AM to 1 PM except Sat 2 Westland av. Tel B. B. 5192.
 Rankin, Miss Emma CS 95 Gainsboro st. Tel B. B. 4949 M.
 Reeder, John Wesley CSB (teacher) 1 to 4.30 PM Pierce blg, Copley sq. Res 8 Norway st.
 Rice, Miss Bertha L. CS 76 Gainsboro st. Tel.
 Robinson, Mrs Helen Friend CS 10 AM to 12 M Tues Fri 927 Colonial blg. Res tel Bright. 3364 M.
 Romery, Miss Ethel Claire CS 9.30 AM to 1 PM Wed 372 Boylston st. Tel. Res 1730 Beacon st, Brookline. Tel.
 Rounsevel, Mrs Emile CSB 46 Westland av. Tel B. B. 5298.
 Rowlands, Mrs Josephine Goodyear CS 68 Beacon st.
 Sargent, Mrs Myra B. CS 19 Norway st. Tel B. B. 6882.
 Scott, Mrs Minnie A. CS mornings 28 Wabon st, Grove Hall sta. Tel Rox. 4239.
 Seeley, Elisha B. CS 1 to 4 PM except Sat Dexter blg, 453 Wash. st. Tels Beach 109; res Rox. 1396.
 Seeley, Mrs Lillie E. CS 10.30 AM to 12.30 PM 453 Wash. st. Tels Beach 109; res Rox. 1396.
 Shipman, Miss Emma C. CSB (teacher) 66 Chestnut st. Tel Haymarket 326.
 Shipman, Miss Helena B. CS 9.30 AM to 12.30 PM except Mon Sat Hotel Hemenway. Tel B. B. 3180.
 Skerry, Mrs Ida L. M. CS 726 Comwlth. av. Tel B. B. 5834.
 Slocomb, William W. CS 1.30 to 4.30 PM 959 Little blg. Tels Beach 5290; res Winthrop 1490.
 Smith, Mrs Ella N. CS by appointment 140 Sutherland rd. Tel Brook. 2555.
 Smith, John Edward CSB 9 AM to 12 M, 1 to 3 PM 8 Cumberland st. Tel B. B. 71746. Cable Smidean.
 Solley, Mrs Sarah J. E. CS 452 Audubon rd. Tel B. B. 6121.
 Stanford, Miss Alice M. CS postal address 14 Westland av.
 Stark, Mrs Eva A. CS 9.30 AM to 12 M except Wed Fri 551 Boylston st. Tels B. B. 3645 M; res Camb. 2680.
 Stewart, Mrs Elsie M. CS 507 Little blg, 80 Boylston st. Tel Beach 420.
 Stewart, Mrs Nellie G. CS mornings except Sat 15 Norway st. Tel B. B. 4124 W.
 Stone, Mrs Marcia CS 10 Westland av. Tel B. B. 3916 W.
 Strang, Lewis C. CSB (teacher) mornings except Wed 551 Boylston st. Tels B. B. 4185; res Weymouth 110.
 Strang, Mrs Martha L. CS 9.30 AM to 12.30 PM 551 Boylston st. Tel.
 Strathern, Miss Olivia E. G. CS 10 AM to 1 PM 15 Norway st. Tel B. B. 3858 M.
 Sutton, Miss Ruth CS 46 Westland av. Tel.
 Swan, Mrs Alice Daggett CS 9 AM to 12.30 PM Wed; 1 to 5 PM Fri Little blg, 80 Boylston st. Res 188 Rawson rd, Brookline. Tels.
 Thomas, Mrs Nellie S. CS 10 AM to 1 PM 83 Gainsboro st. Tel B. B. 4942.
 Thompson, John H. CSB (teacher) 12 M to 5 PM 372 Boylston st. Tels B. B. 3273; res Franklin 191-12.
 Tomlinson, Mrs Elizabeth Cadwell CS Tues Thurs Sat mornings 1249 Little blg, 80 Boylston st. Tel Beach 7123.
 Tomlinson, Irving C. CSB (teacher) 10 AM to 1 PM Mon Wed Fri 1249 Little blg, 80 Boylston st. Tel Beach 7123.
 Tournier, Miss Alice B. CS 270 Bay State rd. Tel B. B. 8178.
 Tracy, Mrs Marion CS 46 Westland av.
 Turner, William Bradford CS 1 to 4 PM except Thurs Sat 149 Tremont st, Rm 807. Tels Beach 1933; res private B. B. 3980, public B. B. 9010. Cable Drofdarb.
 Van Patten, Mrs Grace White CS 1120 Commonwealth av. Tel Brook. 5186.
 Vaughan, Mrs Jennie B. CS 180 Huntington av.
 Waterman, Charles Dyer CS 10 AM to 4 PM except Sat 45 Milk st. Tels Main 1606; res B. B. 1771 W.

Watson, Mrs Ada P. CS 36 St Stephen st. Tel B. B. 2284.
 Welch, Mrs Carolyn S. CS 2 to 5 PM except Sat 96 Gainsboro st. Tel B. B. 1014 M. Cable Gainswelch.
 Weller, Mrs Janette E. CSD postal address Hotel Hemenway.
 White, Miss Bessie CS 1139 Commonwealth av. Tel.
 Williams, Mrs Ella E. CSD 2 to 4 PM Mon Wed Fri 817 Little blg, 80 Boylston st. Res tel Newt. S. 178.
 Willis, Mrs Ella Lance CSB (teacher) 1.30 to 4.30 PM Wed Sat 372 Boylston st. Tels B. B. 4387; res Newt. N. 55.
 Willis, John B. CSB 1.30 to 4.30 PM Mon Fri 372 Boylston st. Tels B. B. 4387; res Newt. N. 55.
 Winchester, Mrs Nellie L. CS 26 Hemenway st, apt 24.
 Wood, Mrs Lydia A. CS 207 Huntington av.
 Woods, Mrs Bertha H. CS 386 Commonwealth av. Tel B. B. 3263. Summer months Bournedale. Tel Sagamore 65-4.
 Woods, Mrs Victoria St Clair CS mornings except Wed Sat 195 Huntington av. Tel B. B. 4043 R.

Young, Bicknell CSB for mail only, 385 Commonwealth av. Cable Bicknell Young, Boston.

BOSTON (EAST)

Burnham, Mrs Abbie E. CS 121 Princeton st. Tel.

BRAINTREE

Crocker, Mrs Anna Noyes CS 129 Hollis av. Tel 457 M.
 Kohler, Mrs Mary Lovinia CS 375 Wash. st. Tel.

BROCKTON

Baker, Mrs Ellen M. CS 28 Haverhill st. Tel 2043 W.
 Doe, Mrs Lucy E. CS 2 to 4 PM except Sat 8 White av. Tel 1843.
 Howe, Mrs Perla E. CS 364 Main st. Tel 3584 R.
 Hoyt, Mrs Margaret CS 55 Belcher av. Tel 1946.
 Thompson, Mrs Gertrude Tilden CS 57 Highland ter. Tel 1914.
 Winner, Mrs Mary N. CS 2 to 5 PM except Sat Kennedy blg. Tel 3240 W. Res 28 Allen st. Tel 3240 R.

BROOKLINE

Bacon, Mrs Elizabeth A. CS Brandon hall.
 Baker, Alfred E. CSB (teacher) 9 AM to 12 M except Sat 471 Wash. st. Tels 1667; res Newt. W. 154.
 Baker, Mrs Hannah P. CSB (teacher) 10 AM to 12 M except Wed 471 Wash. st. Tel 1667.
 Ball, Mrs Lucy Riggs CS 1571 Beacon st. Tel 3594.
 Bangs, Mrs Elizabeth S. CSD 385 Clinton rd. Tel.
 Bartholomew, Mrs Mary Selene CS 9 AM to 1 PM except Wed 1213 Beacon st. Tel 946.
 Beasley, Mrs Mary CS mornings 204 Babcock st. Tel 867.
 Behr, Mrs Gertrude CS mornings 172 Mason ter. Tel 223.
 Benner, Mrs May Winchester CS by appointment 18 Englewood av. Tel 3905.
 Bradish, Mrs Fannie L. CS 31 Cypress st. Tel 6636 W.
 Brock, Mrs R. Lillian CS 1470 Beacon st. Tel 5656.
 Cate, Mrs Myrtle E. CS 199 St Paul st. Tel 6807.
 Chase, Mrs Nettie Rowe CS 1033 Beacon st. Tel.
 Cudworth, Mrs Grace F. CS mornings 12 Browne st. Tel 455.
 De Vold, Mrs Bertha Rhodes CS 10 AM to 12.30 PM except Sat 1248 Beacon st. Tel 3220.
 Dewey, Mrs Frances Lovejoy CS 8 Cypress pl.
 Dickey, Mrs Lillian S. CSB 9 AM to 1 PM except Sat 1101 Beacon st. Tel 4211.
 Dixon, Mrs Clementina CSB 1101 Beacon st.
 Driscoll, Mrs E. Fredericka 9 Corey rd. Tel 4057 W.
 Dunn, Mrs Sophia Whitfield CS 16 Park dr. Tel 7053 W.

Folinsbee, Harrison D. CS 9 AM to 1 PM 1407 Beacon st. Tels 3610; res 4737 J.

Greene, Mrs Elizabeth Walker CS 39 Strathmore rd.

Hall, Mrs Frances CS 11 University rd. Tel 7174.
 Hall, Harold Farmer CS 11 University rd. Tel 7174.
 Hall, Mrs Marion E. CS 46 Vernon st. Tel 1037 W.
 Harvie, Miss Edith CS 9 AM to 12 M 1352 Beacon st. Tels 5941 W; res 4607 W.
 Hatten, Thomas W. CSD by appointment 112 Fuller st.
 House, Mrs Annie Wheeler CS 101 St Paul st. Tel 5440.
 Judd, Mrs Estelle D. CS afternoons Hotel Beaconsfield. Tel 1370.

Lathrop, John C. CSB (teacher) 9 AM to 1 PM 99 Colchester st. Tels 686; res 253.
 Lathrop, Mrs Laura CSD (teacher) 87 Colchester st. Tel 253.
 Lewis, Miss Hortense W. CS 8.30 AM to 12 M except Sat 1862 Beacon st. Tel 1795.

Mattox, Mrs Fannie S. CS 22 Garrison rd. Tel 477.
 McLellan, Mrs Jeannette R. CSB 57 Alton pl.
 Merritt, Mrs Matilda Huntington CSB 1101 Beacon st.
 Miller, Mrs Grace Kingsbury Marsh CS 10 AM to 1 PM Mon Wed Fri 1878 Comwlth. av. Tel 279.
 Morgan, Mrs Eleanor L. CS 90 Browne st. Tel 4274 W.

CHRISTIAN SCIENCE PRACTITIONERS MASSACHUSETTS

BROOKLINE

Neal, James A. CSD by appointment 1080 Beacon st. Tel 6055.
 Newhall, Mrs Minnie L. CS 109 Winchester st. Tel 3197.
 Norwood, Mrs H. Frances R. CS 1651 Beacon st.
 Ogden, David B. CSB (teacher) by appointment 25 Alton pl.
 Ogden, Mrs Margaret Wood CSB 25 Alton pl.
 Phelps, Mrs Lucy Dayton CS 95 Sutherland rd. Tel 353.
 Robertson, Mrs Annie Louise CSB (teacher) mornings except Sat 74 Amory st. Tel 1920.
 Rome, James J. CSB (teacher) by appointment 1213 Beacon st.
 Rome, Mrs Joan Hudgens CSB 1213 Beacon st. Tel 4912.
 Smith, Clifford P. CSB (teacher) 16 Corey rd.
 Smith, Mrs Myrtle Holm CSB 16 Corey rd. Tel 3354.
 Stewart, Allison V. CSB by appointment 73 Longwood av. Tel 672.
 Stewart, Mrs Ida G. CSB (teacher) mornings 73 Longwood av.
 Train, Miss Minna CS Chestnut pl.
 Winans, Mrs Maude A. CS 160 Salisbury rd. Tel 3886 W.
 Woolley, Mrs Ella L. CS 86 Corey rd. Tel 1460.
 Young, Mrs Millie F. CSB 9 Hamilton rd. Tel 5455.

CAMBRIDGE

Carter, Miss J. Louise CS 10 AM to 1 PM except Wed Sat 5 Boylston st, Harvard sq. Tel.
 Davison, Mrs Emma E. CS 24 Magazine st. Tel 3365 W.
 Evans, Mrs Maude A. CS 42 Mather ct. Tel 57038.
 McKenzie, Mrs Daisette D. S. CSB Mon Fri afternoons 10 Concord av, Arsenal sq.
 McKenzie, William P. CSB (teacher) 10 Concord av, Arsenal sq.
 Milligan, Mrs Effie F. C. CS 46 Fairfield st. Tel.
 Sedman, John Ellis CS 2 to 6 PM except Tues Sat 5 Boylston st, Harvard sq. Tel.
 Syer, Miss Julia Alberta CS 10 AM to 1 PM except Fri 146 Lexington av. Tel 4880.
 Treat, Miss Esther E. CS Riverbank court. Tel 2680.
 Tuttle, Mrs Annie Dugdale CS 10 Remington st. Tel 4683 W.
 Wright, Miss M. Rosamond CS 6 to 8 PM Tues Thurs Fri 50 Massachusetts av. Tel 5029 M.

CLINTON

Adams, Mrs Carrie E. CS 198 High st. Tel 652 W.
 Field, Mrs Hattie M. CS 123 High st. Tel 87.

CONCORD

Wheeler, Miss Mary CS Elm st. Tel 395.

COTUIT

Coleman, Mrs Ellen L. CS.
 Dottridge, Mrs Lizzie A. CS.

DANVERS

Robie, Mrs Mary Abbie CS 3 Trask st. Tel 257 M.
 Whitney, Mrs Elizabeth L. CS 29 Pine st. Tel 170. Summer months Tamworth, N. H.

DEDHAM

Marsh, Mrs Adele Meserve CS 150 Court st. Tel 170.

DORCHESTER

Blish, Mrs Lauretta Wheelock CS 16 School st. Tel 4272 W.
 Carlisle, Mrs Millie V. CS 29 Millet st. Tel.
 Clark, Mrs Ellen L. CSB 3 to 5 PM Tues 10 Cushing av.
 Crawley, Miss D. Lillian CS 1 to 4 PM except Sat 27 Wrentham st. Tel Dor. 4220.
 Klotzbach, Mrs Eva M. CS 21 Ashmont st. Tel.
 Lovis, Frederick CS 34 Esmond st. Tel Dor. 64.
 Magee, Mrs Helen L. CS 17 Windermere rd. Tel 5052 M.
 Parker, Mrs Caroline A. CS 4 Cushing av. Tel 1975 M.
 Stephens, Mrs Alice E. CS 147 Ashmont st. Tel.
 Wilde, Mrs Annie M. CS 67 Tonawanda st. Tel Dor. 840.

EVERETT

Corbin, Mrs Mary E. CS 96 Waverly st. Tel.
 Johnson, Mrs Mertina H. CS 42 Liberty st. Tel 447 J.
 Weeks, Phil C. CS 14 Orchard st. Tel 325.
 Weeks, Mrs Susan A. CS 14 Orchard st. Tel 325.

FAIRHAVEN

Hillman, Mrs Ella F. CS 49 Walnut st.

FALL RIVER

Anthony, Mrs Mary P. CS 469 Prospect st. Tel 1235 M.
 Packard, Joshua F. CS 337 Pine st. Tel 115 W.

FITCHBURG

Crosby, Miss Ruth C. CS 242 Blossom st. Tel 2089 M.
 Holt, Mrs Kilmeny B. CS Lunenburg rd. Tel 1842 M.
 Stevens, Mrs Jennie M. CS 22 Mt Vernon st. Tel 1086.

FRAMINGHAM

Hosmer, Mrs Edith Comey CS Wed afternoon F, 18 Henry st. Res tel Holliston 120.

GLOUCESTER

French, Mrs Lelia F. CS 207 Wash. st.
 Perkins, Mrs Emma F. CSD 14 Ashland pl. Tel 1463 W.
 Sawyer, Miss Caroline H. CSB (teacher) 17 Procter st. Tel.

GREENFIELD

Cornell, Mrs Julia E. CS 53 High st. Tel 82.
 Snider, Mrs Ida Zoe Burr CS Thurs 10 Congress st. Tel.

HARVARD

Harlow, Mrs Carrie E. CS 1 to 5 PM except Fri. Tel 82-4.

HAVERHILL

Harrison, Mrs Adele M. CSB 10 AM to 12 M 17 North av. Tel 360.
 Harrison, John M. CSB 10 AM to 3 PM Haverhill Nat bnk blg. Tel 2208.
 Patch, Mrs Ella Bosworth CS 28 Webster st. Tel 1649.
 Small, Mrs Maud L. CS postal address 470 Main st. Tel.
 Tarbox, Mrs Lottie W. S. 146 Corliss Hill. Tel 499-14.

HOLYOKE

Atherton, Mrs Katie B. CS 5 Yale st. Tel 299.

HUDSON

Wetherbee, Mrs Lucy Ella CSB 26 O'Neil st. Tel.

IPSWICH

Johnson, Mrs Nettie A. Richardson CS.

JAMAICA PLAIN

Houghton, Mrs Florence Henry CS 288 Chestnut av. Tel 397 R.

LAWRENCE

Prescott, Lewis CS 2 to 4, 7 to 8 PM Bay State blg. Tel 348.
 Tirrell, Mrs May F. CS 11 AM to 4 PM 54 Cross st. Tel 874.

LEE

Judd, Mrs Mary A. CS 23 Franklin st.

LEXINGTON

Emery, Mrs Grace H. CS 5 Stetson st. Tel 420.
 Rowse, Mrs Ada Holt CS Winthrop rd. Tel 110.

LOWELL

Brown, Mrs Helen E. CS 9 AM to 12 M except Wed 400 Walker st. Tel 3019.
 Fairbairn, Mrs Myrtle R. CS 179 Foster st. Tel 1969.
 Hildreth, Mrs Isaphene J. CS postal address.
 Honig, Mrs Lillian E. CS 614 Westford st. Tel 1861.
 Kimball, Mrs Lillian J. CS 40 Middlesex st. Tel 3941.
 Marshall, Mrs Florence D. CS 35 Varum av. Tel 2235 M.
 Perkins, Mrs Josephine L. CS 15 Oliver st. Tel 4606.
 Pierce, Mrs Marcia Nichols CS 176 Methuen st. Tel 3522 M.

LYNN

Byers, Miss Alice CS 59 Broad st. Tel 1907 J.
 Dillon, Miss Annie Merrill CS 2 to 6 PM Security Trust blg. Tels 3544; res 3539.
 Drew, Mrs Norma Smith CS 235 Ocean st. Tel 1892 W.
 Moore, Miss Lizzie CSB mornings 136 Lewis st. Tel 3933.
 Moulton, Miss Elizabeth J. CS 2 to 5 PM except Sat The Yale, 126 Green st near Broad st. Tel 4772.
 Nazro, Mrs Ella M. CS 21 Beach rd, Boulevard. Tel 6932 W.
 Prescott, Mrs Emma F. CS 23 Huron st. Tel 3033 M.
 Symonds, Mrs Annie M. CS 138 Williams av. Tel 6426 W.
 Welch, Mrs Eliza P. CS 195 Williams av. Tel 2878 M.

MALDEN

Bemis, Mrs Nellie A. CS 8 to 11 AM 40 Spruce st. Tel.
 Childs, Mrs Lena D. CS mornings except Sat 181 Glenwood st. Tel 930.
 Cooper, Mrs Grace Knox CS 275 Fellsway, E. Tel 865.
 Fernald, Miss Flora M. CS 63 Spring st. Tel 696 M.
 Harrington, Mrs Carrie A. CS 9 AM to 12 M except Mon 167 Maple st. Tel 330.
 Hawke, Mrs Rosetta CS 31 Holyoke st. Tel 2140.
 Linnell, Miss Vesta N. CS 36 Acorn st. Tel 1005-1.
 Müller, Louis R. CS 21 Vista st. Tels 2080 and 2661 M.
 Nickerson, Miss Ida M. CS 3 to 5 PM 48a Maple st. Tel.

MANOMET

Bartlett, Mrs Ida F. CS postal address.

MARBLEHEAD

Crombie, Mrs Florence R. CS 24 Winthrop av. Tel.

MARLBORO

Clough, Mrs Priscilla Radford CSB 49 Central st. Tel 679 X.
 White, Mrs Sophronia F. CS 38 Gay st. Tel 403.

MATTAPAN

Stone, Mrs Eldie E. CS 19 Clarkwood st. Tel Milton 304.
 Office 100 Boylston st, Boston, Tues Thurs 1 to 5 PM.

MEDFORD HILLSIDE
Stevens, Mrs Clara B. CS 87 North st. Tel Medford 850.
Office 927 Colonial blg, Boston, Mon Thurs 2 to 4.30 PM.
Sewall, Mrs Harriet CS 303 Boston av. Tel 1787 M.

MEDFORD (WEST)
Appleton, Mrs Clara J. CS 9 Brooks st. Tel Medford 845 M.

MELROSE
Benner, Mrs Ella M. CS 148 Rowe st. Tel 1408 W.
Fenton, Mrs Minnie F. CS 10 AM to 1 PM except Sat 40
Wyoming av, E. Tel 820.
Gould, Mrs Clara A. CS 10 AM to 12 M Tues Wed Fri 32
Adams st. Tel 199.
Gray, Mrs Charlotte McKie CS 660 Main st. Tel 1104.

MELROSE HIGHLANDS
Frederick, Mrs Augusta D. CS 1 Isabella st. Tel 1744 W.

MIDDLEBORO
Harlow, Mrs Fannie B. CS postal address.
Knox, Mrs Alice Roberts CS 19 Webster st. Tel 460.

NEEDHAM
Wing, Miss Ellen F. CS 159 Dedham av. Tel 220.
Wood, Leon Irving CS evenings Powers st.

NEW BEDFORD
Brierly, James E. CSD (teacher) 9 to 10 AM, 2 to 4, 7
to 8 PM 948 Kempton st. Tel 2025-2.
Fish, Mrs Catherine E. CS 81 Summer st.
Lowell, Mrs Fannie C. CS 8 Borden st. Tel 2908.
Macy, Mrs Louise R. CS 74 Bay st.
Stratton, Mrs Lucy A. CS 124 Maxfield st. Tel 3784.
Taber, Mrs Alice B. CS 93 Ash st. Tel 595.

NEWBURYPORT
Morrill, George Clement CSB 118 High st. Tel 859 M.
Noyes, Mrs Florence A. CS 68½ Bromfield st.
Prime, Miss Sarah T. CSD (teacher) 12 M to 3 PM 116
High st. Tel 1115.

NEWTON
Brackett, Mrs Cora S. CS 65 Bellevue st.
Ford, Mrs Louisa R. CS 273 Tremont st. Tel.
Van Note, Mrs Clara Percy CS mornings Vernon Court hotel.
Tels Newt. N. 3020 and 680.

NEWTON CENTER
Holden, Mrs Lily L. CS 60 Crescent av. Tel Newt. S. 109.

NEWTON HIGHLANDS
Stevens, Horace P. CS 9 AM to 12 M. 20 Circuit av. Tel.
Office 170A Tremont st, Boston, 1.30 to 4 PM Wed.

NEWTONVILLE
Everett, Mrs Lottie Dickinson CS 2 to 5 PM Wed Fri 65
Clarendon st. Tel.
Ferrin, William F. CS 16 Walker st. Tel Newt. W. 1207.
Lord, Mrs Sarah Conant CS 168 Walnut st. Tel.
Robinson, Miss Nellie E. CS 10 to 1 PM 80 Madison av. Tel.

NEWTON (WEST)
Adams, Mrs Grace S. CS 79 Adella av. Tel 11.
Delesderniers, Mrs Frances Mann 889 Watertown st. Tel.

NORFOLK DOWNS
Robinson, Mrs Elizabeth W. CS 2 to 4 PM Mon Thurs 91
Billings rd. Tel Quincy 2445.
Wilson, Mrs Cora E. CS Wed 15 Tyler st. Tel.

NORTH ADAMS
Babcock, Mrs Gertrude M. CS 20 Montana st. Tel 860.
Orr, Mrs Alice L. CS 29 Holbrook st. Tel 70.

NORTHAMPTON
Atwood, Mrs Martha Miner CSB 113 Prospect st. Tel.
Clark, Miss Miriam B. CS 90 Maple st. Tel 570.
Farnum, Mrs Alice M. CS 9 Trinity row, Florence.

NORTH WEYMOUTH
Locke, Miss Agnes Celia CS 10 AM to 12 M 50 Sea st.
Res tel Weymouth 110.

ORANGE
Davis, Mrs Henrietta M. CS 40 Bacon st.

PALMER
Wesson, Mrs Edith K. CS 11 Holbrook st. Tel.

PEABODY
Sturgeon, Mrs Rosa Adella CS 42 Wash. st. Tel 587 M.

PITTSFIELD
Dutton, George D. CS postal address.
Merrick, Miss Edith CS 9.30 to 12.30 PM except Fri 65
Berkshire Co Sav bnk blg. Tels 2635; res 1061.
Van Ostrand, Archie E. CSB (teacher) 2 to 5 PM Berkshire
County Sav bnk blg. Tels 2635; res 78.
Van Ostrand, Mrs Ellen N. CSB 551 South st. Tel 78.
Wainwright, Mrs Sara B. CS 10 Taconic st. Tel 1845.

PLYMOUTH
Stockbridge, Mrs Nellie F. CS 7 Lothrop st. Tel 571.

QUINCY
Morgan, Mrs Harriet R. CS 9 to 11 AM except Fri; also
Thurs evening 16 S Central ter, Wollaston. Tel.
Nash, John M. CS 35 Upland rd. Tel 355 W.

RAYNHAM
King, Mrs Grace G. CS 204 South st.

RAYNHAM CENTER
Jones, Mrs Susan K. CS 113 Pleasant st.

READING
Adams, Mrs Mattie Frances CS 5 Kingston st. Tel 165 M.
Blood, Mrs Martha L. CS 54 Sanborn st. Tel 177.
Jackson, Mrs Abbie Estelle CS 147 Woburn st.
Prescott, Mrs Julia E. CSD (teacher) 1 to 3 PM except
Fri 21 Pleasant st. Tel 130.

REVERE
Blackmar, Mrs Lelia E. CS 68 Yeaman st. Tel 277 M.
Newcombe, Mrs Minnie C. CS 120 Florence av. Tel.

ROSLINDALE
Ambrose, Mrs Sarah W. CS 2 to 5 PM Mon Thurs 10 to 12
M Wed 734 Hyde Park av. Tel Belle. 268 W.
Clark, Mrs Mary L. CS 820 South st. Tel Belle. 1225 J.
Sargent, Mrs Mattie A. 41 Sherwood st. Tel 1501 W.

ROXBURY
Arnold, Mrs Addie CS 10 AM to 12 M 3 Holborn ter. Tel.
Balch, Mrs Etta M. CS 10 Howland st. Tel.
Foster, Miss Edith Preston CS 3 Ruthven st. Tel 869 W.
Lakin, Mrs Susie B. CS 4 Carlisle st. Tel.
Lane, Miss Lucy E. CS 91 Munroe st.
McFarland, Mrs Carrie A. CS 6 Wellington ct. Tel 4895.
Pree, Mrs Adelaide M. 300 Seaver st. Tel 3590.
Puffer, Miss Katherine CS 3 Ruthven st. Tel 6205.
Rice, Mrs Addie E. CS 72 Elm Hill av. Tel 60.
Stephens, Miss Dora W. CS 15A Wabon st. Tel.
Wallander, Miss Emma A. CS 12 Rockville pk. Tel 2280.
Weschkolofsky, Herman CS 2 to 4.30 PM 9 Elm Hill pk.
Tel 183.
Whitcomb, Miss H. May CSB 34 Maple st. Tel 598.
Whitcomb, Miss M. Ethel CSB 34 Maple st. Tel 598.
Wright, Miss E. Mildred H. CS 3 Ruthven st. Tel 869 W.

SALEM
Bonney, George Peck CS 2 to 5 PM 7 Ocean ter. Tel 520.
Keith, Mrs Mary Irving CS 3a Willow av. Tel.
Marvin, Mrs Emma J. CS 1, 195 Lafayette st. Tel.
Miles, Leon G. CS 187 North st. Tel 305.
Shepard, Mrs Sarah W CS 376 Essex st. Tel.
Stoddard, Mrs Roetta Page CS 10 AM to 12 M except Sat
20 Loring av. Tel 480.

SOMERVILLE
Eastaman, Mrs Mary F. CSD (teacher) Tues Thurs 111
Summer st. Tel 559.
Edwards, Mrs Elsie E. CS 62 Highland av. Tel 6123 W.
Hall, Mrs Janet W. CS 192 Summer st.
Hoyt, Mrs Susan R. K. CSD (teacher) 78 Boston st. Tel 1036 J.
Keeler, Miss G. Florence CS 128 Central st. Tel 1227.
Keeler, Miss Helen Morss CS 128 Central st. Tel 1227.
Lane, Mrs Adelaide L. CS 177 Walnut st, W. H. Tel.
McCully, Mrs Helen M. CS 95 Oxford st. Tel 4578 W.
Shepley, Mrs Eugelia M. CS 45 Union sq.

SOMERVILLE (WEST)
Brooks, Mrs Jeanette P. CS 15 Leonard st. Tel 5036 W.
Clark, Mrs Helen Fletcher CS 36 Pearson av. Tel 33.
Holm, Mrs Josephine S. 71 Hall av. Tel 1432 M.
Smith, Mrs Annie H. CS 2 Campbell pk. Tel 629 W.
Smith, Mrs Ida Bennett CS 43 Curtis st. Tel 635 M.
Wiswall, Mrs Minnie K. CS 82 Morrison av. Tel 1357 J.

SPRINGFIELD

Chaplin, Mrs Bessie H. CS 444 Summer av. Tel.
 Church, Mrs Lillian P. CS 224 Besse blg. Res tel 7079.
 Coates, Miss Edith CS 224 Besse blg, Besse pl.
 Collins, Mrs Minnie Marion CS 10 AM to 2 PM 508, 318
 Main st. Tels River 1812; res River 6200.
 Cooley, Mrs M. Edna CS 224 Besse blg. Tel River 6732.
 Coxson, Mrs Marjorie A. CS 108 Byers st. Tel Wal. 1379.
 Loar, William C. CS 10 AM to 4 PM 211 Besse blg. Tel
 River 1213 W. Res 92 Buckingham st. Tel River 7219 M.
 McCord, Mrs Anna B. CS 147 Belmont av. Tel River 5035.
 Perkins, Guy S. CSB (teacher) 320 Besse blg, Besse pl.
 Perkins, Mrs Lillian Foss CS 320 Besse blg, Besse pl.
 Powell, Mrs Henrietta J. CS 222 Besse blg. Tel River 1321.
 Powell, Thomas D. CS 222 Besse blg. Tel River. 1321.
 Scott, Mrs Florence Snow CS 1 to 5 PM 506, 318 Main st.
 Tel 6297. Res 38 Lafayette st. Tel 7725.
 Smith, Harry C. N. CS 12 to 4 PM 211 Besse blg. Tels
 River 1213 W; res River 1213 R.
 Taylor, Henry Church CS 205 Besse blg. Res tel.
 Terry, Mrs Emogene H. CS 22 Kenwood pk. Tel River 1466 J.
 Thayer, Mrs Bertha M. CS 1 to 5 PM Wed; 10 to 1 PM Thurs
 Fri 318 Main st. Tels River 6297; res River 4618.

STOUGHTON

Blaisdell, Mrs Josephine C. S. CS 1778 Wash. st. Tel.

SWAMPSCOTT

Woodworth, Mrs Jennie A. CS 30 Claremont ter. Tel 3032 M.

TAUNTON

Crossman, Mrs Amelia M. CS 25 Trescott st.
 McKenney, Mrs Alma R. CS 18 Jefferson st. Tel.
 Merrick, Mrs Minnie Schuyler CS The New Winthrop. Tel.

WABAN

Ayer, Mrs Alice M. CS 39 Pine Ridge rd. Tel Newton S. 598.
 Robinson, Mrs Helen Friend CS see Boston.

WAKEFIELD

Wiggin, Miss Annie B. CS 12 Nahant st. Tel 214 M.

WALTHAM

Crafts, Miss Myra A. CS 245 Lowell st.
 Dyer, Miss Mary E. CS 30 Clark lane. Tel 1926 W.
 Hall, Miss Lena M. CS see Boston.
 Read, Miss Mabel Lucy CS 34 School st. Tel 1084 W.

WELLESLEY

Selfe, Mrs Clara CS 16 Grove st. Tel 476 M.

WELLESLEY HILLS

Dillaway, Mrs Annie S. CS Bradford rd. Tel 246 W.
 Dillaway, Miss Laura G. CS 46 Cliff rd. Tel 652.
 Harrington, Miss J. Isabel CS 482 Worcester st.

WESTBORO

Sceley, Mrs Margaret CS 78 Milk st. Tel 83-2.

WESTFIELD

Herrick, Mrs Loiva A. CS 9 to 11 AM 28 Shepard st. Tel.

WESTON

Bartlett, William M. CS Silver Hill rd. Tel.
 Nolte, Mrs Evelyn White CS postal address Highland st and
 Love lane.
 Platt, Mrs Ada White Wellesley st.

WEST ROXBURY

Campbell, Mrs Ruth Farnsworth CS 200 Bellevue st. Tel
 Belle. 94.
 Gibson, Mrs Alice D. CS Cottage av. Tel Belle. 620.
 Perkins, Mrs Sophie H. CS 1 Meredith st. Tel Belle. 628.

WEYMOUTH

Evans, Mrs Mary Adelaide CS Front st. Tel.

WINCHENDON

Gay, Mrs Frances A. M. CS 215 Central st. Tel 111-2.

WINCHESTER

Blaisdell, Mrs Alice May CS 30 Vine st. Tel 628 W.
 Bond, Mrs Lora CS 16 Hillside av. Tel 621 W.
 Davis, Mrs Frances M. CS 80 Walnut st. Tel 989 W.
 Flinn, John J. CS by appointment 6 Dix ter. Tel 1016 M.
 Gendron, Mrs Florence A. CS 22 Calumet rd. Tel 827 M.
 Harrington, Mrs Nettie F. CS 9 Sanborn st. Tel 8.
 Morrill, Mrs Myra E. CS 38 Rangeley.
 Nickerson, Mrs Dora Mayo CS 18 Grove st. Tel 991 W.
 Richmond, Mrs Edith H. CS 7 Grove st. Tel 870.
 Squires, Mrs Grace CS 75 Church st. Tel 329 W.
 Willard, Mrs Florence L. CS 5 Webster st. Tel 953 M.

WINTHROP BEACH

Smith, Mrs Katherine CS 90 Terrace av. Tel 20.

WINTHROP CENTER

Dellano, Mrs Jennie M. CS 120 Sargent st. Tel 206.
 Hogg, Mrs Lillian R. CS 260 Pleasant st. Tel 34.
 Mann, Frederick CSB by appointment 58 Emerson rd.
 Morse, Mrs Cecilia I. CS 52 Cottage Park rd. Tel 199 M.

WINTHROP HIGHLANDS

Smith, Mrs Bertha M. CS 37 Floyd st. Tel 1260.
 Spaulding, Mrs Emma G. CS 140 Cliff av. Tel.

WINTHROP (PLEASANT ST)

Garrett, Mrs M. Etta CS 78 Main st. Tel 602.

WINTHROP (THORNTON)

Turner, Mrs Ella J. CS 22 Wash. av. Tel 52-3.
 Twichell, Mrs Marion E. CS 61 Sea View av. Tel 1220.

WOBURN

Mendum, Mrs Sara Clark CS 16 Arlington rd. Tel.
 Wyer, Mrs Alice Champney CS 40 Pleasant st.

WOLLASTON

Blake, Mrs Drusilla P. CS 72 Waterston av. Tel Quincy 2090.
 Buchanan, Mrs Alexie F. CS 133 Grand View av.
 Everett, Mrs Ida E. CS 35 Elm av. Tel Quincy 947-4.
 Goding, Dana Elmer CS 18 Wollaston av. Tel Quincy 664 M.
 Goding, Mrs Lottie A. CS 18 Wollaston av.
 Hooper, Miss Mary L. CSB 5 Dunbarton rd. Tel.
 Roberts, Mrs Fanny E. CS 465 Newport av.
 Sprague, Mrs Anne J. CS 346 Belmont st. Tel Quincy 636.

WORCESTER

Allen, Mrs Carrie S. CS 10 AM to 1 PM Tues Fri; 1 to 6
 PM Thurs 1006 Park blg. Tel Park 522.
 Allen, Mrs Mary W. CS 28 Sever st. Tel Cedar 807.
 Bancroft, Mrs Edith F. CS 24 Tirrell st. Tel.
 Bush, Mrs Nellie Blodgett CS 2 to 5 PM Mon Wed Fri 940
 Slater blg. Tels Park 3161; res Cedar 2600.
 Cooke, Mrs Alice C. CS 5 La Grange st. Tel.
 Crossman, Mrs Flora E. CS 22 Channing st. Tel.
 Cummins, Mrs Mary H. CS 1 to 5.30 PM Tues 1006 Park
 blg. Tel Park 522. Res 23 Hollywood st.
 Irvine, Mrs Anna G. CS 17 Crystal st. Tel Park 4523 J.
 King, Miss Helen M. CS 1105 Park blg. Tel Park 4344.
 Knowles, Mrs Evelyn Sylvester CS 1 to 6 PM Mon Fri; 9.30
 AM to 2 PM Wed 1006 Park blg. Tel Park 522.
 Kugler, Mrs Katherine CS 12 Tirrell st. Tel Cedar 4195.
 Merritt, Mrs Stella T. CS 17 May st. Tel.
 Messinger, Mrs Eliza J. CS 1 Marston way. Tel.
 Putnam, Mrs Louise F. CS 1 Dix st. Tel Cedar 1638.
 Rich, Mrs Elizabeth C. CS 47 Howland ter. Tel.
 Smith, Miss Louise E. CS 1 to 4 PM except Mon 117
 Lincoln st. Tel Cedar 2624.
 Torrey, Mrs Edith Newton CS 10 AM to 2 PM Mon Sat; 2 to
 6 PM Wed 1105 Park blg. Tels Park 4344; res Cedar 2879.
 Tyler, Mrs Grace A. CS 19 Shattuck st. Tel Park 3522.
 Walker, Miss Kate M. CS 14 Dover st. Tel Cedar 476.
 White, Mrs Josephine F. CS 3 Dudley pl. Tel.

MICHIGAN

ADRIAN

Taylor, Mrs Maude Howell CS 304 State st.

ALBION

Farley, Mrs Frances M. CS 913 S Superior st.
 Sturtevant, Mrs Elizabeth CS 117 E Ash st.

ALLEGAN

Gilson, Mrs Orpha L. CS.

ALMA

Ellison, Mrs Ella F. CS 508 State st.

ALPENA

Heald, Mrs Elizabeth CS 167 1st st.
 Roberts, Miss Maria CS 167 1st st.

ANN ARBOR

Brown, Mrs Alice M. CS postal address 915 Greenwood av.
 Dearing, Miss Mary Elizabeth CS 338 Nickels arcade.
 Henne, Miss Lydia CS 713 W Liberty st.
 Seeley, Miss Orel F. CS 809 Hill st.

BATTLE CREEK

Adams, Mrs Narcissa F. CS 17 Fremont st. Bell tel 2923.
 Benedict, Mrs Cora CS 237 Maple st. Bell tel 1392.
 Fisher, Mrs Jennie CS 130 Post av.
 Healy, Miss Mina A. 24 Adams st. Bell tel 2632 J.
 Ketchum, Mrs Alice E. CS 44 Chestnut st.
 Robertson, Miss Clara B. CS Post blg. Tel 2574.
 Sawyer, Robert L. CS City bnk blg. Bell tel 454 J.
 Stebbins, Mrs Adelia W. CS 92 Orchard av.

BAY CITY

Archambault, Mrs Frances CS 1506 McKinley av.
 Bousfield, Mrs Nellie B. CS Wenonah hotel, rm 300. Bell
 tel 1081.
 Bradley, Mrs Ada A. CS 1700 Center av.
 Cash, Mrs Laura E. CS 221 N Van Buren st. Bell tel 1662.
 Wells, Mrs Ada M. CS 412 Belinda st.
 Wright, Mrs Maria C. CS 319 N Van Buren st.

BENTON HARBOR

Burr, Mrs Ellen Cary CS 359 Broadway. Tel 1142.
 Cunningham, Mrs Emily H. CS 441 Maple st. Tel 1028.
 Fashbaugh, Mrs Alice CS 245 Bronson av. Tel 640.
 Wheaton, Mrs Mary CS 714 Highland av. Tel 770.
 Wood, Albert A. CS 774 Broadway. Tel 1267 W.

BIRMINGHAM

Childers, Mrs Henrietta B. CS 211 Ferndale av. Tel 430.

CADILLAC

Geer, Miss Mary Louise CS 519 E Cass st. Tels 318.
 Langworthy, Mrs Mary 302 Howard st. Both tels.

CHARLEVOIX

Bailey, Mrs Cornelia Erwin CS 211 Clinton st. Tel 305.

CHARLOTTE

Spencer, Mrs Agnes E, CS 403 S Main st.

COLDWATER

Cornwell, Charles S. CS 102 Marshall st.

DECATUR

Evans, Mrs Alberta H. CS Tel Kibbe 74.
 Jones, Mrs Mabelle B. CS postal address.

DETROIT

Bailey, Mrs Lillian A. CS 10 AM to 4 PM 404 The Lenox.
 Tel Cherry 878.
 Beaubien, Mrs Ella H. A. CS 1635 Woodward av.
 Beck, Mrs Julia C. CS 8 AM to 12 M 918 Van Dyke av.
 Tel Lincoln 4020.
 Berns, Mrs Ella C. CS 8 AM to 12 M 3573 E Jefferson av,
 Grosse Pointe pk. Tel Hick. 1208.
 Bland, Mrs Jean B. CS 85 Hancock av, W. Tel Grand 4011.
 Boggis, Mrs Cora E. CS 25 Willis av, E. Tel Grand 2742.
 Bogue, Mrs Martha Harris CSD (teacher) 8 to 11 AM
 697 Cass av.
 Boyle, Mrs Martha Renner CS 73 Richton av. Tel Hem. 1903.
 Brown, Mrs Retta CS 1312 Brush av. Tel Grand 7057 J.
 Burt, Miss Jennie CS 8 to 11 AM, 2 to 5 PM 420 Wood-
 ward av. Tel Cadillac 2797.

Callahan, Miss Grace W. CS 756 2d av. Tel Grand 1364.
 Campbell, Francis C. CS 1532 Dime bnk blg. Tel Cherry
 5251.
 Cartmell, Mrs Lucy K. CS 17 Brady st. Tel Grand 2417.
 Clute, Mrs Charlotte A. CS 147 Avery av. Tel Grand 3327.
 Colton, Mrs Jessie W. CS 246 Comwlth. av. Tel G. 3952.
 Cooper, Mrs Cora B. CS 1120 Cass av. Tel North 5739.

Dagg, Miss Lena CS 465 Hamilton av. Tel Hick. 1683.
 Doty, Mrs Ella H. CSB (teacher) 34 Willis av, E. Tel
 Grand 1329.
 Downs, Mrs Minnabelle J. CS 80 Westminster av. Tel Hem.
 4289.

Emmons, Mrs Lottie C. CS 8 to 11 AM 44 Melbourne av.
 Tel Market 5323.

Fay, Miss Mary Root CS 227 Boston blv, W. Tel 2798 W.
 FitzGerald, Mrs Annie CS 465 Hamilton av. Tel Hick. 1683.
 Forbush, Mrs Florence M. CS 315 Seminole av. Tel.

Griffith, Mrs Helen I. CS 1407 16th st. Tel Wal. 5282.

Hall, Mrs Elreena CS postal address 18 Hannan Mills blg.
 Harris, Mrs Anna S. CS 317 Clairmount av. Tel North 3266.
 Harris, Mrs Mary CS 61 Gladstone av. Tel N. 5378.
 Hemenway, Miss Bertha L. CS The Lenox. Tel Cher. 2514.
 Hickman, Mrs Ethel Cook CS 39 W Alexandrine av. Tel
 Grand 2374.

Hill, Mrs Kate A. M. CS 14 Boxwood st.
 Houghton, Mrs Susie W. CS 644 Montclair av. Tel.
 Houseman, Mrs Fanny J. CS 9 AM to 4 PM 1356 Book blg,
 35 Wash. blv. Tel Cher. 3983. Res 1567 E Jefferson av.
 Tel E. 1176.
 Hovey, Mrs Lydia MacKenzie CS 9 AM to 4 PM 1835 Dime
 bnk blg. Tel Cadillac 2679.

Johnson, Mrs Lillian Carter CS 9 to 11 AM 542 Bewick av.
 Tel Hick. 2393.

Kenyon, Mrs Lillian W. CS 482 Bewick av. Tel.

Leigh, Mrs Elizabeth L. CS 9 AM to 12 M 55 Willis av, W.
 Tel Grand 764.

Lilly, Vernon J. CS 9 AM to 4 PM 1256 Book blg, 35
 Wash. blv. Tel Cad. 237.

Macklem, Miss Frances CS Dime bnk blg. Tel Cher. 1440.
 Macklem, Miss Ida A. CS 1376 E Lafayette av. Tel E. 610.
 McDonald, Mrs Adella E. CS Addison. Tel Cad. 790.
 McGill, Mrs Stella S. CS 215 E Grand blv. Tel East 1575.
 McIntyre, Mrs Elizabeth E. CS 703 Sheridan av. Tel.
 Mead, Mrs Caroline L. CS 217 Hogarth av. Tel Gar. 713.
 Medearis, Mrs Emma Alexander CS 672 Cass av. Tel Grand
 5363.

Montgomery, Mrs Stella V. CS 289 Avery av. Tel Grand 3582.
 Munson, Mrs Minnie S. CS 249 Hogarth av. Tel Gar. 850.

Nebe, Mrs Alice Thrall CSB (teacher) 179 Van Dyke av.
 Tel East 1996.

Nichols, Mrs Nettie G. CS 96 Blaine av. Tel Mark. 6738.

Paton, Mrs Caroline H. CS 8 to 11 AM 34 Longfellow av.
 Tel Hem. 894.

Prophet, Edward Percival CSB (teacher) 9 AM to 4 PM
 502 Woodward blg. Tel Cher. 2199.

Prophet, Mrs Magdalene M. CSB 502 Woodward blg. Res
 tel Royal Oak 128.

Rixford, Mrs Emma A. CS 236 Fisher av. Tel.

Schreiber, Mrs Hattie CS 537 Baldwin av. Tel Ridge. 6198 R.
 Schuster, Mrs Vivian Harvey CS 270 Ivanhoe av. Tel.
 Seidel, Mrs Elizabeth CS 807 Trumbull av. Tel Grand 2083.
 Skinner, Mrs Abbie H. CS 588 Cass av. Tel Grand 1781.
 Smith, Mrs Alice Cheney CS 465 Iroquois av. Tel Ridge. 3772.
 Starr, Miss Bertha E. CS 9 AM to 3 PM except Thurs 1835
 Dime bnk blg. Tels Cad. 5382; res Gr. 5480.
 Starr, Miss Jessie Douglas CS 10 AM to 4 PM 1356 Book
 blg, 35 Wash. blv. Tels Cher. 1086; res Cher. 4960.
 Steel, Robert G. CS 700 Union Trust blg. Tel Cher. 5366.
 Storm, Mrs Bertha Helena CS 9 AM to 12 M 322 Van Dyke av.
 Tel. Edgewood 2313.
 Stowe, Mrs Belle W. CS 261 W Warren av. Tel Grand 1089 J.

Tinker, Mrs Eliza CS 678 4th av.

Toupalik, Mrs Marjorie C. CS except Sat 37 E Palmer av. Tel.
 Tryon, Mrs Marion G. CS 50 Lothrop av. Tel North 4190.

Wallace, Miss Sue L. CS 29 Owen av. Tel Mark. 5338.
 Welstead, Mrs Alice W. CS 9 AM to 4 PM 301, Hotel
 Plaza. Tels Cher. 4800; private Cher. 3156.

West, Mrs Alice CS 8 AM to 1 PM 303 Hubbard av. Tel W. 415.
 West, Mrs Edith Kenyon CS 9 AM to 12 M 136 Elmhurst
 av, H. P. Tel Hem. 835 M.

Whitaker, Mrs Ella K. CS 89 W Hancock av. Tel G. 4287.
 Wilson, Victor Tyson CS The Lenox apts. Tel Main 4617.
 Winn, Charles V. CS postal address 2032 Dime bnk blg.
 Woodall, Mrs Blanche G. CS 66 Cal. av. Tel Hem. 1002.
 Woodall, Charles J. CS 10 AM to 4 PM 2060 Penobscot
 blg. Tel Main 4776.

Woods, Mrs Margaret CS 237 Seebaldt av. Tel Gar. 282.

DURAND

Newell, Mrs Jennie E. CS Tel 145.

FLINT

Dewstoe, Mrs Helen J. CS 627 Stone st. Tel 833 J.
 Frise, Mrs Susanna CS 605 Payne pl. Tel 1269 J.
 Vandenberg, Mrs Gertrude E. CS 10 AM to 4 PM 309 Dryden
 blg. Tels 2251 F 1; res 2251 F 2.
 Wickham, Mrs Christina CS 315 3d av, W. Tel 1686 J.

GRAND RAPIDS

Alden, Mrs Isabel CS 317 Washington st.
 Blanchard, Mrs Marguerite CS 531 Prospect av. Cit. tel.
 Brower, Mrs Katherin Stiles CS 811 G. R. Savings blg. Tels.
 Burrows, Mrs Ada Clifford CS 4th Nat bnk blg.
 Chalmers, Miss Agnes F. CSB (teacher) G. R. Sav bnk blg.
 Dawley, Mrs Kate L. CS 4th Nat bnk blg. Cit. tel 5309.
 Dewey, Harlow H. CS 923 Scribner av. Cit. tel 8750.
 Field, Mrs Henrietta A. CS 520 The Lorraine.
 Field, Luman A. CS 520 The Lorraine. Both tels.
 Furber, Miss Isabel A. CS 612 Ashton blg.
 Johnson, Mrs Margaret CS 606 G. R. Sav bnk blg.
 Keasey, Mrs Helena C. CS 4th Nat bnk blg.
 Le Roy, Mrs Fannie W. CS 347 S Fuller av, SE.
 Mason, Mrs Minnie H. CS 511 G. R. Sav bnk blg. Both tels.
 Panigot, Mrs Ida H. CS 524 Benjamin av, SE. Both tels.
 Robertson, Mrs Carrie M. CS 11 Union av, NE. Cit. tel 8636.
 Rock, Mrs Alice CS 216 Oaklawn av, Wyoming pk.
 Rogers, Mrs May CS mornings 911 Wealthy st.
 Smith, Miss Anna L. CS 4th Nat bnk blg. Cit. tel.
 Sowerby, Mrs Mary CS 609 Innes st. Cit. tel 8592.

GRAND RAPIDS

Studley, Miss Helen E. CS 10 AM to 1 PM except Mon 802
G. R. Sav bnk blg. Cit. tels 1744; res 5009.
Studley, Mrs Ida M. CSB (teacher) 1.30 to 4.30 PM 802
G. R. Sav bnk blg. Cit. tel 1744. Res 64 Prospect av.
Tels Bell Main 1902; Cit. 5009.
Utley, Mrs Frances E. CS 624 Kellogg st. Cit. tel.
Van Dam, Mrs Mina L. CS 617 Livingston av. Cit. tel 9797.

HANCOCK

Stockly, Mrs Mary G. CS Tel 309.

HASTINGS

Goodyear, Mrs Effie P. CS 420 W Center st.

HOUGHTON

Hillegass, Mrs Josie CS 1.30 to 4.30 PM except Tues Thurs
Citizens bnk blg. Tels 202 FI; res 202 FII.

IRONWOOD

Cole, Mrs Maude E. CS 242 S Mansfield st.

JACKSON

Buckingham, Mrs May CS 103 Chittock av.
Dilla, Mrs Edna M. CS 1614 4th st. Bell tel 2348; Cit. 1371.
Higdon, Wayland D. CS 502 Detroit st. Tels.
Holton, Mrs Ella M. CSB (teacher) 333 E High st.
McCain, Miss Helen Waite CS 10 AM to 3 PM 217 W
Franklin st. Bell tel 1482 J.
Miller, Mrs Lena S. CS 130 3d st. Bell tel 1128.
Wesch, J. Frederick CS 306 Carter blg. Tels Bell 361; res
Bell 1150; Cit. 1322.
Wesch, Mrs Mary Knolls CS 117 4th st. Bell tel 1150.

JONESVILLE

Wolcott, Miss Maud CS Chicago st.

KALAMAZOO

Blood, Mrs Mary L. CS 9 AM to 12 M except Thurs 435
Woodward av. Tel 1178.
Fair, Frank L. CS 9 AM to 12 M 214 N West st. Tel 3192 M.
Loveland, Mrs Irene C. CS 10.30 AM to 5 PM 812 Nat
bnk blg. Tel 2528.
Ring, Charles H. CS mornings 412 Kalamazoo Nat bnk blg.
Ring, Mrs Marion Capwell CS 517 Minor av.
Ross, Mrs Esther D. CS 123 Catherine st. Tel 4251.
Zuch, Mrs Pearl B. CS 526 W Walnut st. Tel 3306.

LANSING

Cheney, Mrs Ella V. CS 9 to 1 PM except Mon Sat 210
Willow st.
Chittenden, Mrs Ida F. CS 1222 Mich. av. E.
Field, Mrs Sarah C. CS 322 Hillsdale st. E.
Lyon, Mrs Anna C. CS 404 Capitol Nat bnk blg.
Myers, Mrs Sara E. CS 801 W Ottawa st. Cit. tel 8804.

LUDINGTON

Treat, Miss Louise M. CS 305 E Filer st.

MARQUETTE

Mathews, Mrs Nellie L. CS Bluff st.
Powell, Mrs Katie CS 332 Crescent st.
Sackrider, Mrs Fanny Wright CS 332 Crescent st.

MARSHALL

Balcom, Mrs Anna CS 336 N Madison st.

MENOMINEE

Cook, Mrs Elizabeth C. CS 312 Main st.

MT PLEASANT

Mosher, Mrs Annie E. CS 1016 Normal av. Union tel 520.

MUSKEGON

Howden, Mrs Ethel I. CS 191 Clay av. Tel 2274.
Merrifield, Mrs Lauretta CS 45 W Iona st. Tel 2315.
Spencer, Mrs Sarah F. CS 90 1st st. Tel 3496.

NILES

Crankshaw, Mrs Esther K. CS Main and Reddick sts.

OTSEGO

McClellan, Mrs Margery B. CS 9 to 12 M except Sat 239
W Allegan st. Tel 39.

OWOSSO

Goodrich, Mrs Elizabeth N. CS 319 W Oliver st. Tel Black 224.
Greenman, Mrs Frank H. CS 423 N Wash. st. Tel 946.

OXFORD

Bronson, Mrs Minnie L. CS Tel 34-2.

PENTWATER

Grant, Mrs Elizabeth CS.

PETOSKEY

Chichester, Mrs Jeanne A. CS 619 E Lake st.

PLYMOUTH

Baker, Mrs Hattie A. CS Main st.

PONTIAC

Le Valley, Mrs Laura A. W. CS 29 Lorraine ct. Tel 1597.

PORT HURON

Lamkin, Mrs Ida B. CS 734 Pine st. Tel 2003.
Wilson, Lorenzo D. CS 10 AM to 4 PM 531 Water st. Tel
45 F 1. Res 830 Tunnel st. Tel 45 F 2.

SAGINAW

Anderson, Miss Carrie E. CS 616 N Jefferson av.
Lepper, Mrs Emma C. CS 213 Cherry st.
Lepper, Myron E. CS 11 Mason blg. Tels Bell 1134 L;
Valley 684; res Bell 621; Valley 1048.
Putnam, Miss Harriett CS 428 S 4th av. Tels Bell 604;
Valley 610.
Symons, Mrs Mary Smart CS 547 S Weadock av.

SAULT STE MARIE

Kibby, Mrs M. Ida CS 3 Gage blk. Tel 197.
Wilcox, Mrs Louise CS 1011 Bingham av. Tel 822.

SCHOOLCRAFT

Cobb, Mrs Clara Y. CS Tel 73.

SOUTH HAVEN

Chatfield, Mrs Florence W. CS Tel 240.

TRAVERSE CITY

Harrison, Mrs Anna CS 214 W 9th st.
Smith, Mrs Mabelle Denton CS 402 Wilhelm blk. Both tels.

WHITEHALL

Davidson, Mrs Dora E. Reed CS.

YPSILANTI

Gill, Mrs Bertha M. CS 32 S Summit st.

MINNESOTA

ALBERT LEA

Mitchell, Mrs Helen Rue CS 221 S Pearl st. Tel 666.
Wulff, Mrs Nellie H. CS 203 Adams av.

AUSTIN

Brown, Mrs Eva CS 133 Maple st.
Green, Mrs Mary E. CS 800 Oakland av.
Holston, Mrs Isophene CS 808 E Bridge st.
Ousley, Mrs Etta M. CS 606 N Lansing av.

CRYSTAL BAY

Bush, Mrs May H. CS.

DAWSON

Ruf, Mrs Evelina D. CS 9 AM to 3 PM. Tel 75.

DULUTH

Coventry, Mrs Lottie CS 1026 E 2d st.
Gaskill, Mrs Carrie CS 2018 E 2d st. Tel 3396.
Hamilton, Mrs Helen E. CS 1518½ Jefferson st.
Hammond, Mrs Adaline CS Hunters pk.
Jones, Mrs Edith Stafford CS 9 to 12 M 1122½ E 2d st.
Tel Melrose 5379.
La Vague, Mrs Emma CS 915 E 4th st.
Nelson, Mrs Amanda CS 1431 Jefferson st.
Peck, Mrs Harriet L. CS 2120 Woodland av.
Rankin, Mrs Viletta L. CS 1115 E 1st st.
Roecker, Mrs Edith CS 1109 E 2d st.
Sanborn, Mrs May Ella CS 1 to 5 PM 517 Torrey blg.
Williams, Mrs Lucy A. CS 915 E 4th st.

EXCELSIOR

Wright, Mrs Hattie L. CS.

FAIRMONT

Currier, Mrs Laura A. CS 314 Victoria st.
Haines, Mrs Phebe Lucinda CSB (teacher) postal address.
Meyer, Mrs Ida Welker CS 800 Albion st. Tel 433 L.
Sherwood, Miss Esther Maria CS 315 E 2d st.

FRONTENAC

Fitschen, Mrs Ida Greeley CS.

HIBBING

Lippman, Mrs Annie J. CS 1st Nat bnk blg. Tel 609.

MANKATO

Smith, Mrs Emily CS 126 S Front st.

MINNEAPOLIS

Andrews, Mrs Helen CS 2601 Humboldt av, S. N. W. tel.
Atwood, Mrs Stella L. 2519 Hennepin av.
Baldwin, William L. CS 1124 2d av, S.
Blake, Mrs Sallie D. CS Leigh apt, 1908 Hennepin av.
Bogert, Mrs Mary Louise CS 706 Palace blg.
Bogert, William E. CS 706 Palace blg.
Bradford, Mrs Elizabeth P. CS 1213 7th st, SE.
Brookins, Miss Mary CSB (teacher) 727 Andrus blg.
Butler, Mrs Alice Crosby CS Curtis court.
Chapman, Mrs Louise W. CS 2645 Garfield av.

MINNEAPOLIS

Chase, Mrs Nora W. CS 719 E 18th st. Tel So. 7022.
 Cleveland, Mrs Emma Harkness CS 2549 Clinton av.
 Cranmer, Mrs Emma A. CS 2431 Hennepin av. Tel Ken. 3824.
 Cunningham, Miss E. Berta CS Curtis court.
 Day, Miss Ada CS Curtis court.
 Dickey, Mrs Anna C. CS 341 Plymouth blg. Both tels.
 Dobbs, Mrs Carrie D. CS Stevens court, 134 E 18th st.
 Emerson, Mrs Amy CS 2870 Humboldt av, S. Tel Ken. 1545.
 George, Mrs Genevieve L. CS 503 Essex blg. N. W. tel.
 Gilbert, Miss Emilie W. CS 1 to 3 PM 1300 W 27th st.
 Gilbert, Miss Mary E. CS 1300 W 27th st. Both tels.
 Goddard, Harry C. CS 441 Loeb arcade blg.
 Grant, Mrs Clara I. CS 337 Plymouth blg.
 Grant, William H. CS 337 Plymouth blg.
 Harrison, Mrs Alta Muse CS 514 5th av, SE.
 Hewitt, Frank Woodruff CS 601 Plymouth blg.
 Himmelrich, Mrs Belle CS 3340 3d av, S.
 Hollis, Mrs Florence McMillan CS 3035 Irving av, S.
 Holton, Miss M. Adelaide CSB (teacher) 404 Hampshire Arms. N. W. tel Nicollet 4168.
 Jackson, Mrs Nettie W. CS Curtis ct.
 Keatley, Mrs Kate V. CS 3116 19th av, S.
 Kelly, Mrs Nellie CS 3658 Girard av, N.
 Kerr, Mrs Lottie E. CS Plymouth blg. N. W. tel.
 Krudop, Miss Anna Margarethe CS 401 Evanston blg, 122 S. 6th st. N. W. tel Main 4653.
 Leighton, Mrs Emma S. CSB (teacher) 424 Andrus blg.
 Lewis, Mrs Katharine G. C. CS 2632 Pillsbury av.
 Linnell, Miss Caroline E. CS Meyers arcade, 920 Nicollet av.
 Marquis, Mrs Bertha CS 2610 Central av, NE.
 McCray, Mrs Adele R. CS 539 Plymouth blg.
 McIntyre, Mrs Mary E. CS 447 Loeb arcade. Tels Nic. 6330; res Kenwood 2905.
 McNeill, Mrs Margaret CS 4028 Lyndale av, S.
 Morison, Mrs Rilla G. CS 4941 Lyndale av. S.
 Morrow, Quincy Lee CS 341 Plymouth blg. Tels Main 3241; T. S. 33569; res South 3098; T. S. 545548.
 Niven, Miss Margaret J. I. CS Plymouth blg.
 Pardoe, Frank H. CS 351 Plymouth blg.
 Pope, Mrs Ellen A. CS 1935 Bryant av, S. Tel Ken. 508.
 Reid, Mrs Daisy Chadwick CS 9 AM to 12 M except Sat 1709 Irving av, S. N. W. tel Kenwood 1101.
 Robinson, Edward G. CS 539 Plymouth blg.
 Scale, Mrs Emma S. CS 2300 Nicollet av.
 Shepard, Mrs Bertha L. CS Curtis ct.
 Smith, Miss Katharine J. CS 440 N W Nat Life blg.
 Stollard, Mrs Ruth A. CS 339 E 18th st.
 Taylor, Miss Mary H. CS 615 5th av, SE.
 Taylor, Mrs Nellie CS Myers arcade, 920 Nicollet av.
 Tenney, Mrs Maud A. CSB 1939 Bryant av, S.
 Thompson, Miss Abigail Dyer CSB. (teacher) Plymouth blg.
 Tingdale, Miss Mary CS 716 Palace blg.
 Waldron, Mrs Grace E. CS 909 W Franklin av. N. W. tel.
 Warner, Mrs Alice B. CS 503 Essex blg. N. W. tel.
 Welsh, Mrs Donna CS 2421 Harriet av. Tel Ken. 1725.
 White, Miss Jennie CS Hampshire arms.
 Winter, Mrs Jane Becker CS N Y Life blg.
 Winter, John W. R. CS 623 N Y Life blg.
 Woodruff, Mrs Minnie B. CS 3145 Clinton av.
 Zonne, Mrs Emma W. CS 1 to 3.30 PM except Sat Plymouth blg. Tel Nic. 4922. Res Curtis ct.

MONTEVIDEO

Starbeck, Mrs Henrietta A. CS 202 S 7th st. Tel 193.

RED WING

Thoburn, Miss Genie CS 321 Bush st.
 Thoburn, Miss Grace CS 321 Bush st.

REDWOOD FALLS

Paton, Mrs Lottie Culbert CS.

ST PAUL

Argue, Miss Lillian E. CS 9 AM to 1 PM 6, 453 Marshall av. Both tels.
 Baker, Mrs E. Dorothy CS 11 AM to 5 PM except Sat 583 Endicott blg. Res 642 Ashland av.
 Berryhill, Mrs Margaret Porter CS 608 Pittsburgh blg.
 Coffers, Mrs Magdalena CS 514 Ashland av. Both tels.
 Dunn, Miss Nancy M. CS 11 AM to 5 PM 608 Pittsburgh blg.
 Eurist, Mrs Rebecca J. CS 663 Sherburne av.
 Fockens, Cornelius CS 10 AM to 5 PM 582 Endicott arcade. Res 129 N St Albans st. Both tels.
 Gunderson, Miss Mary S. CS The Van Nuys, 265 Dayton av.
 Joslin, Mrs Laura R. CS 10 AM to 5 PM except Fri 585 Endicott arcade. Both tels. Res 1711 Marshall av.
 Konantz, Adolph CS 10 AM to 5 PM 601 Pittsburgh blg.
 Lamberson, Mrs Ella Vance CS Mon Thurs The Frederic. Res 722 Grand av. Both tels.

Locher, Mrs Elizabeth Hawley CS 9 AM to 12 M except Sat 2177 Iglehart av. Tel Mid. 3286.
 Logan, Mrs Anna B. CS 1042 Dayton av.
 Newton, Mrs E. Adele CS 77 N Oxford st. Tel Dale 46.
 Olin, Bent E. CS 1561 Lincoln av. Both tels.
 Parnell, Mrs Edith H. CSB (teacher) 11 AM to 5 PM except Thurs 400 Pittsburgh blg. Res 1325 Goodrich av.
 Reed, Miss Agnes E. CS 505 Exchange bnk blg.
 Rose, Mrs Rebecca W. CS 167 Kent st, at Selby av.
 Ryan, Franklin N. CS 10 AM to 5 PM 612 Exchange bnk blg, 6th and Minn. sts. Res 840 Hague av. Tels.
 Schrader, Mrs Margaret CS 716 Selby av. N. W. tel.
 Stocker, Mrs Grace E. CS 10 AM to 5 PM 585 Endicott arcade. Both tels.
 Welch, Mrs Miriam E. CS 438 Laurel av. Both tels.
 Wilde, Mrs Melvina CS 606 Dayton av. Tel Dale 4957.
 Wood, Mrs Ida CS 1936 Terrace Park av. T. S. tel 82703.

SAUK CENTER

Armstrong, Mrs Harriet M. CS.

STILLWATER

DeGroodt, Miss Mabel CS 702 N 4th st.

VIRGINIA

Biederman, Mrs Johanna CS 414 1st st, S. Tel 596.

WILLMAR

Tollefson, Ingebrigt C. CS 710 5th st. Tel 325.

WINONA

Dobbs, Mrs Mary E. CS 116 W 4th st.
 Smith, Miss Louise Marie CS 216 E 3d st. Tel 856.

MISSISSIPPI

GREENVILLE

Steffy, Miss Carrie Z. CS Greenville inn. Tel 306.

JACKSON

Baley, Mrs Lillie Lee CS 219 N State st.
 McKay, Miss Leila A. CS 146 Griffith st. Tel 1659.

MERIDIAN

Galarneau, Mrs Lilian CS 2806 Valley st. Tel Cumb. 1087.

NATCHEZ

Stubblefield, Mrs Ethel Gooch CS 406 N Pearl st.

PURVIS

Richardson, Mrs Rossie C. CS.

VICKSBURG

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 Stevens, Mrs Elizabeth J. CS 1925 Jackson av.
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 Allen, Mrs Virginia M. CS 60 E 54th st. Tels.

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 Clark, Mrs Fanny Todd CS see Chicago, Ill.
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 Dunn, Mrs Caroline R. CS 4958 McPherson av. Bell tel Forest 725.
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LACONIA

Edwards, Miss Lillian P. CS 2 to 5 PM Piscopo blk. Tel.
Gorrell, Mrs Frances M. CS 9 AM to 12 M 613 Main st. Tel.
Page, Mrs Emma L. CS 60 Avery st.

LAKEPORT

Colby, Mrs Carrie G. CS R. R. 5. Tel 572-22.

LEBANON

Paddleford, Mrs Jennie Cushman CS 5 Bank blg. Tel 40.
Slayton, Mrs Martha A. CS 10 AM to 1 PM Hildreth blg. Tel.

LITTLETON

Eldridge, Ervin E. CS 1 to 4 PM except Sat 7 Jackson st. Tel.
Smith, Mrs Mabelle E. C. CS 57 High st.

MANCHESTER

Barndollar, Mrs Fannie Elizabeth CS 1458 Elm st. Tel 1820.
Butterfield, Mrs Belle K. CS 142 Sagamore st. Tel 3586 M.
Everett, Mrs Lela Elliott CS 188 Walnut st.
Law, Mrs Annie E. CS 896 Union st. Tel 955 W.
Orrill, Mrs Clara A. CS 14 Harrison st. Tel 2988 M.
Reynolds, Harry P. CS 313 Walnut st. Res tel 4416 W.
Shurtleff, Mrs Eunice Lula CS 8 Harrison st. Tel 3608.
Stevens, Mrs Lizzie M. CS 85 Walnut st.
Stickney, Mrs Rosa H. CS 45 Sagamore st. Tel 2104 R.

MILFORD

Lewis, Jesse C. CS Tel 117-2.

NASHUA

Moore, Mrs Edna E. CS 12 M to 3 PM except Wed Sat 18
Canal st. Tel 44.

PENACOOK

Barker, Mrs Kate C. CS 137 S Main st. Tel 10.

PORTSMOUTH

Varrell, Mrs Lillian L. CS 54 Bridge st. Tel.
Wyatt, Mrs Grace Allen CS 5 McIntosh apts. Tel.

NEW JERSEY

ARLINGTON

Faraday, Mrs Mabel B. CS 97 Laurel av. Tel 833 W. Office
671 Broad st, Newark, 9 AM to 1 PM. Tel Mark. 4344.

ASBURY PARK

Hooper, Mrs Elizabeth CS 10 AM to 5 PM Kinmouth blg.
Tel 131. Res The Coleman house. Tel 1400.
Reisdorff, Mrs Thekla 608 5th av.
Roop, Miss Alice CS 806 Emory st. Tel 743.

ATLANTIC CITY

Dimmock, Mrs Nellie CS 2 to 4 PM 935 Boardwalk. Bell
tel 2925. Res 6 N Bartram av. Tel 249.
Rahter, Mrs Sonora F. CS see Harrisburg, Pa.
Reed, Mrs Fannie M. CS 10 AM to 12 M 935 Boardwalk.
Tel. Res 107 S Boston av. Bell tel 629.
Svenson, Miss Elin M. CS 116 N Vt. av. Bell tel 1970.
Weamer, Clinton Baum CS 10 AM to 1 PM except Mon
158 So. N. C. av. Bell tel 2466.
Weamer, Mrs Emma Z. CS 158 So. N. C. av. Bell tel.
Wilhelm, Miss Virginia CS Champion blg. Bell tel.
Wootton, Mrs Mary D. CS 10 AM to 12 M except Sat 1 S
Tenn. av. Bell tels 2740; res 1790.

BAYONNE

Scribner, Miss Nina Ely CS 30 E 33d st. Tel 92 R.

CAMDEN

Kirby, Mrs Abbie S. 516 Royden st. Tel 1852 J.
Larsen, Mrs Lida S. CS 215 Cooper st. Bell tel 2672.
Starn, Mrs A. Clara CS 421 Cooper st.

COYTESVILLE

Zuck, Mrs Jane C. CS West View pl. Tel Ft. Lee 25 R.

CRANFORD

See, Mrs Annie CS.

EAST ORANGE

Allpass, Mrs Charlotte E. CS 58 North parkway. Tel 4604.
Bernard, Mrs Bergithe CS 94 Lenox av. Tel 6654.
Bertschinger, Mrs Margareta CS 571 Central av. Tel Orange
5080.
Canfield, Mrs Elisabeth Lorenz CS 8 Grove pl. Tel 3390.
Fritz, Mrs Georgetta Wilson CS 2 Lincoln st. Tel.
Hendrick, Mrs Lucy A. CS 2 S Maple av. Tel 4319.
Holtzman, Miss Linda Hitchcock CS Washington apts, 31
Wash. st. Tel Orange 2576. Cable Linholm.
Johnson, Miss Florence Josephine CS 2 to 5 PM 419 Parke
av. Tel 1071.
Katz, Mrs Elizabeth CS 94 S Munn av. Tel 4664.
Severance, Mrs Hattie S. CS 10 AM to 12 M 42 Burnett
st. Tel Orange 2953.
Stewart, Mrs Helen A. CS 71 Hollywood av. Tel 3769.
Townsend, Mrs Mabel M. CS 96 Halstead st. Tel Orange 4314.
Van Ness, Mrs Jennie C. CS 19 Glenwood pl.

ELIZABETH

Rice, Mrs Marian N. CS 166 Elm st. Tel 3113.
White, Mrs Ida Cray CS 310 Vine st. Tel 2252 M.

ENGLEWOOD

Cooley, Miss Agnes E. CS 96 Engle st. Tel 695 R.
Drake, Mrs F. Mae CS 122 Engle st. Tel 640 W.
Thompson, Mrs Jessie W. CS 42 Central av. Tel 350.

GLEN RIDGE

Whiting, Mrs Grace L. CS 15 Argyle st. Tel 4769.

HACKENSACK

Dunklee, Mrs Myra CS 309 Lookout av. Tel 942 W.
Knudsen, Mrs Dorothy B. CS 79 Larch av, Bogota. Tel 1823.

HADDONFIELD

Wilson, Mrs Amelia M. CS 100 Washington av. Tel 216.

HOBOKEN

Nettleton, Miss May E. CS 2 to 5.30 PM except Sat 1307
Bloomfield st. Tel Hoboken 2412.

HOPEWELL

Skillman, Mrs Sarah A. Gibson CS.

JERSEY CITY

Edwards, Mrs Helen F. R. CS 9 to 11 AM 62 Van Riepen
av. Tel Montgomery 711.
French, Mrs Gertrude Amelia CS 1 to 4 PM 188 Claremont
av. Tel Bergen 4233.
Heath, Mrs Viola A. CS mornings 546 Summit av. Tel Jer-
sey City 2457 M.
Shaver, Miss Ora B. CS 328 Arlington av.

LAKEWOOD

Dann, Mrs Mary W. CS 219 Lexington av. Tel 349.
Palmer, Miss Leah Virginia Spruce st. Tel 243.

LONG BRANCH

Lane, Mrs Annie CS 1 to 7 PM 75 7th av.

MADISON

Weyers, Mrs Susan P. CS 20 Madison av.

MAHWAH

Tatham, Mrs Saidee B. CS Tatham av. Tel Suffern 52.

MAPLEWOOD

Wellert, Mrs Clara E. CS 83 Baker st. Tel S. O. 384.

MONTCLAIR

See also UPPER MONTCLAIR
Benjamin, Mrs Amelia F. CS 24 Church st. Tel 3464.

MORRISTOWN

Day, William Henry P. CS 31 South st. Tel 1050.

MORSEMERE

Tournier, Mrs Norma CS 9 to 11 AM Tel 594.

MOUNTAIN LAKES

Hirsch, Mrs Mildred CS Laurel Hill rd. Tel 499.

NEWARK

Boyce, Mrs Mary E. CS 9.30 to 11.30 AM except Sat 50
2d av. Tel B. B. 20.
Cairns, Mrs Karoline Ruhland CS 409 Summer av. Tel.
de Prosse, Mrs Emma L. CSB (teacher) 1 to 4 PM 671
Broad st. Tels Mark. 4344; res Waverly 3390.
Edson, Mrs Elizabeth W. CS 686 Ridge st. Tel B. B. 2630.
Hillyer, Mrs Mary A. CS 459 High st. Tel Mark. 3074.
Lacy, Mrs Agga M. CS 12 M to 3 PM 17 W Park st. Tel.
Lacy, George Edgar CS 11 AM to 4 PM 17 W Park st.
MacIntosh, Mrs Helen R. CS 188 Grafton av. Tel B. B. 5244.
Osborne, Miss Bessie Parker CS mornings 632 High st.
Tel Mark. 6695.
Saxton, Mrs Frances E. CS 213 N 5th st. Tel B. B. 4126.
Sigler, Mrs Agnes Green CS 35 Broad st. Tel.
Smith, Mrs Lillian Milton CS 459 High st. Tel Mark. 7618.
Southworth, Miss Mary E. CSB 16 James st. Tel Mark. 2301 W.
Tongue, Mrs Frances D. CS 1 to 5 PM 671 Broad st. Tels
Mark. 9121; res B. B. 490 W.
Turner, Merwin M. CS 670 Mt Prospect av. Tel B. B. 7436.
West, Mrs Alice Hynes CS 22 Camp st. Tel Market 765.

NEW BRUNSWICK

Humphreys, Mrs Olive F. CS 112 Bayard st.

ORANGE

Eppstein, Mrs Idah T. CS Fairbanks apts, 481 Main st. Tel
2772.
Hening, Carrington CS 8.30 AM to 1 PM 230 Main st.
Tel 3899. Res 57 Union st, Montclair. Tel 35.
Robertson, Miss Nemi CSD (teacher) 146 Highland av.
Tel 1329.

PASSAIC

Lord, Mrs Lillian C. CS 108 Lincoln st.

PATERSON

Baker, Miss Charlotte E. CS 695 Broadway. Tel 5190.
Modemann, Mrs Catherine CS 9 AM to 12 M 375 Ellison st.
Tel 2085.
Modemann, Miss Daisy S. CS 10 AM to 1 PM Mon Tues
Thurs 409 Cit. Trust blg. Tels 3010; res 2085.

PLAINFIELD

Crawford, Miss Jean CS 9 to 12 M 403 E 7th st. Tel 563.
 French, Mrs Ernestine N. CS 1340 Watchung av. Tel 2539.
 Mast, Miss Emily CS 37 Craig pl. Tel 1839.
 Sharp, Mrs Willia Tull CS 217 E 7th st. Tel 1051.
 Zerega, Miss Bertha V. CS 447 W 7th st. Tel 1190.

RED BANK

Mason, John G. CS 9 to 12 M 137 River st. Tel 468 R.
 Richardson, Mrs Luey Stewart CS 10 AM to 2 PM except
 Sat 18 Branch av. Tel 856.

RIDGEFIELD PARK

Smith, Mrs Verona CS 73 Preston st. Tel Hack. 1723.

RIDGEWOOD

Coyle, Mrs Della Munson CS 154 W Ridgewood av. Tel 857.
 Fairchild, Mrs Graee W. CS 7 Grand View pl. Tel 986.
 Haring, Mrs Mary W. CS 23 E Franklin av. Tel 1353.

RIVERSIDE

Buehrer, Mrs Esther H. CS 2 to 5 PM Tues Fri 201 Cleve-
 land av. Tels. Res Lilac farm.

RUTHERFORD

Peck, Mrs Dora Hazard CS 115 Mountain way. Tel.
 Phelps, Mrs Ella Prentiss CS 119 Donaldson av.

SUMMIT

Tiffany, Mrs Helen Carter CS 43 Oak Ridge av. Tel.

TENAFLY

Smith, Mrs Mabel Prentice CS.

TRENTON

Milne, Miss Saidee Vere CS 10.30 AM to 3 PM Aleda apts.
 Tel 5621.

UPPER MONTCLAIR

Burbank, Mrs Fanny Yeomans CS 9 Laurel pl. Tel 491.
 Lord, Mrs Mary CS 157 Alexander av. Tel 3284.
 Smith, Mrs Alice B. CS 42 Northview av.

VINELAND

Hotchkiss, Mrs Emma Frances CS Rural tel.

WEST NEW YORK

Eugster, Mrs Paulina CS 13 Fairview ter. Tel Union 4580.

WOODCLIFF LAKE

Forbes, Mrs Ida Maud CS Tel Park Ridge 171.

NEW MEXICO

ALBUQUERQUE

Clarke, Mrs Leoline Besancon CS P O box 237. Tel 1402 M.
 Kellam, Mrs Cora A. CS 1 to 4 PM 707 S Arno st. Tel 1368.
 Morrison, Mrs Cora M. CS 420 W Lead av. Tel 718.
 Sanborne, Mrs Emma J. CS 1104 N 2d st.
 Taylor, Miss Cora A. CS 1002 W Central av. Tel 1709.

ARTESIA

Kelley, Mrs Laura E. CS P O box 55. Tel 278.

ROSWELL

Payton, Mrs Anna L. CS 713 N Lea st. Tel 429.
 Richardson, Mrs Nina T. CS 411 W 7th st. Tel 607.
 Rockefeller, Mrs Susie T. CS 102 S Penn. av. Tel 219.
 Vickers, Mrs Ethel L. CS 407 W 2d st. Tel 703.

SILVER CITY

Ashenfelter, Mrs Jennett A. CS 702 Bayard st. Tel 247.
 Read, Mrs Emma L. CS 1308 Chloride st. Tel 342.

NEW YORK

ALBANY

Barrett, Mrs Fanny T. CS 98 N Allen st. Tel West 1898 W.
 Halsey, Miss Florence May CS 355 State st. Tel.
 Halsey, Miss Jane CS 355 State st. Tel. Cable Jansy,
 Albany, N. Y.
 Lindheimer, Mrs Mary C. CS postal address 356 Morris st.
 Turner, Mrs Jane Hall CS 269 Partridge st. Tel.

AMSTERDAM

Herrick, Mrs Margaret B. CS 25 Pearl st.

AUBURN

Boulter, Mrs Bertha CS 29 Hamilton av. Tel 791 W.
 Covert, Mrs Emily Bemis CS 17 Court st. Tel 181 R.
 Mason, Mrs Eugenia L. CS 33 Easterly av. Tel 320 R.
 Morgan, Mrs Alice CS 8 to 12 M 17 South st. Tel 2299.

BATAVIA

Trumbull, Miss Mary Alice CS 120 Washington av.

BINGHAMTON

Albright, Mrs Mary E. CS 39 Doubleday st. Bell tel.
 Ellingham, Mrs Frances CS 86 Carroll st. Tel 1395 J.
 Ferris, Mrs Mary E. CS 260 Main st. Bell tel 1945 J.
 Kirkland, Mrs Lona C. CS 126 Murray st. Tel 482.
 Nash, Mrs Talitha E. CS 9 Arthur st. Tel 574 J.
 Post, Mrs Elizabeth S. CS 26 Arthur st. Tel 373 J.
 Rudolph, Mrs Sarah Elizabeth CS 268 Court st. Tel 3325 R.
 Struppler, Mrs Minnie A. CS 4 Virgil st. Tel 1733 M.
 Williams, Isaac CS 15½ Davis st. Tel 2824.
 Williams, Mrs Rose CS 15½ Davis st.

BRONXVILLE

Fertig, Mrs Alice C. CS 10 Maple st. Tel 214.

BROOKLYN

Adac, Mrs Clara S. CS 293 E 16th st. Tel Flat. 214 W.
 Bowker, Miss Carolyn T. CS 2 to 5 PM Tues Sat 274 La-
 fayette av.
 Burekett, Mrs Lillie Olin CS mornings 846 President st.
 Tel Sterling 363.
 Burt, Mrs Grace W. CS 665 St Marks av. Tel Bed. 5284.
 Calvin, Mrs Lois A. CS 2017 Caton av. Tel Flat. 6700.
 Carr, Mrs Helen Fanshawe CSB (teacher) mornings 903
 Sterling pl. Tel Bed. 195.
 Carter, Miss Isabella D. CS 9 AM to 3 PM 309 Temple Bar
 blg. Tel Main 1662. Res 358 Carlton av. Tel Pros. 1941.
 Collier, Mrs Clara G. CS 708 Ocean av. Tel Flat. 1460.
 Crosier, Mrs Florence CS 766 Ocean av. Tel Flat. 5079.
 Crosier, Winfield C. CS see New York.

Du Bois, Louis J. CS 2 to 5 PM 908, 50 Court st.

Fanshawe, Mrs Mary CS mornings 903 Sterling pl. Tel
 Bed. 195.

Fay, Mrs Madge Stewart CS 293 E 16th st. Tel Flat. 214 W.
 Ferris, Harvey M. CS 394 State st. Tel Main 6277.
 Fletcher, Mrs Martha T. CS 102 Lincoln pl. Tel Pros. 6382.
 Frank, Miss Florence Louise CS 10 AM to 2 PM except Sat
 21 Montgomery pl. Tel Pros. 253.

Griffiths, Mrs Josephine L. CS 224 Monroe st. Tel Bed. 6669.
 Grimes, Miss Agnes E. CS 427 Dean st. Tel Pros. 6189.

Hammond, Miss Camilla F. CS mornings 2568 Bedford av.
 Tel Flat. 845.

Hill, Miss Clara S. CS 1302 Pacific st. Tel Bed. 4098.
 Holcombe, Mrs Alberta S. CS 1268 Pacific st. Tel Bed. 7049.
 Holcombe, Charles D. CS 1268 Pacific st. Tel Bed. 7049.
 Hotchkiss, Mrs Helen E. CS 320 Nostrand av. Tel Bed. 9476.
 Hulin, Mrs Emilie B. CSB (teacher) afternoons Mon Wed
 Fri 50 Court st. Tel Main 1243. Res 73 Herkimer st.
 Tel Bed. 9242.

Iremonger, Mrs Carrie B. CS 189 McDonough st.

John, Miss Sarah Celesta CS 566 Carlton av. Tel Sterling 2246.

Kroger, Mrs Mary Philes CS 54 Martense st. Tel Flat. 8519.

Leffler, Mrs Wilhelmina CS mornings 149 Prospect pk, SW.
 Tel South 4249.

Lyon, Mrs Frances C. CS mornings The Chatelaine, Bedford
 av and Dean st. Tel Pros. 7578.

Miller, Miss Gertrude E. CS 274 Lafayette av. Tel Pros. 4862.
 Moller, Mrs Mary C. CS 270 Westminster rd. Tel Flat. 3445.

Phipps, Mrs Anna B. CS 815 E 15th st. Tel Ken. 3453.
 Pool, Mrs Lydia H. CS mornings 329 73d st. Tel Bay
 Ridge 3494.

Ramsey, Mrs Margaret P. CS mornings 1347 Pacific st. Tel.
 Rowland, Mrs Edna Vose CS 325 E 21st st. Tel Flat. 6981.

Sellew, Mrs Fannie L. CS 3 to 6 PM Wed Thurs 309 Temple
 Bar blg. Res 362 Lafayette av. Tels.

Sowden, Edmund CS 287 Kingston av. Tel Bed. 1490.
 Spurge, Mrs Hettie Kern CS 1392 Bedford av. Tel Pros. 7248.

Starr, Miss Mary M. CS 1236 Pacific st. Tel Bed. 6256.
 Striker, Mrs Christina A. CS mornings 2230 82d st. Tel
 Bath Beach 1304.

Turner, Miss Frances S. CSB 9 AM to 1 PM 50 Court st.
 Tels Main 1243; res Sterling 2246.

Waessel, Mrs Ida Th. CS 30 Linden av. Tel Flat. 9700.
 Walter, Mrs Caroline M. CS 734 Lincoln pl. Tel Bed. 3345 M.

Weaver, Mrs Cornelia M. CS 166 Cumberland st.
 Weller, Mrs Zuah M. CS 155 DeKalb av.

Wiggins, Miss Mary Ida CS 41 Clarkson av. Tel Flat. 4985.
 Wood, Miss Jessie CS 10 AM to 5 PM Temple Bar blg.
 Tel Main 1662. Res 114 S Portland av. Tel Pros. 3540.

Worthington, Mrs Margaret A. CSB 666 E 17th st. Tel
 Kenmore 192.

BUFFALO

Abrams, Mrs Annie E. CS 424 Herkimer st. Bell tel.
 Allingham, Mrs Ida C. CS 712 Ashland av. Tel N. 1016.
 Arend, Mrs Mary L. CS 964 Delaware av.
 Armstrong, William E. CS 2 to 5 PM except Sat The Mar-
 keen. Tel Tupper 3310.
 Barbour, Mrs Mary E. CS 204 Norwood av. Tel Tup. 6243 J.
 Blanchard, Mrs Lucy D. CS 63 Ashland av.
 Boyd, Mrs Florence Clerihew CS 721 Lafayette av.
 Burt, Mrs Mary E. CS 552 Breckenridge st. Bell tel.
 Carr, Mrs Antoinette W. CS 24 Como av.
 Dance, Joseph H. CS 10 AM to 4 PM 724 Brisbane blg.
 Tel Seneca 2345.
 Dayton, Mrs Elena R. CS 572 Potomac av. Bell tel.
 De Cew, Mrs Ida R. CS The Buckingham.
 Dimmick, Mrs Grace V. CS 445 Auburn av. Bell tel.
 Dudley, Mrs Edith Bullard CS 9 AM to 12 M 55 Brantford
 pl. Tel North 273 W.
 Farwell, Mrs Lettie A. CS 335 Landon st. Bell tel.
 Fay, Miss Adella F. CS 10 AM to 3 PM except Sat 997
 Ellicott sq.
 Forrester, Mrs Annie E. CS 16 Elmview pl. Tel N. 1091 M.
 Franklin, Mrs Bertha D. CS 335 Landon st. Bell tel.
 Hagarty, Miss Laura Dunbar CS 377 Elmwood av.
 Hardy, Mrs Mary E. CSD (teacher) 102 York st.
 Haskell, Mrs Alice R. CS 1 to 5 PM 124 Highland av. Tel 6521.
 Hickok, Mrs Annabel CS C-2 Carlton ct. Both tels.
 Hodgson, George L. CS 9 to 1 PM 408 Iroquois blg.
 Hodgson, Mrs Myra W. CS 1 to 5 PM 408 Iroquois blg.
 Kirkham, Mrs Susiebell CS The Lyndhaven, 49 Johnson pk.
 Bell tel.
 Michael, Miss Julia Warner CSB (teacher) 664 Richmond av.
 More, Mrs Nettie Newell CS 83 14th st.
 Nenno, Mrs Carrie M. CS 693 W Delavan av. Bell tel.
 Phelps, Mrs Anna CS 103 Anderson pl. Bell tel Tup. 4452.
 Read, Charles G. CS 9 AM to 3 PM 716 Brisbane blg.
 Roberts, Mrs Arelene Palmer CS 54 Gates cir.
 Schuler, Christian CS 302 N Hampton st.
 Tanner, Mrs Mary W. CS 219 Ashland av. Tel Tup. 6135.
 Trow, Mrs Alice M. CS 368 Norwood av. Both tels.
 Trow, Charles C. CS 368 Norwood av. Both tels.
 Voorhees, Mrs Grace S. CS 16 Kenilworth apt, Elmwood av.
 Wade, Burton H. CS 9 AM to 3 PM 988 Ellicott sq.
 Wade, Mrs Minnie Norton CS 76 Johnson pk.
 Welch, Mrs May E. CS 138 Mariner st. Tel Tup. 5054 W.
 Will, Mrs Lillie C. CS 274 North st.
 Will, William E. CS 274 North st. Both tels.
 Williamson, Eli S. CS 293 Hoyt st. Tel North 433 W.

CANAJOHARIE

Abell, Miss Emeline P. CS 41 Front st.
 Shaper, Miss Helena Lenora CS 14 Walnut st. Tel 80 M.

CATTARAUGUS

Larsen, Mrs Anna S. CS Tel 186.

CEDARHURST, L. I.

Simon, Miss Estelle V. CS Tel Far Rockaway 1821.

CORTLAND

Hayes, Mrs Cora B. CS 5 James st. Tel 1497.

DOUGLASTON, L. I.

Butler, Miss Marianne E. CS Tel Bayside 2777.

DUNKIRK

Smith, Mrs Nellie L. CS 419 Wash. av.

EAST AURORA

Corah, Mrs Anna A. L. CS 363 Center st.

EBENEZER

Spinherm, Mrs Catharine CS Bell tel Garden 6 W.

ELLICOTTVILLE

Wentz, Miss Carrie Allen CS.

ELMIRA

Bally, Mrs Mary CS Pinehurst, 610 Maple av.
 Haskin, Mrs Elizabeth T. CS 202 Davis st.

FLUSHING

Beck, Miss Adele Leslie CS 10 AM to 1 PM except Wed Sat
 Queens Court, Union st. Tel 2214.
 Dunk, Mrs Rose CS 474 Amity st. Tel 781.
 Goldman, Miss Anna M. CS 214 Madison av. Tel 593.
 Stokes, Mrs Bertha CS 522 Oak av. Tel 1849.

FOREST HILLS, L. I.

Schiffer, Mrs Marie C. CS 88 Ibis st. Tel 6209.

FORT EDWARD

Richards, Miss M. Catherine CS 2 to 4 PM.

FORT PLAIN

Wagner, Mrs Helen E. F. CS 188 Main st.

GARDEN CITY

Clark, Mrs Harriette Stent CS Cathedral av. Tel 1086.

GENEVA

Gates, Mrs Ida M. CSB 52 Hamilton st.

GLENS FALLS

Mosier, Mrs Carrie B. CSB 14 Mason st.
 Tait, Mrs Mary A. CS Lang Rig.

GLOVERSVILLE

Olzendam, Mrs Mary B. CS 12 E Fulton st. Tel 2077 R.
 Van Brocklin, Mrs Emma CS 36 Beaver st. Tel.

GOUVERNEUR

Briggs, Mrs Jennie Walbridge CS 9 Rowley st.

GRANVILLE

Staples, Mrs Jennie CS Lock box 721.

HAMILTON

Sperry, Mrs Adella Cross CS Smith blg. Tel 77.

HEMPSTEAD, L. I.

O'Hara, Mrs Anna CS 9 AM to 1 PM Lincoln blv. Tel 672.
 Singleton, Mrs Jessie L. CS 7 E Wellington st. Tel 790 W.

HERKIMER

Burritt, Mrs Della B. C. CS 18 The Van Kirk. Tel.
 Crandall, Mrs Nellie CS 425 E German st. Tel 320 R.

HUDSON FALLS

Minton, Mrs S. Anna CS 2 to 4 PM 3 Pearl st.
 Minton, William Baker CS 9 AM to 12 M 3 Pearl st.

ITHACA

Gowling, Mrs Phebe A. CS 209 W State st.
 Woodruff, Mrs Laura C. CS see New York.

JAMAICA, L. I.

Butler, Mrs Eugenia CS 11 AM to 3 PM Tues Thurs Sat
 Queens County Trust blg. Res tel Hollis 6363.

JAMESTOWN

Lay, Mrs Grace G. CS Wellman blg, 3d st. Tel.
 Strunk, Mrs Frances B. CS 2 to 5 PM except Sat 205
 Lafayette st.

JOHNSTOWN

Burt, Mrs Emma J. CS 2d av and William st.
 Camm, Mrs Dorothy N. CS 7 E Montgomery st. Tel 655.

LEVANNA

Rolfe, Miss Jessie E. CS. Tel 49-F3.

LITTLE FALLS

Broughton, Mrs Julia E. CS 35 Arthur st. Tel 193 J.

LOCKPORT

Johnson, Mrs Jennie CS 109 John st.

LONG ISLAND CITY

Larsen, Mrs Beth CS 710 8th av. Tel Astoria 770.

LOWVILLE

Abell, Mrs Sarah C. CS 350 State st.

LYONS

Pfeiffer, Miss Magdalena CS 210 Canal st.

MALONE

Russell, Miss Clara M. CS 158 E Main st.

MAMARONECK

Lutz, Mrs Barbara CS Delancy av. Tel 992.

MT VERNON

Freytag, Mrs Mary L. CS 41 S 10th av. Tel 1778.
 Marquand, Edwin CS 392 S Columbus av. Tel 2748.
 Perry, Miss Ella E. CS 50 W 2d st. Tel 3122.
 Robbins, Miss Ellen S. CS 1st Nat bnk blg. Tels.
 Searles, Mrs Minnie J. CS 604 1st Nat bnk blg. Tel 3083.
 Stephenson, Mrs Ethel R. CS 2 N 8th av. Tel 3336.

NEWBURGH

Gillan, Mrs Helen M. CS 146 Montgomery st. Tel.
 Wisner, Miss Belle M. CS postal address 10 Maple st.
 Wood, Miss Melvina CS 107 Montgomery st. Tel 2257 J.

NEW ROCHELLE

Barnard, Mrs Nina N. CS 150 Elm st. Tel 489.
 Osgood, Mrs Helen M. CS Sutton Manor. Tel 3275.
 Robinson, Mrs Grace Fish CS Crennan blg, 220 Main st.
 Tels 4323; res 2205.
 Schuyler, Mrs Anna CS 1 to 4 PM except Sat 76 Mahlstedt
 pl. Tel 4610.
 Stanton, Miss Winifred CS 44 Bay View av. Tel 3917.
 Twohey, Mrs Lula C. CS Sutton Manor. Tel 2826.
 Wood, Mrs Jennie M. CS Sutton Manor. Tel 3580.

NEW YORK

- Adler, Mrs Charlotte CS 457 W 123d st. Tel Morn. 3640.
 Andrews, Mrs Effie CSB Mon Thurs Fri mornings 48 W 57th st.
 Armstrong, Mrs Blanche G. CS 10 AM to 1 PM 720 W 180th st. Tel St Nicholas 9191.
 Bailey, Mrs Margaret L. CS 37 W 92d st. Tel River. 3881.
 Bain, Mrs Abbie J. CS 44 W 96th st. Tel River. 6464.
 Baker, Mrs Alice P. CS 10 AM to 2 PM 452 Fort Washington av. Tel St. Nic. 2295.
 Baker, Miss Ella M. CS 511 W 112th st. Tel Morn. 3583.
 Baker, Joseph B. CS 505 5th av. Tels M. H. 5665; res St. Nic. 2295.
 Barris, J. Allen CS 610 W 152d st. Tel Aud. 6782.
 Barris, Mrs May CS 610 W 152d st. Tel Aud. 6782.
 Basye, Mrs Vie H. CS 213 E 48th st. Tel M. H. 8776.
 Becker, Mrs Fannie CS The Bcn Hur, 2643 Broadway at 100th st. Tel River. 366 or 4026.
 Beckert, Mrs Susan Elizabeth CS 10 AM to 12 M 530 West End av at 86th st. Tel Schuy. 6863.
 Belknap, Mrs J. Laura J. Starke CS Wed afternoon, Thurs morning 700 W 179th st. Tel Aud. 557. Res Oscewana. Tel Croton 87.
 Benedict, Miss Lulu Estelle CS 200 Claremont av.
 Best, William R. CS 204 W 81st st. Tel Schuy. 4452.
 Bookstaver, Mrs Louisa E. CS 10 AM to 1 PM 30 E 128th st. Tel Har. 1283.
 Bourke, Thomas De Lacy CS 555 Marbridge blg, Broadway and 34th st. Tel Gree. 2221.
 Bradshaw, Mrs Helen CS Hotel Majestic, Central pk, W, at 72d st. Tel Col. 1900.
 Brown, Charles F. CS 9 AM to 6 PM 320 5th av at 32d st. Tel. Res Hotel Netherland.
 Brown, Miss Charlotte L. CS 10 AM to 5 PM Aeolian hall, 33 W 42d st. Tel Vandb. 5521.
 Bull, Miss Florence W. CS 9 to 1 PM except Sat 33 W 42d st. Tels Vandb. 657; res Cliffside 421.
 Burdell, Miss Julia A. CS 9 AM to 6 PM 1 W 34th st. Tel Gree. 1618.
 Burton, Mrs Alberta N. CS 9 AM to 1 PM except Sat 1224, 30 E 42d st. Tels M. H. 3631; res Rhinelander 760.
 Burton, Edmund F. CS 50 E 42d st. Tels M. H. 4571; res Rhinelander 760.
 Carmody, Mrs Lucy Baird CS 25 W 42d st. Tel Vandb. 3831.
 Carter, Mrs Marian F. CS 541 W 113th st. Tel Morn. 568.
 Catchings, Mrs Ferme B. CS 10 AM to 3 PM except Sat 507 5th av. Tels M. H. 4498; res Vandb. 616.
 Chapin, Mrs May Sealy CS 38 Fort Washington av at 160th st. Tel Aud. 173.
 Chase, Charles D. CS postal address 5 W 104th st.
 Child, Mrs Emily G. CS 9 to 12 M 1339 University av.
 Childs, Mrs Laura Glessner CSB (teacher) 10 AM to 3 PM except Thurs Sat Aeolian blg, 29 W 42d st. Tels Vandb. 89; res Morn. 2011.
 Clifford, Miss Wilhelmine CS 416 Ft Washington av. Tel St. Nicholas 3040.
 Colby, Mrs Grace Merwin 390 W End av at 79th st. Tel Schuy. 9300.
 Cole, Mrs Agnes Young CS 9 AM to 5 PM Aeolian hall, W. 42d st.
 Cole, Miss Grace CS 120 W 129th st. Tel Morn. 6758.
 Cole, Willis Vernon CS 9 AM to 6 PM 30 E 42d st. Tel M. H. 5688; res tel Mamaroneck 972. Cable Vernonwill, N. Y.
 Commerford, Mrs Ethel Sanor CS 2 to 5 PM Aeolian hall, 33 W 42d st. Tels Vandb. 941; res Col. 3817.
 Confield, Mrs Lulu Parsons CS 490 West End av. Tel.
 Cook, Mrs Eliza J. CS 9.30 AM to 3.30 PM except Sat 417 Hudson Terminal blg, 30 Church st. Tel Cort. 3941.
 Coryell, Mrs Grace E. CS 9 AM to 12 M except Sat 314 W 94th st. Tel River. 3010.
 Coryell, Miss Lucy A. CS 9 AM to 12 M except Sat 2011 Morris av at 179th st. Tel Fordham 4052.
 Cox, Mrs Lillian Young CSB (teacher) postal address 640 Madison, av.
 Crohen, Mrs Claire W. CS 230 Riverside dr. Tel River. 9480.
 Crosier, Winfield C. CS 8 AM to 2 PM 15 Park row. Tel.
 Cross, Mrs Nellie Hall CS 206 W 99th st. Tel River. 7510.
 Dame, Mrs Lorna Maude CS Aeolian blg, 33 W 42d st. Tels Vandb. 438; res Schuy. 7868.
 Davis, Hayne CS 1 to 6 PM Aeolian hall. Tel Vandb. 2395. Res Eldorado. Tel River. 6414.
 de Festetics, Countess Elsie H. CS 46 W 92d st. Tel River. 7980.
 Deming, Miss Eva B. CS 10 AM to 1 PM except Sat 126 Riverside drive at 85th st. Tel Schuy. 6272.
 Dickinson, Mrs Martha Otis CS 7 W 92d st.
 Dickson, Mrs Clara B. CS Mon-Wed Fri 331 Madison av.
 Dodge, Miss Anne CSD 130 E 67th st.
 Draeger, Miss Ella Marie CS 501 5th av. Tel Vandb. 2619.
 Drake, Mrs Almeda CS 201 W 117th st. Tel Morn. 8077.
 Drew, Mrs Anna J. CS 858 Lexington av. Tel Plaza 4686.
 Dunn, Mrs Cora May CS 370 Central pk, W, at 97th st. Tel River. 6314.
 Eaton, Mrs Ethelyn Ann CS Hotel Bristol, 129 W 48th st.
 Ehrich, Mrs Ida CS 219 W 81st st. Tel Schuy. 7423.
 Elkins, Mrs Ellen J. CS 11 AM to 5 PM 489 5th av at 42d st; res 114 Morningside drive. Tels.
 Emmons, Miss Myra CS 804 W 180th st. Tel St. N. 9895.
 Emmons, Miss Zelle CS 9 AM to 3 PM 804 W 180th st. Tel St Nicholas 9895.
 Estes, Guy Parkhurst CS 1.30 to 5 PM 353 5th av. Tels M. H. 550; res Plaza 8990.
 Fabricant, Myron CS 3 to 7 PM 10 E 43d st. Tel M. H. 1831. Res 411 W 115th st. Tel Morn. 3386.
 Farnsworth, Mrs Mary King CS 10 AM to 3 PM except Wed Aeolian hall, 33 W 42d st. Tels Vandb. 89; res Schuy. 3887.
 Fehrmann, Mrs Cecilia CS 321 W 118th st. Tel.
 Feld, Mrs Clara CS 600 W 163d st. Tel Aud. 4120.
 Fleming, Mrs L. Anna CS 220 Madison av. Tel 8753.
 Flower, Mrs Hilda Clark CS 10 AM to 2 PM except Sat 1212, 501 5th av. Tels Vandb. 1243; res Plaza 1987.
 Foss, Miss Harriet C. CS 51 E 42d st. Tel M. H. 997.
 Foster, Mrs Alma J. CS 9 to 1 PM except Sat 33 W 42d st. Tels Vandb. 1140; res Vandb. 558.
 Freytag, John A. M. CS 142 W 125th st. Tel Morn. 859.
 Gans, Nathan CS 10 AM to 1.30 PM 102 W 80th st. Tel Schuy. 7868. Cable Natangans.
 Gartner, Mrs Minna C. CS 2 to 5 PM 10 W 102d st. Tel River. 2850.
 Gibson, Miss Clara L. CS 23 W 12th st. Tel Chel. 5724.
 Goldsmith, Mrs Bertha CS 700 W 179th st. Tel St. Nic. 3130.
 Goodman, Miss Helen CSB 4241 Broadway at 180th st. Tel St Nicholas 8900.
 Gordon, Mrs Mildred CSB 9 AM to 12 M except Wed 902, 331 Madison av at 43d st. Tel M. H. 8269. Res Lowerre Summit. Tel Yonkers 3722.
 Graham, Mrs Marjorie afternoons 10 E 43d st. Tel M. H. 1987.
 Griffin, Mrs Agnes Hopkins CS 10 AM to 1 PM except Fri 302 W 86th st. Tel Schuy. 7229.
 Groesbeck, Mrs Helen F. CS mornings except Sat 160 Claremont av at 125th st. Tel Morn. 8552.
 Gwalter, Mrs Lucy L. CSB (teacher) 10 AM to 1 PM Mon Wed Fri 431 Riverside drive at 115th st. Tel Morn. 1614.
 Gyger, Mrs Caroline Foss CS 51 E 42d st. Tel M. H. 2430.
 Harbeck, Mrs Emma Grey CS 998 5th av.
 Hatch, Mrs Elizabeth CS 718 W 178th st. Tel St. Nich. 2856.
 Haviland, Miss Mary E. CS 540 Manhattan av.
 Hayes, Mrs Loraine B. CS Sherman Square hotel, Broadway at 71st st. Tels Col. 864; Col. 8400.
 Hoffmann, Mrs Estelle CS 7 W 108th st. Tel Acad. 1240.
 House, Mrs Helen CS 41 St Nicholas ter, at 129th st. Tel.
 Iselin, Mrs Clara CS 10 AM to 12 M except Sat Hotel San Remo, Central pk, W, at 74th st. Tel Col. 6700.
 Jackson, Martin F. CSB (teacher) postal address Grand Central post office, box 32.
 Jamerson, Mrs El' Louise W. CS mornings except Sat 255 West End av.
 Jenkins, Mrs May CS 200 Claremont av at 127th st, W. Tel Morn. 6715.
 Jennings, Mrs Elizabeth D. 2 to 9 PM 835 W 179th st. Tel St. Nic. 2170.
 John, Miss Mary Eva CS 9 AM to 6 PM Aeolian hall, 33 W 42d st. Tels Vandb. 2564; res Sterling 2246.
 Johnstone, Mrs Gertrude Hardee CSB 9 AM to 1 PM except Wed 185 Madison av. Tels M. H. 8144; res Schuy. 9171.
 Jonson, Mrs Frances Ellery CS 10 AM to 12.30 PM except Sat 1101 Aeolian hall. Tels Vandb. 2744; Chelsea 2371.
 Kibble, Mrs Alice Mary CS 9 AM to 12 M 285 Haven av, near W 178th st. Tel St. Nic. 311.
 Kitchen, Mrs Marguerite D. CS 10 AM to 3 PM except Sat; Sat until 12 M 1790 Broadway at 58th st. Tels Col. 8085; res Col. 5157.
 Knight, Edward Carleton CS 50 E 42d st. Tels Vandb. 2485; res Morn. 7700.
 Knowles, Mrs Anna C. CS 2 to 5 PM Hotel Majestic, Central pk, W, at 72d st. Tel Col. 1900.
 Kuchenmeister, Mrs Sophie B. CS 2 to 4 PM 320 Central pk, W, at 92d st.
 Kuchenmeister, William 10 AM to 12 M at res 320 Central pk, W; 2 to 5 PM 415 E 9th st.
 Kyle, Mrs Christine CS 73 Riverside dr. Tel Schuy. 2109.
 Leavitt, Mrs Evelyn G. CS 412 W 115th st. Tel Morn. 4752.
 Lee, Mrs Isabel CS 338 W 86th st. Tel Schuy. 4044.
 Leffell, Mrs Adelaide CS 2 to 9 PM except Sat 338 Madison av at 43d st. Tel.
 Leonard, Mrs Margaret 600 W 142d st. Tel Aud. 3110.

NEW YORK

Leonard, Miss Winifred D. CS The Muskoka apts, 150 E 35th st. Tel M. H. 6262.
 Lewis, Benjamin Palmer CS 47 W 34th st. Tels Gree. 4356; res Morn. 6431.
 Lewis, Louis J. CS 2 to 5 PM 33 W 42d st. Res Far Rockaway.
 Lewis, Mrs Phyllis Ashcom CS 612 W 112th st. Tel Morn. 6431.
 Lowy, Louis CS 1.30 to 7.30 PM; Wed until 6 PM 30 E 42d st. Tels M. H. 4181; res Intervale 2116.
 Lyeth, Mrs Dollie Richardson CS 10 AM to 1 PM 250 Riverside drive at 97th st. Tel River. 2493.
 Malden, Mrs Anna G. CS 2040 7th av. Tel Morn. 3500.
 Marshall, Miss Anna E. CS 356 W 122d st. Tel Morn. 4935.
 Marshall, Mrs Florence CS 580 St Nicholas av. Tel Aud. 7140.
 McAdow, Mrs Lillian M. CSB (teacher) 30 E 42d st. Tels M. H. 8697; res Morn. 9472.
 McClellan, Mrs Anna L. CS 9 to 11 AM except Sat 214 Riverside dr. Tel River. 3287.
 McQueen, Mrs Elizabeth L. CS 36 E 40th st. Tel M. H. 4291.
 McKenna, Mrs Marguerite C. CS 280 Madison av at 40th st. Tels Vandb. 5957; res Floral pk, 53 W.
 Meeker, John A. CS 9 AM to 1 PM 500 5th av at 42d st. Tels Vandb. 3917; res Plaza 6080.
 Meeker, Mrs May Wilson CS 500 5th av at 42d st. Tels Vandb. 3917; res Plaza 6080.
 Merkel, Mrs Fannie CS 56 E 122d st. Tel Harlem 2206.
 Millar, Mrs Minnie S. CS 718 W 178th st. Tel St. Nic. 2856.
 Mustin, Miss Fannie A. CS 629 W 115th st. Tel Morn. 8117.
 Nachman, Mrs Nettle CS 9 AM to 4 PM 255 West End av at 72d st. Tels Col. 7507 and 2541.
 Nagel, Mrs Frances M. CS 524 Riverside drive.
 Newell, Mrs Mary Otis CS Hotel Marie Antoinette, Broadway and 66th st. Tel Col. 2740.
 Nichols, William A. CS 9 AM to 1 PM Aeolian hall, 33 W 42d st. Tel Vandb. 5562.
 Noonan, Mrs Elizabeth Paxton CS Hotel McAlpin.
 Northcroft, Mrs Margaret CS 9 to 1 PM except Sat 30 E 42d st. Tel M. H. 2413. Res 125 W 16th st. Tel Chelsea 6600.
 Orgain, Mrs Alice Lucile CS 10 AM to 3 PM 321 W 94th st. Tel River. 7280.
 Ostrander, Mrs Clara A. CSB 170 W 74th st. Tel.
 Parke, Mrs Annie C. CS 11 AM to 5 PM 200 W 72d st at Broadway. Tel Col. 8024.
 Parke, William H. CS 200 W 72d st at Broadway. Tel Col. 8024.
 Parker, Mrs Agnes CS 219 W 80th st. Tels Schuy. 8473; res Schuy. 4024.
 Peters, Miss Elizabeth W. CS 1 to 5 PM except Sat 10 E 43d st. Tels M. H. 8649; res Forest Hills 6490.
 Poillon, Mrs Cora A. CS 353 Riverside drive. Tel Acad. 872.
 Porter, Mrs Lillian M. CS by appointment 200 W 72d st. Tel Col. 5809.
 Porter, William W. CSB (teacher) postal address 200 W 72d st. Cable Elfrefxion.
 Probst, Mrs Ellen W. CS 157 W 79th st. Tels Schuy. 8759. and 9081.
 Reichstadt, Miss Louise CS 1 to 4 PM 203 W 19th st. Tel Chelsea 3091.
 Rejaunier, Mrs Ella de H. CS Ardsley hall. Tel River. 3476.
 Rennie, Mrs Elizabeth W. CS 30 E 42d st. Tel.
 Roberts, Ephraim K. CS 10 AM to 2 PM except Sat 1934 Webster av, Bronx. Tel Trem. 774.
 Roberts, Mrs Henrietta CS 10 AM to 1 PM except Tues Sat 727 St Nicholas av at 146th st. Tel Aud. 1790.
 Roberts, Mrs Marie A. CS 10.30 AM to 5 PM Aeolian hall, 33 W 42d st. Tel Vandb. 3722. Res 1934 Webster av, Bronx. Tel Trem. 774.
 Robinson, Mrs Carrie Martin CS 10 AM to 4 PM 1702, 42 Broadway. Tel Broad 3398. Res Hotel Alexandria.
 Rockel, Mrs Sue CS 10 AM to 4 PM 17 W 42d st. Tels Vandb. 3887; res Bryant 6079 and 3461.
 Rockwell, Mrs Edith B. CS 2 to 6 PM 15 Park row. Tel.
 Roe, Albert James CS 10 AM to 4 PM 907, 507 5th av at 42d st. Tels M. H. 211; res Allenhurst 828.
 Roe, Mrs Barbara C. CS 10 AM to 4 PM 907, 507 5th av at 42d st. Tels M. H. 211; res Allenhurst 828.
 Rosenfeld, Mrs Genie H. CS 2 to 5 PM 438 W 116th st. Tels Morn. 345 and 6914.
 Ross, Miss Emma Nichols CSB (teacher) Tues Thurs Sat 19 E 48th st. Tels M. H. 2176; res Circle 3155.
 Schneider, Mrs Laura M. 150 W 95th st. Tel River. 6394.
 Schofeld, Mrs Sophia CS 1 to 5 PM 316 W 95th st. Tel River. 5400.
 Scism, Mrs Eleanor J. CS 547 Riverside drive at 127th st. Tel Morn. 3753.
 Seal, Mrs Frances Thurber CSB (teacher) 10 AM to 2 PM Aeolian hall, 33 W 42d st. Tels Vandb. 475; res Morn. 4834. Cable Thurseal, N. Y.

Seton, Mrs Sara CS 1 to 5 PM except Sat Aeolian hall. Tels M. H. 692; res Schuy. 8120.
 Sheldon, Mrs Lucy L. CS 555 W 173d st. Tel Aud. 6440.
 Sinclair, Mrs Martha K. CS Hotel Wellington.
 Skinner, Mrs Elizabeth P. CSD (teacher) 314 W 76th st. Tel Col. 3340.
 Sledge, Mrs Minnie Moreno CS 130 Claremont av. Tel.
 Smith, Mrs Anna M. CSB 1 to 4 PM except Sat 463 Mar-bridge blg, Broadway at 34th st. Tel Gree. 5844.
 Smith, Mrs Mary M. CS 9 AM to 1.30 PM 30 E 42d st. Tels M. H. 4181; res Morn. 7080.
 Snider, Mrs Carrie Harvey CSD (teacher) Mon Wed Fri 19 E 48th st. Tels M. H. 2176; res Circle 3155.
 Sparks, Mrs Nannie R. CS 141 Edgecomb av. Tel Aud. 2956.
 Spaulding, Claude M. CS 18 E 41st st. Tels M. H. 8288; res St Nicholas 8789.
 Staats, Mrs Eleanor Burnap CS 35 Mt Morris pk, W.
 Stephenson, Mrs Jean B. CS 43 E 27th st. Tel.
 Stilson, Mrs Blanche CS 370 Wadsworth av. Tel St. Nicholas 9037.
 Strickler, Virgil O. CSB (teacher) postal address Hotel Robert Fulton. Cable Virgilos.
 Sullivan, Mrs Annie Cornell CS Sherman Square hotel, Broadway and 71st st. Tel Col. 8400.
 Swainson, Miss Frances E. CS 33 W 42d st. Tel Vandb. 657.
 Taber, Miss Hannah K. CS 9 AM to 3 PM 200 W 72d st. Tel Col. 4933.
 Taliaferro, Mrs Ella T. CS 511 5th av. Tels M. H. 2189; res Morn. 8228.
 Thompson, Mrs Clara Willson CS postal address Hotel St Andrew.
 Thompson, Mrs Ella M. CS Hotel Lucerne, 201 W 79th st. Tel Schuy. 8000.
 Thompson, Frank Stayton CS Aeolian hall, 33 W 42d st. Tels Vandb. 2332; res Col. 1988.
 Thompson, Mrs Ione Revenaugh CSB (teacher) Hotel Somerset, 150 W 47th st. Tel Bry. 947.
 Tillotson, John Beach CS 12 M to 5 PM except Sat Aeolian blg, 33 W 42d st. Tel Vandb. 4056.
 Titcomb, Mrs Jessie S. CS 412 West End av. Tel Schuy. 6718.
 Tooker, Mrs Coral Armin CS 11 AM to 6 PM except Sat 25 St Nicholas ter. Tel Morn. 8420.
 Townsend, Mrs Georgiana D. CS 601 W 180th st. Tel St Nicholas 323.
 Turner, James Richard CS Aeolian hall, 33 W 42d st. Tels Vandb. 532; res Newtown 2511.
 Tweedy, Hugh H. CS 200 W 72d st at Broadway. Tels Col. 8229; res Academy 2530.
 Vandegrift, Miss A. Alda CS 79 Wash. pl. Tel Sp. 8620.
 van Voorhies, Mrs Olive H. CS 33 W 42d st. Tel.
 Verrall, Mrs Gertrude Morris CS 1 to 5 PM except Sat 185 Madison av. Tels M. H. 8144; res Col. 6481.
 Verrall, Richard P. CS 1 to 5 PM except Sat 1 Madison av, Rm 288. Tel Gram. 447; res Col. 6481.
 Vogell, Mrs Martha J. CS 2040 7th av. Tel Morn. 2146.
 Warner, Mrs Clara CS 38 Fort Washington av, at 160th st. Tel Aud. 8620.
 Weeks, Mrs Eva Stephens CS 254 W 82d st.
 White, Mrs Margaret Beecher CS 47 W 34th st. Tels Gree. 3351; res River. 7850.
 Winslow, Mrs Estelle B. CS 225 5th av. Tel M. Sq. 10002.
 Winslow, Mrs Mary E. CS 490 Riverside drive.
 Winslow, Wentworth Byron CS 331 Madison av at 43d st.
 Wood, Mrs Clara Wilson CS postal address 235 W 76th st.
 Wood, Miss Daisy Cynthia CS 10 AM to 1 PM except Fri 117 W 58th st. Tels Col. 7; Col. 2590.
 Woodruff, Mrs Laura C. CS 2 to 6 PM 1101 Aeolian hall, 33 W 42d st. Tel Vandb. 2744.
 Wright, Mrs Agnes CS 515 W 187th st. Tel St. Nich. 3048.
 Wurster, Mrs Amy C. CS 1 to 4 PM except Sat 902, 331 Madison av. Tels M. H. 8269; res Aud. 6062.
 Young, Miss Ella Garrison CS 1 W 85th st. Tel Schuy. 8500.

NIAGARA FALLS
 Berkinshaw, Mrs Emma C. CS 33 The Lochiel. Tel 905 R.
 Bly, Mrs Carrie A. CS 1358 Mich. av. Bell tel 696 M.
 Mead, Mrs Eva M. CS 4A The Lochiel. Tel 833 J.
 Shirley, Mrs Mary E. CS 709 Division av. Bell tel 661 J.
 Thibaudeau, Mrs May A. CSB 714 Buffalo av. Tel 375 J.

NYACK
 Patterson, Miss Bessie D. CS 58 Summit st. Tel 853.

OLEAN
 de la Vergne, Miss Frances P. CS 125 S Barry st.

ONEIDA
 Ellis, Mrs Catharine CS 2 Drake av. Tel 664 J.

ONEONTA
 Stevens, Mrs Hattie Jenette CS 25 Watkins av.
 Webb, Mrs Florence E. CS 24 Ford av.

CHRISTIAN SCIENCE PRACTITIONERS NORTH CAROLINA

OSSINING

Bel, Mrs Josephine CS 42 S Highland av. Tel 324.
Reynolds, Mrs May CS 155 Spring st. Tel 825.

OSWEGO

Henderson, Miss Mary E. CS 133 W 5th st. Tel 125.

PELHAM MANOR

MacDowell, Mrs May CS 131 Willard av. Tel 1721.

PIERREPONT MANOR

Bradway, Miss Alice H. CS 10 AM to 2 PM.

PLEASANTVILLE

Griffin, Mrs Daisy W. CS 9 AM to 2 PM 180 Edgewood av. Tel 249.

POTSDAM

Fuller, Miss Frances Gracia CS 49 Upper Bay st. Tel 159.

POUGHKEEPSIE

Briggs, Miss Florence M. CS 10 AM to 12 M 36 Virginia av. Tel 502.

Forsyth, Mrs Jenny W. CS 14 Baker st. Tel 2121.

Hodge, Mrs Rebecca G. CS 59 Montgomery st. Tel 951.

Quintard, Mrs Grace Perkins CS 10 AM to 12 M 56 Hooker av. Tel 322.

Slee, Miss Lina G. CS 10 Hanscom av. Tel 2345.

RICHMOND HILL, L. I.

Brittingham, Mrs Sarah E. CS 343 Greenwood av. Tel 4785.
Sondheim, Mrs Helen CS 435 Greenwood av. Tel 784.

ROCHESTER

Bostwick, Mrs Margaret K. CS 77 Averill av. Bell tel.

Brower, Mrs Virginia E. CS 9 to 12 M 510 Grand av. Tels.

Chase, Mrs Anna M. CS 9 AM to 12 M 164 Westminster rd.

Coger, William I. CS 126 Sibley blg.

Crane, Miss Adella CS 77 Manhattan st.

Frickey, Charles R. CSB (teacher) 126 Sibley blg.

Husted, Don G. CS 2 to 5 PM 914 Culver rd.

Husted, Mrs Ruth T. CS 2 to 5 PM 914 Culver rd.

MacKercher, Mrs Nettie B. CS 36 Harper st.

Naramore, Charles C. CS 2 to 5 PM 74 Cambridge st. Home tel.

Norton, Mrs Myra B. CS 54 Broadway. Bell tel.

Pine, Miss Mary A. CS 77 Manhattan st.

Shoecraft, Miss Emma CS 491 Court st.

Smith, Mrs Helen P. CSB 77 Manhattan st.

Stetzenmeyer, Mrs Anna CS 189 Conkey av.

Wilson, Mrs Luella CS mornings 153 Plymouth av, S. Tel Main 6444.

Young, Mrs Carrie CS Powers hotel. Tels Bell Main 4015; Home Stone 4264.

Young, Miss Sara C. CS 2 to 5 PM 291 Sherwood av.

ROCKVILLE CENTER, L. I.

Wisner, Mrs Diantha Adell 14 Harrison av. Tel 616 W.

ROME

Gorton, Miss Cornelia P. CS 108 Ft Stanwix pk, N.

Gorton, Miss Mabel A. CS 108 Ft Stanwix pk, N.

RYE

Billipp, Mrs Pauline F. CS North st. Tel Rye 487.

SALAMANCA

Swan, Mrs Jennie E. CS 54 Maple st. Both tels.

SARATOGA SPRINGS

Bailey, Mrs Katherine Blanchard CS 132 Spring st.

Harrison, Mrs S. Isabella CS Geyser. Tel.

SCHENECTADY

Boldt, Mrs Elia Freeman CS 5 Glenwood blv.

Boldt, George F. CS 5 Glenwood blv. Tel 3269.

Brooke, Mrs Mary Davis CS 11 Waverly pl. Tel 1822 W.

MacRae, Mrs Katherine E. CS 277 State st. Tel 2235.

Peciar, Mrs Louise C. CS 24 Waverly pl. Tel 2051 J.

Peterson, Mrs Edith A. CS 1 to 4 PM except Sat 277 State st. Tel 1794.

SOUTHAMPTON, L. I.

Howell, Mrs Mary A. CS 2 to 4 PM. Tel 263 W.

SPRING VALLEY

Magill, Mrs Ida B. CS.

STATEN ISLAND

DeGroff, Mrs Mary Isabel CS Crabtree blg, St George. Tel Tompk. 1218.

Nilson, Mrs Lorina Josephine CS 900 Jewett av, Westerleigh. P O West New Brighton. Tel W. Bright. 1264.

SYRACUSE

Binning, Mrs Nellie Soule CS 10 to 12 M, 2 to 4 PM 505 Daniel big, 433 S Salina st. Tel War. 8774. Res 615 James st. Tel.

Cole, Mrs Henrietta N. 113 Trinity pl. Tel War. 3726 J.

Fox, Mrs Nettie Church CS 420 Stolp av. Tel War. 5381.

Herring, Mrs Marian D. CS 123 Westminster av. Tel.

Hoyt, Mrs Ella Helen CS 2 to 5 PM except Fri 505 Daniel big, 433 S Salina st. Tel War. 8774. Res 722 Ackerman av. Tel War. 6665.

Loomis, Mrs Sarah L. CS 226 Coolidge av. Tel War. 1567.

Lyon, Mrs Cassie A. CS 123 Forest av. Tel War. 6510 J.

Morrison, Miss Elizabeth W. CS 10 AM to 2, 3 to 6 PM 304 Daniel big, 433 S Salina st. Tel War. 5888. Res 207 Orange st. Tel War. 3717.

Ohrenstein, Charles I. CSB (teacher) 722 Ackerman av. Tel War. 6665.

Ohrenstein, Mrs Lily A. CS 10 AM to 12 M except Fri 722 Ackerman av. Tel War. 6665.

Simonds, Miss Marion O. CS 420 Westcott st. Tel.

Snyder, Mrs Flora E. CS 433 S Salina st. Tel War. 5888.

Williams, Miss Grace C. CS The Leavenworth, 615 James st. Tel James 5063 W.

TONAWANDA

Decklar, Mrs Caroline CS 53 Simson st.

TROY

Betts, Mrs Harriet L. CSB (teacher) Proctor blg.

Boughton, Mrs Willhelmina A. CS 801 2d av. Tel N. 188 W.

Bullions, Mrs Helen CS 28 Park av. Tel Troy 3279 J.

Clark, Mrs Linda H. CS 2188 12th st. Tel 1158 J.

Ray, Mrs M. Louise E. CS 3 to 5 PM 3 King st, Northside, Cohoes. Tel Waterford 188 W.

TUCKAHOE

Waixel, Mrs Bertha CS 9 AM to 1 PM. Tel 716 W.

UTICA

Balch, Mrs Ida L. CS 1025 Mathews av. Tel 4861.

Graft, Frederick CS 1006 Seymour av. Tel 1645.

Hicks, Mrs Emma N. CS 1131 Miller st. Tel 2539 J.

Jones, Mrs Mary Nichols CS 1151 Park av.

Lancaster, Mrs F. Lillian CS 1002 Miller st. Tel 674.

Newland, Miss Emma C. CS 321 Court st. Tel 2129.

O'Connor, Mrs Fannie S. CS 10 AM to 12 M The Florence, 1412 Oneida st. Tel 1065.

Son, Miss Sara Forrester CS 1125 Park av. Tel 5057 W.

Weston, Mrs Charlotte Mary CS Welsh Bush rd. Tel 1367 J.

Woodworth, Mrs Marian L. CS 158 Eagle st. Tel 4621.

WAPPINGERS FALLS

Cottam, N. Harold CS 2 to 5 PM Tues Fri.

WATERTOWN

Pelo, Frank L. CS 227 Sterling st. Tel 1850.

Purnell, Miss Gertrude O. CS 313 Solar blg. Tel.

Reese, John A. CS The Abingdon. Tel 1353.

Wait, Miss Belle Anna CS 717 Superior st.

WAVERLY

Grace, Addison W. CS 9 AM to 5 PM 421 Fulton st. Val. tel.

WESTFIELD

Hall, Miss Jessie E. CS 45 S Water st. Tel 174 J.

WHITE PLAINS

Carter, Mrs Nancy Jane CS 2 Cromwell pl. Tel 804.

Hawkins, Mrs Enna P. CS 68 Waller av. Tel 1283.

Helms, Mrs Georgia Clark CS Georgia Farm, Dobbs Ferry rd. Tel Elmsford 1770.

WOODHAVEN, L. I.

Mohr, Mrs Emilie 66 5th st. Tel Richmond Hill 503 R.

YONKERS

Conover, Mrs Henrietta Bristol CS 63 Radford st. Tel 1736.

Hatheway, Mrs May N. CS Nepperhan hts. Tel 2938.

Hefinger, Mrs May Price CS 9 Bettner pl. Tel 4625 W.

Rice, Mrs Grace Feltus CS 117 Radford st. Tel 3788.

Whitney, Mrs Louise Y. CS 54 Elliott av. Tel 1707.

NORTH CAROLINA

ASHEVILLE

Albright, Mrs Catherine A. CS 95 Cumberland av. Tel 158.

Jones, Miss Emily Johnson CS 9 AM to 1 PM except Tues 56 American Nat bnk blg. Res tel 1082.

Powell, Mrs Alice B. CSB Watauga Hill. Tel 247.

CHARLOTTE

Templeton, Mrs Mary Lou CS 1407 Elizabeth av. Tel 1070.

DURHAM

Thorburn, Mrs Harriet Muse 522 McMannen st. Tel.

HENDERSONVILLE

Pullman, Mrs Letitia Vertrees CS R D 1.

KINSTON

Peebles, Mrs Henry CS postal address.

NEWBERN

Harrison, Miss Mary Hatch CSB (teacher) 9 to 11 AM 17 New st.

King, Mrs Amy Everette CS 24 Eden st.

Wade, Mrs Emma Redd CS 70 Metcalf st.

RALEIGH
Bridgers, Mrs Annie C. CS 10 AM to 1 PM 406 N Blount st. Tel.

STATESVILLE
Fry, Mrs Octavia I. CS 449 W Front st. Tel 61.

WILMINGTON
Bryan, Mrs Irene CS 412 N 5th st. Tel 846 W.
Campbell, Mrs Fannie E. CS 1418 Dock st. Tel 1353 J.
Johnson, Mrs Ada M. CS 311 Redcross st. Tel 1720 W.

NORTH DAKOTA

DICKINSON
Sutherland, Mrs Beulah J. CS.

ELLENDALE
Townsend, Mrs Celeste L. CS P O box 834.

FARGO
Kinnear, Miss Adelaide M. CSB (teacher) 821 3d av, S.
Lorshbough, Mrs Lilla CS 313 9th st, S. Tel 3202.
Marvin, Mrs Isabelle CS postal address Pioneer Life blg.
Neal, Mrs Mimie CS N. D. Improvement blg. Tel 2810.

GRAND FORKS
Tibbals, Mrs Ida E. CS Nells blk, De Mers av. Tel 1075.

JAMESTOWN
Allen, Miss Helen J. CS Post office blg. Tel 956.

MINOT
Espe, Mrs Minnie E. CS.

PERTH
Kasper, Mrs Martha L. CS.

VALLEY CITY
Selden, Mrs Lucinda M. CS 717 9th av, N. Tel 492.

OHIO

AKRON
Alger, Mrs Vena CS 31 N Valley st. Both tels.
Grover, Mrs Susie A. CS mornings except Tues 525 2d Nat blg. Both tels. Res 283 E Buchtel av. Both tels.
Roberts, Mrs Cora G. CS 5 Neal ct. Both tels.
Vandegrift, Harry CS 1 to 4.30 PM except Wed 525 2d Nat blg.
Wolcott, Mrs Metta E. CS 837 Elmore av. Both tels.

ASHTABULA
Enmons, Mrs Minnie C. CS 79 Main st. Tel 1991 X.
Rice, Mrs Grace L. CS 22 East st. Tel Main 2557.
Seymour, Mrs Alta L. 2 to 5 PM Wed Sat 33 Kingsville av. Tel Main 1463.

BELLEFONTAINE
Newell, Miss Bertha S. CS R R 1. Ind. tel Y 51.

BELLEVUE
Mason, Mrs Lucile CS 222 W Main st. Tel 175.

BUCYRUS
Lichtenwalter, Mrs Mary M. CS 725 Walnut st.
Newman, Mrs Carrie CS 301 Southern av. Tel 5542.

CANTON
Clark, Mrs Marie CS Citizens Building and Loan blg.
Eckhardt, Mrs Etta L. CS 133 5th st, SE.
Numan, Mrs Christie MacLean CS 824 Auburn pl, NW.

CATAWBA ISLAND
Hadden, Mrs Anna M. CS.

CINCINNATI
Abraham, Miss Clara CS 4726 Hamilton av. Tel.
Beinkamp, Mrs Clara E. CSB (teacher) 2514 Ritchie av, E. W. H.
Bender, Miss Emma Jane CS 731 Mt. Hope av, Price Hill. Tel Warsaw 1568.
Berg, Mrs Pauline CS 811 Oak st, W. H. Tel Woodburn 2256.
Buchanan, Mrs Helene S. CS 2635 Observatory av. Tel.
Cunningham, Mrs Caroline CS 2 to 4 PM 1830 Clarion av, Evanston. Tel Ridge 1299 X.

Drewry, Mrs Ora S. CS The Wilton, Mt A. Tel Avon 3615.
Estes, Miss Emma A. CSD (teacher) 218 McGregor av, Mt A.
Hadley, Miss Jessie F. CS 1810 Kinney av, E. W. H. Tel.
Harris, Mrs Kate J. CS 208 E University av. Tel.

Jones, J. Franklin CS 2601 Union Central blg.
Kinney, Miss Emma CS 418 1st Nat bnk blg. Tel M. 236.
Kinney, Mrs Terese CS 418 1st Nat bnk blg. Tel.
Lockard, Mrs Bessie Marz CS 3630 Bevis av. Tel.

Marshall, Mrs Rachel Freshman CS mornings except Sat 2317 Grandview av, E. W. H. Tel North 3687.
McDonald, Mrs Sylvia CS 901 Mercantile Library blg.
McDowell, Mrs Elizabeth C. CS postal address 2527 Melrose av.
McQueety, Mrs Amanda CS 3226 Gilbert av. Tel Wb. 3035.
Nelson, Miss Mabel CS 9 AM to 12 M Mon Wed Fri 2322 Ashland av, W. H. Tel North 3024.

Park, Mrs Harriet CS 2609 Union Central blg. Tel.
Pendery, Dewey C. CS 2601 Union Central blg.

Rapp, Mrs Amelia D. CS Edgehill pl, Avondale. Tel.
Rastert, Miss Edna CS 9 AM to 4 PM Mon Thurs 901 Mercantile Library blg.

Rastert, Miss Louise K. CS 901 Mercantile Library blg. Tels Main 2216; res Woodburn 3863.

Renneker, Mrs Cora B. S. CS 3561 Paxton rd. Tel E. 1108 R.
Richardson, Horace M. CS 510 Provident bnk blg.
Roehm, Mrs Magdalena W. CS 510 Provident bnk blg. Tel.
Roff, Miss Ida Mitchell CS 2535 Melrose av. Tel.

Schwinn, Miss Sophia CS 31 The Alexandria, W. H. Tel.
Shockley, Mrs Adelaide Z. CS 27 The Clermont. Tel.

Voigt, Mrs Louisa H. CS 885 Rockdale av. Tel.

CLEVELAND

Archibald, William Y. CS 9 AM to 4 PM 632 Osborn blg. Bell tel Pros. 1205.

Baglone, Miss Harriet G. CS 802 Illuminating blg.
Belford, Mrs Anna S. CS Tues Thurs Sat 830 Schofield blg. Res 2029 E 40th st. Bell tel.

Brooks, Miss Anna CS 405 C. A. C. blg.
Burr, Mrs Ida E. B. CS Schofield blg, 2016 E 9th st.
Buskirk, Clarence A. CS 3 to 5 PM 24, 1886 E 97th st.
Buskirk, Miss Ella D. CS 1886 E 97th st.

Church, Mrs Emma CS 807 Guardian blg.
Clarke, Mrs Winifrede B. Thomas CS 365 Colonial arcade, 2673 Euclid blv. Tel Main 7095.

Cook, Mrs Jennie M. CS mornings except Thurs 1, 307 C. A. C. blg. Res 4142 E 136th st. Bell tel.
Crawford, Mrs Georgina CS 919 Schofield blg.

De Lloyd, Mrs Anna Tracy CS 1658 E 71st st. Bell tel.
Devor, Mrs Elizabeth CS afternoons C. A. C. blg.
Duer, Mrs Clara Craig CS 523 Schofield blg.

Ely, Daniel M. CSB (teacher) 9 AM to 1 PM 633 Osborn blg. Bell tel Prospect 1246.

Fitzpatrick, Mrs Lida CSD (teacher) mornings except Thurs 309 C. A. C. blg, Euclid av. Res 6801 Euclid av.
Focke, Mrs Katherine B. CS 2057 Cornell rd. Bell tel.

Gage, Mrs Harriet E. CS Tues Fri 1115 Schofield blg.
Gay, Miss Charlotte CS 9 AM to 4 PM 2041 E 96th st.
Gehring, Carl Walter CS 9 AM to 1 PM 622 Osborn blg.

Heller, Louis A. CS 414 C. A. C. blg. Bell tel Pros. 939.
Heller, Miss M'Liss H. CS 414 C. A. C. blg.
Heller, Miss Olive A. CS mornings 414 C. A. C. blg.
Hilts, Mrs Addie CS 9 AM to 4 PM 14243 Superior rd. Tel Fairmount 1350.

Hubbard, Mrs Ellen J. CS 1867 Rosemont road, E Cleveland.
Huston, Miss Kathryn L. CS 1 to 4.30 PM Mon Wed Fri 728 Osborn blg. Tel Pros. 1084.

Jerger, Mrs Emilie R. CS 802 Illuminating blg. Bell tel.
Johnson, Stuart E. CS 9 AM to 1 PM 728 Osborn blg. Tel Pros. 1084.

Jones, Wayne C. CS 1107 Schofield blg.

Kloth, Mrs Esther Packard CS 8525 Hough av.
Krause, Mrs Caroline E. CS 405 C. A. C. blg.

Lathrop, Mrs Emma Appleton CS 1916 E 105th st.
Lehman, Miss Ella CS 724 Osborn blg.
Libbey, Miss Vinnietta J. CS mornings 721 Osborn blg.

Marriott, Arthur W., 2d. CS 9 AM to 4 PM 722 Osborn blg. Bell tel Prospect 2396.

Mumford, Mrs Nancy A. CS 1306 E 120th st.

Nebhut, Mrs M. Frances CS 307 C. A. C. blg.

Pumphrey, Mrs Eva L. CS 807 Guardian blg.

Robinson, Miss Lillian G. CS 12 M to 4 PM 464 Hippodrome blg (annex). Bell tel Main 364. Res Hotel Winton.
Rossiter, Mrs Gertrude Ely CS 9 AM to 1 PM 725 Osborn blg. Bell tel Prospect 1146 J.

Sadler, Mrs Fannie M. CS 401 Clarence blg. Bell tel.
Scotland, Miss Bird Stewart CS 1 to 4 PM 433 Osborn blg.
Seiders, Mrs Lodice L. CS 490 Colonial arcade.
Seiders, William B. CS 490 Colonial arcade.
Sigler, Mrs Orpha G. CS 1.30 to 4 PM except Wed Sat 830 Garfield blg. Res 1523 East blv. Tel Gar. 4090.

Smith, Mrs Augusta CS 2066 W 89th st.
Smyth, Mrs Helen A. CS 3924 Woodbridge av.
Souza, Mrs Elizabeth E. CS 1 to 5 PM The Haddam.
Stevenson, Mrs Elizabeth CS 1 to 4 PM Wed 802 Illuminating blg. Tel Main 27395. Res 1410 Lakeland av, Lakewood. Tel Marl. 3447.

CLEVELAND

Stone, Mrs Lida S. CSD (teacher) 9.30 to 12.30 PM except Wed Sat 830 Garfield blg. Res 1529 East blv.
Strauss, Roland L. CS 9 AM to 1 PM 356 Hippodrome blg (annex). Tel Main 621.
Taylor, Mrs Leonor S. CS 14 Colonial arcade.
Tenny, Mrs Ella E. CS afternoons except Tues Fri 1119 Schofield blg. Res 1796 E 90th st.
Thomas, Mrs Nettie Kline CS 2099 E 71st st. Tel.
Thomas, Mrs Willia A. CS 364 Colonial arcade.
Totheroh, William W. CS 713 Illuminating blg.
Turner, Burton Benns CS 414 Clarence blg.
Turner, Mrs Mary J. CS 1468 E 92d st. Tel Gar. 3384.
Van Densen, Mrs Elda R. CS 1899 E 57th st.
Vaughn, Mrs Harriet Humbert B. CS 2270 St James pkwy.
Vinson, Mrs Harriet CS 10627 Gooding av. Tel Eddy 1604 J.
Webster, Mrs Clara E. Reed CS 9.30 AM to 12.30 PM except Wed Sat 830 Garfield blg.
Webster, Mrs Lulu G. CS 1 to 4 PM except Wed, 309 C. A. C. blg.
Webster, Mrs Minerva M. CS 402 Clarence blg.
Worden, Mrs Mae B. CS 10 AM to 4 PM Mon Fri; 1 to 4 PM Wed C. A. C. blg.

COLUMBUS

Brill, Mrs Josephine R. CS Normandie hotel.
Clark, Mrs Carrie M. CS 1997 N 4th st. Tel N. 2923.
Commerford, Mrs Margaret CS New Hayden blg.
Dixon, Mrs Lottie Davis CS 1295 Franklin av.
DuBois, Mrs Mattie H. CS The Lenox. Both tels.
Earl, Mrs Eva CS Hayden Clinton blg, 20 E Broad st.
Fogle, Mrs Emma CS 231 E Maynard av.
Freeman, Mrs Mary E. CS 311 E 20th av. Tel N. 2766.
Griffin, Mrs Abbie Whittier CS 201 Oak st. Both tels.
Hamilton, Mrs Caroline J. CS 2132 Summit st.
Harney, Lewis L. CS 1767 Oak st. Both tels.
Harney, Mrs Theodora CS 1767 Oak st.
Jones, Mrs Harriet W. CSD (teacher) 67 S 5th st.
Judkins, Miss Mary L. CS 67 W 2d av.
Norton, Mrs Catherine CS 39 13th av. Tel N. 3135.
Poston, Mrs Sarah CS 853 Champion av. Bell tel E. 2450.
Purrett, Mrs Sarah E. CS The Marechal Neil. Cit. tel 4343.
Reeder, Mrs Lulu Alspach CS 451 Fairwood av. Both tels.
Reid, Mrs Mary E. 42 Price av. Both tels.
Starr, Miss Laura M. CS Hotel Virginia. Both tels.
Stilwell, Mrs Amanda E. CS 1617 N 4th st. Bell tel N. 4456.
Taylor, Mrs Lulu Burton CS 144 Hubbard av. Tel N. 611.
Van Horne, Mrs Kathryn M. CS 631 Oak st. Tels Bell Main 6203; Cit. 8073.

CONNEAUT

Scott, Mrs Jennie Purcell CS Tel Main 2173.

COSHOCTON

Spangler, Mrs Hester H. CS.

DAYTON

Chapman, Mrs Louise Eleanor CS 123 Best st. Tel Main 5231.
Coate, Lloyd B. CSB (teacher) 9 AM to 2 PM except Tues 1102 U. B. blg. Tel M. 8168. Res 640 Kenwood av.
Hatten, John R. CSB (teacher) 738 River st.
Hersh, Mrs Lulu M. CS 1135 Washington drive.
Loesch, Mrs Winifred May CS 438 Oxford av. Tel M. 6993.
Richardson, Mrs Ella M. CS 321 Richard st. Tel Main 3040.
Seifert, Mrs Amelia CS 230 Irving av. Bell tel.
Seifert, Max J. CS 230 Irving av. Tel Main 8222.
Weinreich, Miss Frances J. CS 2 Shirlidon apts, Grand and Forest avs. Bell tel Main 1658.
Wilson, Mrs Ida I. CS 20 Gebhart st. Tel East 835.
Wollaston, Miss Nell CS 825 Five Oaks av. Bell tel.

DELAWARE

Shawaker, Mrs Maude K. CS 170 N Franklin st.

ELYRIA

Andrus, Mrs Fannie C. CS 400 L. C. bnk blg.
Barber, Mrs Mattie Fey CS Wed afternoon; Sat morning 400 Bank blg.

GENEVA

Bartholomew, Mrs Carrie M. CS 9 Grant st.

HAMILTON

Brown, Mrs Nellie Freshman CS 123 Dayton st. Both tels.
Friend, Mrs Sarah F. CS Walker blg. Bell tel.
Hargitt, Mrs Nora CS 311 S 4th st. Bell tel 1441 Y.
Johnson, Mrs Amanda J. CS 677 Franklin av. Both tels.
Winn, Mrs Florence M. CS 140 Progress av. Bell tel.

IRONTON

Schiffbauer, Mrs Mary CS 3501 S 3d st. Tel 964.

KENT

Meloy, Mrs Josephine CS 608 S Water st. Tel 464.
Stricker, Mrs Mina W. CS 630 S De Peyster st. Tel 526 S.

KENTON

Thomas, Mrs Sadie M. CS Tel 1188.

LAKEWOOD

Goodrich, Mrs Adda E. CS 14500 Madison av.
Holzworth, Mrs Hazel B. CS 12816 Detroit st.
Raeder, Mrs Rose K. CS 1076 Abbieshire av.
Seltsam, Mrs Louise K. CS 1200 Marlowe av. Tel Marl. 1030.

LANCASTER

Rigby, Miss Estella May CSB 131 E Mulberry st.

LIMA

Fullerton, Mrs Florence Fritz CS 119 S Baxter st.
Garretson, Mrs Minnie F. CS 134 S McDonel st. Tel Main 1029.
Lambert, Mrs Lovina A. CS postal address 312 Harrison av.
Malzen, Mrs Sadie A. CS 1217 Brice av.
Rimer, Mrs Harriett CS 942 W Wayne st. Tel State 3229.

MANSFIELD

Harris, Mrs Emma M. CS Park av, W, and Linden rd (R R 7). Tel Mansfield 1834.

MARIETTA

Beltz, Miss Lizzie CS 513 Tupper st. Tel 551 J.
Bunn, Mrs Kate R. R. CS 322 Muskingum av.
Burge, Mrs Roberta Teresa CS 181 Front st.
Hammond, Mrs Mary R. CS 305 Elm st. Tel 473 J.

MARION

Howser, Mrs Magdalena CS Franklin st. Tel 697.
Schaffner, Mrs Bertha CS 2 to 5 PM Mon Tues Thurs 261 Vine st. Tel 2194.
Schofield, Mrs Martha J. CS Schofield Heights.

MARTINS FERRY

Sauters, Mrs Laura B. CS Bell tel 192.

MASSILLON

Angel, Mrs Maud CS 18 Columbus st.

MECHANICSBURG

Lewis, Mrs Malinda CS Tel 157.

MT VERNON

Swan, Mrs Mary E. CS 9 AM to 5 PM 801 E Gambier st.

NEWARK

Fleek, Mrs Fannie Moore CS Ingleside, Hudson av.
Herzog, Mrs Anna E. 524 Kibler av. Auto. tel.
McGruder, Mrs Esther V. CS 504 Hudson av. Cit. tel.

NEW WESTON

Shroyer, Mrs Lucinda E. CS Tel 8.

NORWOOD

Dunn, Mrs Grace B. CS 1826 Mentor av. Tel Ridge. 1442 L.
Hewitt, Mrs Fannie M. CS 4411 Ashland av. Tel.
Hicks, Miss Evelyn CS 4438 Ashland av. Tel Ridge 642.
Muehlenhard, Miss Emma CS 1968 Lexington av. Tel.

PAINESVILLE

Clark, Mrs M. Iowa CS 223 Mentor av.
Johnson, Mrs Maye A. CS 2 to 4 PM 201 Main st. Tels 451; res 57.

PORT CLINTON

Payne, Mrs M. Elizabeth CS 122 Adams st. Tel 350.

PORTSMOUTH

Izard, Mrs Lelia Allison CS mornings 1217 5th st. Tel 1036.

SANDUSKY

Lockwood, Mrs Mary M. G. CS 828 Decatur st.

SPRINGFIELD

Baggott, Mrs Ada Baker CS 720 Woodlawn av.
Cowan, Mrs Harriet S. CSD (teacher) 362 E High st.
Miles, Mrs M. Belle CS 720 Woodlawn av. Both tels.

STEUBENVILLE

Burkard, Miss Elisabeth CS mornings 413 Clinton st. Tel.

STOUT

Johnson, Miss Flora Belle CS R R 1. Tel Blue Creek.

TIFFIN

Wilcox, Mrs Kittie CS 129 Monroe st.

TOLEDO

Adams, Mrs Lucy CS 2183 Broadway.
Bonner, Mrs Fannie Baker CS 2026 School pl.
Bovard, Mrs Frances P. CS 514 2d Nat bnk blg.
Brecheisen, Jacob CS 354 Irving st. Home tel Main 2769.
Cary, Mrs Stella D. CS 1229 Varland av.
Dickman, Mrs Bertha CS 2274 Warren st.
Elliott, Mrs M. Ella CS 811 W Grove pl.
Ford, Mrs Marie Chalmers CS 736 Nicholas blg. Home tels Main 89; res Park 92.
Heck, Mrs Cora B. CS 356 Irving st.
Hoag, Mrs Ella W. CSD (teacher) 2140 Collingwood av.
Joehlin, Mrs Mary L. CS 2145 Detroit av.
Keeler, Mrs Sara M. CS 2513 Collingwood av.
Kuehn, Mrs Louise CS 666 Lincoln av.
Manning, Mrs Lillian D. CS 2633 Parkwood av.
McCutcheon, Nathan C. CS 31 19th st.
McDonnell, Mrs Sarah L. CS 1587 W Central av.
Merrill, Mrs Ada C. CS The Elms, W Woodruff av.
Raymond, Miss Louise CS 1604 Jefferson av.

TOLEDO

Rowland, Mrs Emma J. CS 330 Irving st.
Smith, Mrs Mary B. CS 2215 Lawrence av.
Struble, Mrs Hattie L. CS 1609 Collingwood av.

UHRICHSVILLE

Chamness, Mrs Alice M. CS 313 E 3d st.

URBANA

Glessner, Mrs Anna CS Tel 3591.

VAN WERT

Parker, Mrs Mary O. CS 130 Boyd av. Tel 2487.

WARREN

Palmer, Mrs Mary J. CS 42 Stone blk. Tel 1917.
Sommers, Mrs Anna M. CS 34 Stone blg. Both tels.

WASHINGTON COURT HOUSE

Brown, Mrs Alice M. CS 336 Hinde st. Both tels.
Millikan, Miss May E. CS 335 East st.

YOUNGSTOWN

Filler, Harry K. CS except Wed Wick blg.
Guttridge, John T. CS except Thurs 701 Wick blg. Bell tel
Main 2416.
Kroock, Miss Ella A. CS Mahoning bnk blg.

ZANESVILLE

Jones, Mrs Mary M. CS 15 Greenwood av. Bell tel 1312.
Lorimer, Mrs Selina C. CS 219 N 7th st. Bell tel 1677.

OKLAHOMA

BARTLESVILLE

Jennings, Mrs Genevieve G. CS 1001 Keeler av. Tel 645.

CHELSEA

Bendit, Mrs Emily Tupper CS.

CHICKASHA

Flippo, Mrs Alzora D. CS N 12th st. Tel 773.
Grimes, Mrs Harriett E. CS 311 S 6th st. Tel 1332.

EL RENO

Trulock, Mrs Joe J. CS 604 S Williams av. Tels 670; 1225.

ENID

Boyles, Mrs Mattie M. CS 532 S Monroe st. Tel 1337.

GUTHRIE

Cordell, Mrs Alice CS 217 S Ash st. Tel 1107.
Powers, Mrs Anna CS 611 N Ash st. Tel 1186.

HUGO

Williams, Charles F. CS Tel 185.
Williams, Mrs Georga C. CS Tel.

KELLYVILLE

Bartlett, Miss Grace CS.

KIEFER

Temme, Mrs Laura M. CS West Side. Tel 103.

LAWTON

Goode, Mrs Gertrude CS 215 1st Nat bnk blg. Tel 759.
Parmenter, Mrs Eva B. CS 614 Avenue A. Tel 231.
Stoneking, Mrs Mary A. CS 206 1st Nat bnk blg.

McALESTER

Duke, Mrs Bertha Jones CS 510 S 2d st. Tel 1050.
Glenn, Mrs Laura R. 9 AM to 3 PM 510½ S 2d st. Tel 943.

MIAMI

Worthen, Arthur L. CS 230 D av, NW. Tel 3.

MUSKOGEE

Earl, Mrs Lena B. CS 3810 W Okmulgee av. Tel 2343.
Everett, Mrs Lucy W. CS 315 S 7th st. Tel 576.
Everett, Ralph W. CS 315 S 7th st.
Scruggs, Mrs Fannie CS 2130 Garland av. Tels 811; 1466.
Shrewsbury, Miss Carrie CS 426 S 12th st.
Smith, Mrs Lucy A. CS 525 Columbus av.

NORMAN

Manire, Mrs Ernestine Brown CS Tel 392.

OKLAHOMA CITY

Conant, Mrs Lou E. CS 10 AM to 4 PM 422 State Nat
bnk blg. Tels M. 437; res M. 2790.
Hinchsliff, Mrs Bertha A. CS 425 E 9th st.
Hinchsliff, William D. CS 425 E 9th st.
Kettering, Mrs Mary E. CS 1000 N Broadway. Tel W. 3487.
Laborn, Mrs Katherine B. CS 507 W 4th st. Tel Wal. 6063.
Link, Mrs Delphine Hodgson CS 3125 N McKinley st.
Mahaffy, Mrs Nora CS 623 E 9th st.
McCartney, Mrs Mary J. Felch CS 426 E 13th st. Tel
Maple 365.

Mitchell, Robert J. CS 1536 W 31st st.
Mitchell, Mrs Sarah E. L. CS 1536 W 31st st.
Price, Mrs Kathryn CS 920 W 13th st. Tel Wal. 6305.
Schnoor, Mrs Olive H. CS 111½ E 6th st. Tel M. 1841.
Stumpff, Mrs Florence H. CS 10 AM to 4 PM 516 Baum
blg. Tel Maple 1842.

OKMULGEE

Preston, Mrs Minnie M. Baker CS 321 S Seminole av.
Rader, Mrs Dona CS Selfridge flats. Tel 224.

PAWHUSKA

Benson, Mrs Anabel CS Tel 604.

PURCELL

Baer, Mrs Mattie E. CS Tel 83.

SAPULPA

Dornblaser, Mrs Alice L. CS 1041 E Lee av.

SHAWNEE

Haning, Mrs Jane CS 126 S Philadelphia av. Tel 646.

STILLWATER

Coyle, Mrs Nettie Yates CS 624 Duncan st.
Webb, Mrs Angie Lester CS 1012 Lewis st.

TULSA

Arnold, Mrs Amy CS 2 to 5 PM 431 Robinson blg. Tel
4610. Res 1409 S Boston av. Tel 4086.
Quackenbush, George A. CS 9 AM to 5 PM 407 Bliss blg.
Tels 1284; res 3020.
Syfert, Mrs Ida CS 113 E 13th st. Tel 2958.
Wilson, Mrs Ethel Albee CS 217 W 6th st. Tel 1382.

WAGONER

Dodge, Mrs Florence Palmer CS Tel 220.

OREGON

ASHLAND

Johnson, Mrs Pernie CS 137 N Main st. Tel 319 R.

BURNS

Buck, Mrs Edith CS P O box 241.

COQUILLE

Belloni, Mrs Delle M. CS Home tel 144.

CORVALLIS

Houck, Mrs Mary Osburn CS 228 S 6th st. Tel 1585.

DALLAS

Kugel, Mrs Mary Hortense CS Tel 1632.

EUGENE

Ankeny, Mrs Cordelia L. CS 212 N Pearl st. Tel 181.
Bilyeu, Mrs Margaret I. CS Tels 560 R; 1091.

FOREST GROVE

Cheney, Mrs Ella R. CS C st, S, and 2d av. Tel 0442.

GRANTS PASS

Bartholomew, Miss Cora CS 300 N 4th st. Tel 119 J.
Wood, Miss Mary E. CS 214 N 3d st. Tel 122 J.

HOOD RIVER

Brownlee, Mrs Mary V. CS Tel 4747.
Dabney, Mrs Inez H. CS 515 State st.
Whitehead, Mrs Amanda D. CS 410 7th st.

HUBER

Marriott, Mrs Alice Maude CS.

JUNCTION CITY

Allison, Mrs Mary E. CS 7th st. Tel 282.

LA GRANDE

Kinne, Mrs Nina W. CS 808 2d st. Tel Black 921.

MARSHFIELD

Montgomery, Miss Nellie A. CS 195 N 12th st. Tel 393.

MEDFORD

Brown, Mrs Helen Marie CS Hotel Holland. Tel 48.
Morrison, Mrs Roselma A. D. CS 324 S Orange st. Tel 137 J.
Scantlin, Mrs May CS 16 N Orange st. Tel 310.

OREGON CITY

Carter, Mrs Laura B. CS P O Gladstone.
Hislop, Mrs Maud E. CS Meldrum sta. Tel Main 37.

PENDLETON

Anderson, Mrs Ann Ophelia CS 512 Jackson st.
Beckwith, Mrs Fermine P. CS 910 E Bluff st.

PORTLAND

Allen, Mrs Alice M. CS 731 Greenway, Portland Heights.
Bell tel Marsh. 2418.
Alsdorf, Mrs Mary Casement CS mornings 621 Beck blg.
Alsop, William Jacob CS 432 Pittock blk.
Andersen, Christian CS 715 Northwestern bnk blg.
Armstrong, Mrs Nina V. CS 6803 Whitman av, SE.
Baird, Mrs Daisy T. G. CS 10 AM to 3 PM 731 Pittock blk.
Tels Bdwy. 864; res Wood. 2891; Home C 2337.
Barton, Mrs Cora E. CS 1 to 5 PM 527 Pittock blk.
Bennett, Mrs Carrie C. CS 1354 E Glisan st. Both tels.
Church, Miss Harriet L. CS Northwestern bnk blg.
Colbath, Mrs Amanda CS 170 E 49th st.
Cooper, Mrs Bertha A. CS 811 Northwestern bnk blg.
Doe, Mrs Minnie B. CS 490 E 12th st, N. Both tels.
Frame, Mrs Lillian Barry CS 514½ Montgomery st. Tels
Bell Marsh. 1999; Home A 1999.
Frederiksen, Mrs Erika CS 49 Trinity place.
Friendlich, Miss Anna CSB (teacher) postal address 627 Beck blg.
Gage, Mrs Ada Birge CS Northwestern bnk blg.
Grable, Mrs Addie CS 528 Pittock blk. Both tels.
Gregory, Miss Clara CS Park apts, 353 Harrison st.
Guillemin, Mrs Marie A. CS Beck blg. Both tels.
Guy, Mrs Lucinda L. CS 841 Division st. Tel Sel. 494.

PORTLAND

Haring, Mrs Lucy J. CS 204 E 15th st.
 Herin, Mrs Mona E. CS 46 E 87th st, N. Tel Tabor 903.
 Herren, Mrs Lulu G. CS 127 E 12th st.
 Himes, Mrs L. Jeannette CS 641 E 53d st, N.
 Hogue, Mrs Blanche Hersey CSB (teacher) Wed Hotel Mallory.
 Houk, Mrs Gertrude Deane CS Northwestern bnk blg.
 Hubbell, Mrs Kate Groesbeck CS 1004 Northwestern bnk blg.
 Jackson, Mrs Luella C. CS 226 E 18th st, S.
 Janes, Henry Dorman CS 515 Northwestern bnk blg.
 Jones, Mrs Mary I. CS 811 Northwestern bnk blg.
 Josselyn, Benage S. CS 10 AM to 4 PM 428 Pittock blk.
 Louis, Mrs Ida H. CS 490 E 12th st, N. Both tels.
 Lumpkin, Mrs Alice CS 1154 E Alder st.
 Macaulay, Mrs Annie M. CS 23 St Francis apts, Hoyt and 21st sts. Tel Main 7856.
 Maguire, Mrs Alice Cary CS Northwestern bnk blg.
 Mahon, Mrs Mary H. CS 949 Council Crest drive. Tels Bell Main 607; Home A 7293.
 Martin, Mrs Gertrude E. CS Multnomah hotel.
 Martin, Ira A. CS Multnomah hotel. Tel Bdwy. 4080.
 Mayes, Mrs Carolyn Shanahan CS 9 AM to 12 M Mon Wed Fri 732 Pittock blk.
 Mayhall, Millard CS 427 Henry blg.
 Maynard, Mrs Margaret H. CS postal address 395 E 13th st, N.
 McCaustland, Mrs Winnie E. CS 691 E Morrison st. Bell tel East 6832.
 Patten, Mrs Sophie S. CS Mon Wed Fri Tudor Arms, 18th and Couch sts. Tels Bell Main 1414; Home A 2312.
 Peaslee, Mrs Maude M. CS 125 E 11th st. Both tels.
 Pertz, Mrs Dorothea M. CS Buck apts. Bell tel Marsh. 1742.
 Poe, Miss Sara Ellen CS 52 King Davis apts.
 Proctor, Mrs Percie CS 1312 E Madison st. Both tels.
 Reed, Mrs Besse Phelps CS 933 Mt Adams dr. Tel Mar. 5933.
 Reed, Mrs Emilie Palmer CS 1221 E Pine st at E 41st st.
 Reed, Mrs Emma L. CS 10 AM to 4 PM 349 Cook av. Bell tel East 4181.
 Reynolds, Joseph W. CS 699 Ford Street drive.
 Reynolds, Mrs Lucy H. CS 699 Ford Street drive.
 Rhoades, Mrs Lima N. CS 1166 Belmont st. Tel Tabor 1360.
 Rhoads, Mrs Mattie E. Cottrell CS 629 Pittock blk.
 Roberson, Robert CS 432 Pittock blk. Tel Bdwy. 1084.
 Roberts, Mrs Maud C. CS Pittock blk. Tel Bdwy. 236.
 Robinson, F. Elmo CSB (teacher) 595 E 61st st, N.
 Russell, Mrs Carrie L. CS afternoons Mon Wed Fri 602 Pittock blk. Res tels Bell Main 3515; Home A 3515.
 Sedgwick, Mrs Josephine L. CS 529 Pittock blk. Tel B. 128.
 Seeley, Mrs Affa Stark CS 144 N 19th st. Tel Bdwy. 558.
 Seeley, Paul Stark CS by appointment 144 N 19th st.
 Skinner, Mrs Ida B. CS 621 Beck blg.
 Smith, Mrs Lotta Chase CS 691 Clackamas st. Tel East 801.
 Smith, Mrs Mary M. CS Mallory hotel.
 Smith, Mrs Susie S. CS 1028 Northwestern bnk blg.
 Tatham, David H. CS 327 Morgan blg. Tel Main 9093.
 Theller, Mrs Florence R. CS 422 Wasco st. Tel East 1915.
 Thiede, Mrs Sara E. CS 528 Pittock blk.
 Thirkill, Mrs Aimee E. CS 616 Beck blg.
 Thorne, Albert J. CS 507 Pittock blk. Tel Bdwy. 1637.
 Van Meter, Mrs Mariette U. CSB (teacher) 11 AM to 4 PM 1203 Northwestern bnk blg. Res 490 E 12th st, N.
 Walch, Miss Mollie E. CS 195 E 14th st, S.
 Waters, Mrs Jessie N. CS postal address.
 Welper, Mrs May W. CS 714 Northwestern bnk blg.
 Welper, William F. CS 714 Northwestern bnk blg.

PRINEVILLE

Thompson, Mrs Mattie E. CS P. O. Box 393.

ROSEBURG

Frear, Mrs Mora N. CS 109 W Mosher st. Tel 299.
 Smith, Mrs Ellie M. CS Star Route.

SALEM

Bloore, Miss Lila Milnes CS -9 to 11 AM 1941 Center st.
 Hatch, Mrs Lou R. CS 1835 Center st. Tel 1091.
 Johnson, Mrs Flora E. CS 452 N Church st. Tel 461 R.
 Klewe, Mrs Mary CS 180 S 14th st. Tel 688.
 Smith, Miss Clara E. CS 345 Union st. Tel 1482.
 Tillson, Mrs Salena V. CS 1145 Chemeketa st. Tel 784.
 Wilson, Mrs Sarah A. CS 445 Chemeketo st.

SILVERTON

Cowden, Mrs Corina CS.

WOODBURN

Poorman, Mrs Lida CS Tel Main 34.

PENNSYLVANIA

ALLENTOWN

Kohlhaas, Mrs Luise CS 118 S 11th st. Bell tel.

ALTOONA

Beh, Mrs Amanda CS 10 AM to 4 PM 1214 14th av. Tel 1344.
 Henshey, Mrs La Rue CS 9 AM to 12 M except Sat 410 Bellview st. Tel 849 M 4.

BETHLEHEM

Wolle, Mrs Clara M. CSB (teacher) postal address 803 Prospect av.

BRADFORD

Bailey, Mrs Hilda R. W. CS 133 South av. Tel 1449 J.
 Lawson, Mrs Minnie CS 23 Congress st. Bell tel.

CAMBRIDGE SPRINGS

Townsend, Mrs Mary M. CS 163 Main st.

CHAMBERSBURG

Hoke, Miss Harriet S. CS Greenawalt apts. Bell tel.

CHESTER

Strobel, Mrs Francille O. CS P O box 297. Bell tel 2173 J.

CORAOPOLIS

Albee, Mrs Annie L. CS R. D. 1. Tel.

CORRY

King, Mrs A. Ella CS 221 S Center st. Bell tel 82 L.

EASTON

Edwards, Mrs Mary Bell CS 1828 Lehigh st.
 Saxton, Mrs Sara Cornog CS 686 Lehigh st.

ERIE

Breaks, Mrs Harriet B. CS 9 AM to 12 M 704 Peach st. Tels Bell 1259 J; Mutual 2211.
 Carr, William Montrose CS 2 to 5 PM 1725 Sassafras st.
 Fairbanks, Mrs Claire M. CSB 405 W 9th st.
 Johnston, Miss Hattie Jean CS 1821 Sassafras st.
 Ormsbee, Mrs Etta G. CS 1043 W 8th st. Mutual tel 1593.
 Stuart, Mrs Jennie Belle CS 535 W 8th st. Tel 934.

GREENSBURG

Baker, Mrs Anna Eliza CS 550 George st. Tel 919 W.

HARRISBURG

Baxter, Mrs Florence S. CS 9 AM to 12 M except Sat 130 Locust st. Bell tel 2808.
 Hall, Mrs Ethel Searle CS 303 Patriot blg. Bell tel 724.
 Morgenthaler, Mrs Catharine C. CS 10 AM to 3 PM except Sat 213 Hamilton st. Bell tel 3103.
 Peay, Mrs Lilla A. CS mornings, also 2 to 4 PM 9 S Front st. Bell tel 3639.
 Phillips, Mrs Margaret G. CS 2240 Penn st. Bell tel 3259.
 Rahter, Mrs Sonora F. CS 2 to 4 PM except Sat 204 Telegraph blg. Bell tel 4521.

JOHNSTOWN

Buckles, Mrs Emma CS 10 AM to 4 PM 606, Johnstown Trust blg. Tel 1850. Res Mayer apts. Tel 1850.
 Rager, Mrs Jessie Morrow CS 299 Cooper av. Tel 385 J.

KOPPEL

Miller, Mrs Bertha M. CS Bell tel 5009-4.

LANCASTER

Smith, Mrs Mira H. CS 531 Woolworth blg.
 Smith, Richard CSB 9.30 to 11 AM 531 Woolworth blg.

LOCK HAVEN

Mann, Mrs Phebe CS 10 AM to 4 PM I O O F blg, 219 Main st.
 Oberheim, Mrs Jeannette C. CS 411 E Bald Eagle st. Bell tel 56 M; Comm. tel 254 X.

McKEESPORT

Alexander, Mrs Janet O. CS 716 Monogahela av, Otto. Tel Glassport 64.

MEADVILLE

Whiting, Mrs Elizabeth C. CS 709 Terrace st.

MEHOOPANY

Foster, Mrs Ada CS Jennings. Tel 9-16.

NEW BRIGHTON

Wickes, Mrs Olive S. CS 617 10th av.

NORRISTOWN

Klauder, Miss Clara L. CS 1403 W Main st. Tel 918.

OIL CITY

Kurth, Mrs Della C. H. CS 12 W 1st st.
 Scott, Mrs Henrietta L. CS 19 Hone av.

PHILADELPHIA

Ackley, Mrs Elizabeth E. CS Llamar apts, 46th and Walnut sts. Bell tel Preston 2276.
 Baker, Mrs Jennie L. CS afternoons except Mon Sat 209 Otis blg, 112 S 16th st. Res Rutledge. Tel.
 Bartlett, Henry S. CS 10 AM to 1 PM except Thurs 4649 Locust st. Bell tel Bar. 616.
 Beach, Mrs Ella K. CS 10 AM to 1 PM except Wed Sat Perry blg. Res 514 Midvale av, Germantown. Tels.
 Becker, Mrs Mary CS 968 N 10th st. Tel Pop. 3886 W.
 Bell, Mrs Sara J. CS by appointment 1023 Widener blg. Tel.
 Blanchard, Mrs Eleanor CS mornings except Thurs 530 Perry blg. Tel Spruce 4189. Res Monterey apts. Tel.
 Boland, Mrs Ella S. CSB (teacher) 10 AM to 1 PM except Wed Sat 1530 Chestnut st. Tel. Res Swarthmore.
 Brownell, Mrs D. Eloise CSB (teacher) 10 AM to 1 PM except Wed 1023 Widener blg. Bell tel.

PHILADELPHIA

Brownell, Miss Katherine Folk CS 1.30 to 3.30 PM except Wed 1023 Widener blg. Res 4515 Chester av.
 Burton, Mrs Laura E. CS except Thurs 1321 S 53d st.
 Cafferty, Mrs Nellie Brownell CS Wed Sat mornings 1023 Widener blg. Res 4515 Chester av. Tel.
 Campbell, Mrs Mollie D. CS 107 N 34th st. Tel Pres. 2664.
 Carrigan, Mrs Rebe F. CS 10 AM to 1 PM Perry blg. Res 4835 Pulaski av, Germantown. Tels.
 Coffin, Mrs Leah C. CS 2 to 4 PM 710 Perry blg. Tel.
 Daniell, Edward Earle CS evenings 710 Perry blg. Tel. Res 3321 Walnut st. Tel Preston 2337.
 Duffield, Mrs Oleta Iloey CS 602 S 42d st. Tel Wood. 5939 R.
 Dutcher, H. Melvin CS 1 to 4 PM except Sat 627 Perry blg. Tels Spruce 2359; res Germantown 1702.
 Earley, Mrs Mary Thomas CS 1.30 to 4.30 PM except Thurs 208 Otis blg, 112 S 16th st. Res Rutledge. Tel.
 Eastwick, Mrs Anna S. N. CS 9 to 12 M 2260 N 53d st.
 Ellis, Mrs Jane McKean CS 10 AM to 1 PM except Sat 4651 Locust st. Bell tel Bar. 1754 W.
 Fahnestock, Mrs Virginia Peck CSB (teacher) mornings except Wed Sat 209 Otis blg, 112 S 16th st. Tel. Res Rutledge. Tel.
 Franck, Mrs Effie A CS mornings except Sat 514 Perry blg.
 Gahre, Mrs Laura CS mornings 5932 Pulaski av, Germantown.
 Gibb, Miss Ida CS 1.30 to 4.30 PM Perry blg. Tel. Res 4713 Hazel av. Tel.
 Gill, Mrs Abbie M. CS 11 AM to 4.30 PM except Sat 5521 Germantown av, Germantown. Res 501 W Mt Pleasant av. Tels.
 Green, Mrs Jean C. CS mornings except Wed Sat 513 Otis blg. Res Rosemont.
 Hammersley, Mrs Ida McD. CS 2 to 4 PM except Wed Sat 410 W Chelton av, Germantown.
 Harrison, Miss Selena CS 10 AM to 1 PM except Sat 5522 Germantown av. Bell tel. Res 4629 Wayne av.
 Hatfield, Mrs Margaret Jenness CS except Wed Fri 1320 S 52d st. Tel.
 Hawke, Mrs Mary F. CS Thurs 710 Empire blg, 13th and Walnut sts. Res Rose Valley, Moylan P. O. Tel.
 Huff, Mrs Flora Brooks CS 2 to 4 PM Mon Wed Fri 530 Perry blg. Bell tel.
 Hufnagle, Mrs Mary W. CS 1748 N 15th st. Tel D. 5639 W.
 Jarvis, Mrs Annie L. CS 10 to 1 PM except Sat 5912 Pine st.
 Keachline, Mrs Kate CS 3260 N 17th st. Bell tel.
 Kester, Miss Mabel E. CS 3 to 5 PM Mon Tues Fri 305 Park blg, 23 S 52d st. Bell tel.
 Kintz, Homer M. CS 514 Perry blg. Tel Locust 1540.
 Kuppinger, Miss Amelia CS 913 N 10th st. Bell tel.
 Lytle, Mrs Eliza J. CS 708 S 60th st.
 March, Harry D. CS 811 Perry blg. Tel.
 McGaw, Mrs Martha CS 10 AM to 1 PM except Sat 305 Park blg, 23 S 52d st. Res 5227 Spruce st. Bell tel.
 Mealey, Miss Katharine CS 11 AM to 6 PM; 8 to 9 PM 1535 Chestnut st. Office and res Bell tel Spruce 4587.
 Moore, Charles J. CS afternoons except Thurs Otis blg, 16th and Sansom sts. Res 4256 Regent st.
 Moore, Mrs Mary J. CS 10 AM to 1 PM except Thurs Otis blg, 16th and Sansom sts. Res 4256 Regent st.
 Nimelton, Ethelbert CS 710 Perry blg. Tel.
 Osgood, Mrs M. Anna CSD (teacher) 10 AM to 1 PM except Sat The Warwick, 1906 Sansom st. Bell tel.
 Pereira, Mrs Emma G. CS 1426 Euclid av. Bell tel.
 Price, Mrs Anne Glover CS Tues afternoon 811 Perry blg.
 Randall, William F. CS 1 to 4 PM except Sat 412 Empire blg, 13th and Walnut sts.
 Rether, Mrs Elizabeth A. CS 74 W Johnson st. Germantown.
 Satterthwaite, Mrs Louise CS 1.30 to 3.30 PM except Sat 813 Perry blg, 1530 Chestnut st. Tel. Res Lansdowne.
 Schiegl, Mrs Frances Glover 627 Perry blg. Tel.
 Shaffer, Mrs Emily M. CS 34 Glendale rd, opposite 69th st terminal. Bell tel Lansdowne 1452 W.
 Shepard, Mrs Elsie Thompson CS afternoons except Fri Sat 427 Perry blg. Res 31 N 50th st. Tels.
 Sibley, Mrs Agnes B. CS 5035 Springfield av. Tel.
 Skidmore, Mrs Sadie D. CS 10 AM to 12 M except Sat 1706 N 18th st. Bell tel.
 Smith, Mrs Gertrude B. CS 10 AM to 1 PM 805 Otis blg, 112 S 16th st. Res Hamilton court.
 Smith, Miss Mary Louise CS afternoons except Thurs 710 Empire blg, 13th and Walnut sts.
 Smyth, Mrs Margaret L. CS 1619 Chestnut st.
 Staley, Miss Florence L. CS 2 to 5 PM except Sat 2834 Diamond st. Bell tel Diamond 4659.
 Straub, Mrs Ida W. CSB (teacher) except Sat 2010 Tioga st.

Thomas, Mrs Claire M. CS 1 to 4 PM except Tues 133 S 50th st.
 Van Leer, Mrs Clara M. CS mornings except Sat 208 Otis blg, 112 S 16th st. Res 3213 Diamond st. Tel.
 van Zeller, Miss Elisabeth J. CS mornings except Thurs 710 Empire blg, 13th and Walnut sts. Res Lansdowne. Tel.
 Warmuth, Miss Dorothea J. CS 1913 N Park av. Tel Dia. 41.
 Way, Mrs Mabel CS 1 to 5 PM except Sat; 7 to 9 PM Tues Thurs 1747 N Park av. Bell tel Diamond 90.
 Zang, Mrs Mayme Lawrence CS 10 AM to 1 PM Mon Wed Fri 627 Perry blg. Tel Spruce 2359. Res 5233 Catharine st.
PITTSBURGH
 Allcott, H. Percival CS 12 M to 4 PM 1315 Keenan blg. Bell tel Nev. 138 R.
 Blackmore, Mrs Estelle M. CS Fri 601 Keenan blg. Tel Grant 589. Res Baywood st. Tel High. 1151.
 Borland, Mrs Katharine P. CSB (teacher) 5507 Elmer st. Bell tel Sehen. 4201 J. Office 601 Keenan blg Tues.
 Burnett, Wallace H. CS 9 AM to 2 PM 1206 Diamond bnk blg. Tels Court 4333; res Schen. 3409 J.
 Burns, Mrs Alice Shane CS 601 Clyde st. Bell tel Sehen. 773.
 Cheney, Mrs Kate B. CS 216 S Highland av. Bell tel.
 Dilworth, Mrs Florence Coe CS Mon Wed Sat 1510 Keenan blg. Bell tel Grant 1093. Res 11 Ellsworth ter. Bell tel Schen. 836.
 Farmer, Mrs Jessie Morrison CS 10 AM to 1 PM 620 Summerlea st. Bell tel Schen. 4592.
 Gunn, Mrs Loretta D. CS Wed Sat 601 Keenan blg. Bell tel Grant 589. Res 6334 Aurelia st. Tel High. 7662.
 Harding, Mrs Jane C. CS 1709 Termon av. Bell tel 2282 W.
 Hayes, Mrs Dentha A. CS 1310 Murtland av. Bell tel High. 4860 R.
 Henderson, Mrs Kate F. CS 1133 Whited st, Brookline. Bell tel Locust 896.
 Hinds, Mrs Mary J. CS 3973 Grenet st. Tel Schen. 2250 J.
 Hood, Mrs Alice E. CSB (teacher) 11 AM to 4 PM Mon Thurs 601 Keenan blg. Res Bell tel High. 2539.
 Johnson, Mrs Emily Foxley CS 4925 Cypress st. Bell tel Fisk 1878 R.
 Jones, Miss Elizabeth B. CS 1228 Arch st. Bell tel.
 Konold, Mrs Mary Saints CS 1261 Denniston av. Tel High. 7990.
 Libby, Mrs Mabel Stahl CS 2810 Lanpark st. Bell tel Victor 349 R.
 Marshall, Mrs Marie K. CS 1 to 5 PM Tues Fri Home Trust blg. Bell tels Grant 2222; res Locust 251 J.
 McCulloch, Mrs May R. CS 6219 Wellesley av. Bell tel High. 872.
 Miller, Mrs Margaret Bird CS 6411 Ky. av, E E. Bell tel High. 2493 L.
 Norlander, Mrs Dagmar A. CS 218 N Linden av. Bell tel High. 3784 L.
 Osswald, Mrs Bella 1406 Orangewood av. Bell tel Locust 94R.
 Patton, Mrs Margaret Stokes CS 4A Alder Court apts. Tel High. 3071.
 Phelps, Miss Ellen A. CS 654 Md. av. Tel Sehen. 2251.
 Phillis, Mrs Fannie L. CS 407 Real Estate Sav blg, 516 Federal st NS. Tel Cedar 5544 J.
 Pierpoint, Mrs Sarah Dubosq CS 4641 Sylvan av.
 Poerstel, Mrs Blanche Maxwell CS 11 AM to 4 PM 6135 Jenkins Arcade blg. Bell tel.
 Remington, Miss Maria H. CS 618 Aiken av. Bel tel.
 Rock, Mrs Harriott Selena CS 4333 Schenley Farm ter. Bell tel Schenley 1375 J.
 Sibel, Mrs Sarah MacA. CS Tues Wed Fri 706 Granite blg. Tels Grant 1335; res Locust 1200 R.
 Stackhouse, Mrs Amelia CS 4024 Liberty av. Tel.
 Vincent, Byron C. CS 11 AM to 3 PM 436 Wabash blg. Tels Court 4494; res Crafton 866.
 Wright, Mrs Maude Aiken CS 5312 Ellsworth av. Bell tel Schen. 726.
 Wuertzer, Mrs Anna Beegle CS Mon Thurs 706 German Nat bnk blg. Tels Grant 1335; res Craft. 394 R.
 Young, Mrs Margaret K. O. CS 5522 5th av.
POTTSTOWN
 Green, Miss Margaret N. CS 330 Chestnut st. Tel 1043 W.
POTTSVILLE
 Gardner, Mrs Ida L. CS 512 Mahantongo st.
 Rishel, Mrs Aurelia L. 1023 W Market st.
PUNXSUTAWNEY
 Mitchell, Mrs Blanche S. CS 314 Woodlawn st.
READING
 Beard, Mrs Rebecca A. CS 845 Madison av.
 Geissler, Mrs Annie L. CS 10 AM to 1 PM Thurs 316 Berks Co. Trust blg. Res 410 N 5th st. Bell tel 1730 W.

READING

Haines, Mrs Emma Hartz CS 914 Wash. st.
 Haslett, Mrs Mary E. CS 1016 Franklin st.
 Miller, Frank S. CS 814 Berks Co. Trust bldg, 37 N 6th st.
 Stickle, Mrs Elizabeth I. CS 10 AM to 4 PM 253 N 5th st. Tels Bell 3183; Con. 182 B.
 Weber, Mrs Clara A. CS 1406 Perkiomen av. Bell tel 3345 Y.

SCRANTON

Capwell, Mrs Jennie Warner CS 1030 Fisk st.
 Maynard, Mrs Flora M. CS 110 Dudley st, Dunmore.
 Watres, Mrs Rebekah E. CS 501 Quincy av.
 Wells, Mrs Charlotte Wilcox CS 2112 Wyoming av.

SHARON

Herriott, Mrs Alice Emma CS 9 to 11 AM 410 Hamory bldg.

STROUDSBURG

Weaver, Mrs Belle Snover CS 500 Thomas st.

UNIONTOWN

Murphy, Mrs Effa L. CS 54 Iowa st. Bell tel 1015.
 Swigert, Mrs Lavada H. Feather CS 109 W Fayette st. Both tels.

WARREN

Shepard, Fred J. CS 22 W 5th av. Tel 338.

WASHINGTON

Stright, Mrs Myrtle Bruce CS 2 to 5 PM Washington Trust bldg. Tel 254. Res 140 Allison av. Tel 1146.

WEST CHESTER

Darlington, Miss Edith S. CS 9 to 12 M F and M bldg.

WILKES-BARRE

Lamb, Mrs Minnie E. CS 9 AM to 4 PM 19 Peoples bldg, Public sq. Tels 2830; res 2143.

WILKINSBURG

Hawthorne, Mrs Linda J. CS 117 Trenton av. Tel 2409.
 Hill, Mrs Jennie E. CS 462 Campbell st. Tel Frank. 709 W.
 Kennedy, Mrs Elizabeth B. CS 11 AM to 3 PM Wilkinsburg bldg. Tel.
 Maxwell, Miss Martha CS 1137 South av.

WILLIAMSPORT

Evans, Miss Lucy C. CS 719 1st av. Bell tel.
 Smith, Miss Ida B. CS 743 W 3d st. Both tels.

WYNCOTE

Canfield, Mrs Jennie Orvis CS 166 Fernbrook av.

WYOMISSING

McNall, Mrs Katie M. CS 930 Penn av. Bell tel.

YORK

Gay, Fred C. CS 9 AM to 3 PM 45 Rupp bldg.

RHODE ISLAND

EAST PROVIDENCE

Gleason, Mrs Nellie Wheaton CS 38 Summit st. Tel.

JOHNSTON

Brown, Mrs Mary E. CS 1013 Hartford av.

NEWPORT

Robertson, Mrs May D. CS 11 AM to 3 PM except Wed 46 Clarke st. Tel 2580.

PAWTUCKET

Welch, Mrs Roby Cole CS 15 George st.

PROVIDENCE

Carpenter, Gilbert C. CSB 3 to 5 PM except Thurs Sat 171 Westminster st. Tel Union 3592. Res 233 Medway st. Tel Angell 1073.

Chapin, Mrs Eliza S. CS 190 Angell st.

Chapin, Mrs Mary Greene CS 170 Everett av. Tel Angell 1743.

Danforth, Charles A. CS 9 AM to 1 PM Howard bldg, 171 Westminster st. Tel Union 663. Res 156 Congdon st. Tel. Angell 677 W.

Danforth, Mrs Mabel A. CS 2.30 to 5 PM Mon Wed Sat 171 Westminster st. Tel Union 663.

Evans, Warren O. CS 2 to 4 PM 419 Howard bldg. Tel Union 475. Res 45 Humboldt av. Tel Angell 981.

Gale, Mrs Ada H. CS 240 Hope st. Tel Angell 1683.

Hatch, Mrs Mary H. CS 416 Brook st.

Heyworth, Mrs Mary E. CS 5 Euclid av. Tel Angell 1718 W.

Houghton, Miss Bessie M. CSB (teacher) 11 AM to 3 PM except Sat 120 Union st. Res 169 Meeting st. Tel.

Newton, Mrs Laura A. CS 171 Westminster st.

Place, Mrs Lillian A. CS 11 AM to 2 PM Tues; 2 to 5 PM Thurs Sat Howard bldg. Res Longmeadow. Tel.

Sayward, Miss Alice G. CS 2 to 5 PM 182 Meeting st.

Walsh, Mrs Kittie B. CS 81 S Angell st.

WOONSOCKET

Thompson, G. Ervin CS 1 to 4.30 PM except Wed 62 Commercial bldg. Tel.

SOUTH CAROLINA

CHARLESTON

Bell, Mrs Elizabeth T. CS 120 Beaufain st. Tel.
 Hart, Mrs Louisa A. CS 14 John st. Bell tel.

SOUTH DAKOTA

ABERDEEN

Hess, Mrs Myrtle Potter CS 414 11th av, SE.

BROOKINGS

Palmer, Mrs Dora L. CS 6th av.

DEADWOOD

Cook, Miss Pearl H. CS 212 Adams blk.

DE SMET

Root, Mrs Martha E. CS Tel 46-3.

ELKTON

Sutherland, Mrs Idella CS R R 1.

FLANDREAU

Locke, Mrs Helen M. CS 2 to 5 PM except Wed.

HOWARD

Hutchins, Mrs Rebecca Dick CS.

LEAD

Monfort, Mrs Ada A. CS 10 to 12 M 312 E Summit st.

Schell, Mrs Emma CS 15 N Blue st. Tel F. 2365.

MITCHELL

Rodee, Mrs Flora S. CS 241 Realty bldg.

Woods, Mrs Maude S. M. CS 614 Burr st.

REDFIELD

Alexander, Mrs Grace CS Tel White 169.

Friedman, Mrs Mildred CS postal address.

SIOUX FALLS

Hannah, Mrs Bertha Wells CS 517 S Spring av. Tel 1552.

Smith, Mrs Kittie L. CS 10 AM to 4 PM 3 Buckeye bldg.

Tels 743; res 1692.

Sylvester, Mrs Alice M. CS 950 W 8th st. Tel N. W. 1204.

WATERTOWN

Carle, John Davenport CSB 519 Park st. Tel Main 2093.

Carle, Mrs Mary E. CSB (teacher) 519 Park st. Tel Main 2093.

Mather, Mrs Lucy E. CS 623 3d st, NE. Tel Red 568.

Wagner, Miss Elizabeth CS 401 2d st, NE. Tel 2273.

WEBSTER

Potter, Mrs E. Adell CS.

WHITE ROCK

Bapp, Mrs Rose A. CS Tel Line 1-27.

YANKTON

Richey, Mrs Ernie E. CS Tel 143.

TENNESSEE

CHATTANOOGA

Abbott, Mrs Abby Beecher CS mornings except Sat 2 Lindsay st. Tel 786.

Clark, Mrs Lillian Heyd CS 427 Cedar st. Tel M. 1584.

Dillion, Mrs Annie May W. CS Mission Ridge. Tel Hem. 1728.

Jones, Mrs Caroline E. CS 1022 James bldg. Tels Main 3410; res 6107.

McKenzie, Mrs Annie Snyder CS 204 Duncan av. Tel H. 98.

Van Dusen, Mrs Jennie M. CS The Flatiron.

JACKSON

Foster, Mrs Ella Roberts CS 9 to 12 M 202 W Baltimore st.

KNOXVILLE

Bronson, Mrs Laura M. CS 707 Prince st. Tels 198.

Matthews, Mrs Nellie H. CS 400 E 5th av. Both tels.

Toms, Mrs Mary Henderson CS Island Home park. Tels Cumb. 4979; Peo. 1882.

Witt, Mrs Christena CS 313 E Okla. av. Tels Old 680; New 2002.

McKENZIE

McKenzie, Mrs Willie CS.

MEMPHIS

Cox, Mrs Maggie CS 2000 Madison av. Tel Hem. 4337.

Craft, Mrs Emma G. CS R R 5. Tel Hem. 3727 J.

Groomes, Mrs Ida B. CSB (teacher) 10 AM to 5 PM 512 Goodwyn Institute bldg. Tel Main 4838.

Janes, Mrs Mary Ellen CS 1278 Agnes pl. Tel Hem. 3123.

Little, Mrs M. Belle Toof CS 576 Linden av. Tel M. 93.

Melvin, Mrs Elizabeth Knight CS 9 AM to 4 PM 1533 Exchange bldg. Tels Main 1982; res H. 665 W.

Norred, Mrs Daisy Brooks CS 10 AM to 2, 3 to 5 PM Germania bldg. Tels M. 5986; res H. 4907.

Sharpe, Mrs Pearl W. CS 10 AM to 1 PM 1490 Goodbar av. Tel Hem. 3204.

Stotts, Mrs Bettie A. CS 44 Porter bldg. Tels M. 1153; res 5611.

Turner, Mrs Elizabeth Pope CS 1 to 5 PM 1506 Monroe av. Tel Hem. 1495.

NASHVILLE

Bainbridge, Edmund T. 811 Fatherland st. Tel Wal. 612.

Mason, Mrs Annie Q. CSB 24, The Granada. Tel Hem. 790.

Mason, Henry M. CSB (teacher) 913 Independent Life bldg. Tel Main 4725.

Piper, Mrs Edna Nichols 9 AM to 2 PM 113 S 5th st. Tel Wal. 125.

ALPINE TEXAS

Henderson, Mrs Belle Black CS.

AMARILLO

Tyson, Mrs Fannie D. CS 801 Tyler st. Tel 1031.

AUSTIN

Carrington, Mrs Mary Ellen CS 1108 Neches st.
Felter, Mrs Elizabeth CS 1110 West av. Tel 1589.
McCracken, Mrs M. Lilly CS 400 E 10th st.
Sammons, Mrs Mary Maverick CS 907 Rio Grande st.
Sauer, Mrs Jennie CS 1908 San Antonio st.
Sisson, Miss Stella H. CS postal address.
Ziller, Mrs Mary CS 506 W 14th st.
Ziller, Robert Lee CSB (teacher) by appointment Bosche blg, 806 Congress av.
Ziller, Mrs Theresa CS 506 W 14th st.

BEAUMONT

Gordon, Mrs Ruth CS 869 Calder av. Both tels.
Higley, Mrs Bertie M. CS 794 W 3d st.

BOWIE

Bouknight, Mrs Josie CS Tel 312.
Morgan, Mrs Ella CS Tel 78. P O box 13.

CANYON

Henson, Mrs Edna CS 21 1st Nat bnk blg. P O box 427.

CARTHAGE

Whitman, Mrs Vivian Willson CS.

CLEBURNE

West, Mrs Lulu N. CS 903 N Main st.

CORPUS CHRISTI

Turner, Mrs Sara B. CS 308 Twigg st. Tel 1247.
Woessner, Walter CS 537 N Broadway. Tel 1244.

CROWELL

Walthall, Mrs Lula CS Tel 141.

DALLAS

Blair, Mrs Tura B. CS mornings 4115 Cole av. Tel P. 1675.
Bradley, Mrs Ala CS 132 E 10th st. Tel Cliff 1766.
Branson, Mrs Belle H. CS 1205 Browder st. Tel M. 6761.
Burks, Mrs Sallie J. CS 129½ W 12th st. Tel Cliff 218.
Cochran, Mrs Sue H. CS 909 S Ervay st.
Curless, Miss Caroline CS 910 Busch blg. Tel.
Edmondson, Mrs Alice R. CS 1400 Arizona st. Tel 7169.
Fulton, Mrs Fannie M. CS 910 Busch blg. Tel.
Harkins, Mrs Talitha A. CS 1612 Poplar st.
Indermille, Fred W. CS 405 S Winnetka av. Tel C 1949.
Indermille, Mrs Gallie W. CSB (teacher) 405 S Winnetka av.
Tels S. W. C 190; Auto. C 2051.
Jones, Mrs Bessie W. CS 3427 Gillespie av.
Lange, Mrs Sallie Poole CS 501 N Lancaster av.
Mann, Mrs Rebecca Mantoux CS 1518 Seegar st. Tel E. 2547.
Mitchell, Miss Martha Elizabeth CS postal address 4015 Junius st.
Moseley, Mrs Gussie H. CS 3607 Lemmon av.
Odom, Mrs Belle B. CS mornings Mon Wed Fri 824 Wilson blg.
Odom, Brigman C. CSB (teacher) 12.30 to 4 PM except Wed
Fri 824 Wilson blg. Res 107 King's Highway.
Pope, Mrs Ida CS 731 W 12th st.
Remy, Mrs Jessie F. CS 113 S Crawford st.
Smith, Mrs Lou H. CS 1912 Ervay st. Tel Edge. 1687.
Spann, Mrs Lucy E. CS 2206 Holmes st. Tel E. 2157.
Steer, Mrs Rebecca F. CS 2601 N Haskell av.
Talbot, Mrs Beatrice C. CS 3315 Hall st. Tel Pres. 1158.
Van Valkenburgh, Mrs Nellie E. CS 3613 Lemmon av. Tel
Preston 3033.
White, Mrs Virginia CS 710 Woodlawn av.

EL PASO

Brown, Mrs Ellie Talley CS 1320 Arizona st. Tel 1776.
Edwards, Mrs Mary W. CS 710 Two Republics blg. Tel.
McAnulty, Mrs Mary E. CS 1112 Wyo. st. Tel 6474.
Rhein, Mrs Minnie E. von CS 817 N Ore. st. Tel 1820.
Walker, Mrs Jessie L. CS 1117 N Stanton st. Tel 1089.
Wallwork, Mrs Mary Sanborn CS 400 River st. Tel 3372.
West, Mrs Marie A. CS 1101 Mills blg. Tel 1636.

FORT WORTH

Ballard, Mrs Anna Lee CS mornings except Wed Sat River
Crest Add. Tel Lamar 4304.
Berry, Mrs Sallie J. CS 1109 College av. Tel R. 5289.
Boicourt, Mrs Georgie H. CSB 9 AM to 1 PM 1915 May st.
Bell tel Rosedale 1181.
Buchanan, Mrs Belle Meredith CSB 11 AM to 2 PM except
Sat Continental bnk blg. Res tel Lamar 964.
De Fries, Mrs Angelina 2816 H av. Tel Rosedale 4874.
Derling, Mrs Honor A. CS 9.30 to 1 PM 614 W 4th st. Tel L. 666.
Fischer, Mrs Leora A. CS 822 Florence st. Tel Lamar 4865.
Grover, Mrs Mattie A. CS 912 W 7th st. Tel Lamar 6272.
Hagman, Mrs Hannah M. CS 1414 W 7th st. Tel L. 5229.
Orgain, Mrs Nola M. CS 603 E Belknap st. Tel L. 1861.
Sanborn, Mrs Charlie Talley CS 9 AM to 1 PM 1623 Grand
av. Bell tel Prospect 370.
Sitman, Mrs Elizabeth H. CS Westbrook hotel. Tel L. 4170.

GAINESVILLE

McKemie, Mrs Sue C. CS 9 to 12 M 515 Denton st. Tel 247.

GALVESTON

Butler, Mrs Anna V. CS 711 15th st. Tel 6465.
MacGregor, Mrs Stella Chambers CS 1518 Avenue G. Tel 2437.
Shumacher, Mrs Cora M. CS 3216 Avenue O. Tel 6438.
Swasey, Mrs Zulie G. CS 1201 Avenue I.
Sweet, Mrs Ada P. CS 1201 Avenue I. Tel 376.
Wood, Mrs Estelle P. CS 2513 Avenue O½. Tel 6345.

HOUSTON

Barding, Mrs Martha Kyle CS 1205 Travis st. Tel Pr. 7771.
Brown, Mrs Lena CS 1408 Milam st. Tel Preston 1518.
Christian, Mrs Stella L. CS 42 The Savoy. Tel Had. 2714.
Christie, Mrs Mary E. CSB (teacher) 1910 Smith st. Tel
Had. 2037.
Hall, Mrs Catharine CS 603 Welch st. Tel Had. 2176.
Lappington, Mrs Martha M. CS 508 Beatty blg. Tel Pr. 962.
Lee, Mrs Ada May CS 807 Anita av. Tel Had. 1937.
Mather, Edwin C. CS 1609 Dallas av. Tel Pr. 4634.
McNeal, Mrs Ada G. CS 9 The St James. Tel P. 7501.
McRae, Mrs Minnie Leona CS 2504 Fannin st. Tel Hadley 2200.
Myers, Mrs Jennie May CS 1201 Hyde Park blv.
Oliver, Mrs Emma E. CS 2408 Baldwin st. Tel Had. 2741.
Robins, Mrs Julia Pearl CS 906 Hawthorne av.
Runge, Miss Julia CS 3 Terrace apt, 1111 Leeland av.
Sherwood, Mrs Effie J. CSB 508 Beatty blg.
Sherwood, James D. CSB (teacher) 508 Beatty blg. Tels
Preston 962; res Hadley 2624.
Tips, Mrs Mary Kern CS 12 M to 4 PM 902 Foster blg.
Tels Preston 5753; res Preston 731.
Webb, Mrs Emma L. CS 1700 San Jacinto st. Tel N. Had. 5104.
Woodall, Mrs Christine E. CS 1707 Pease av. Tel Had. 466.
Yeager, Mrs Alma Flato CS 2118 Louisiana st.

LAMESA

Simpson, Mrs Lillian I. CS.

LAMPASAS

Alexander, Miss May CS.

LAREDO

Corwin, Mrs Della CS 1612 Victoria st. Tel 281.

LIVINGSTON

Greer, Mrs Beulah G. CS.

MARSHALL

Jemison, Mrs Semiramis L. CS 117 Frazier st. Tel 662.

PALESTINE

Sterne, Mrs Cornelia CS 101 Houston st.

PARIS

Upton, Mrs Rosa CS Belford apts. Tel 1071.

PORT ARTHUR

Hawley, Mrs Harriet W. CS 447 Savannah av. Tel 1265.

SAN ANGELO

Coughlin, Mrs Myra CS 1012 Preusser st. Tel Red 988.

SAN ANTONIO

Archer, Mrs Elizabeth T. CS 9 AM to 5 PM 304 State
bnk blg. Tels Crockett 4021; res Crockett 6036.
Cameron, Mrs Mattie Bird CS 239 Avenue C. Tel C. 5619.
Combs, Mrs Willie R. CSB (teacher) 732 Patterson av.
Bell tel 4151.
Franz, Miss Annie E. CS 317 North st. Bell tel 2529.
Glazbrook, Mrs Harriet CS 814 Agarita av. Tel C. 4873.
Harper, Miss Mary T. CS St Anthony hotel.
Hicks, Mrs Fannie M. CS 10 AM to 5 PM 929 N Flores st.
Bell tel Crockett 8171.
Kemp, Mrs Eliza Ann CS 143 Wilkins av. Bell tel 5167.
Miller, Fred Egbert CS 512 State bnk blg. Tels Crockett
4021; res Crockett 5003.
O'Brien, Miss Juanita CS 312 5th st. Bell tel 1373.
Pardue, Mrs Lucile L. CS 725 San Pedro av. Tel C. 1653.
Pardue, William Merritt CS 9.30 AM to 5 PM 306 Central
Office blg. Tels Crockett 2675; res Crockett 1653.
Patterson, Mrs Lucile Dyer CS 10 AM to 3 PM 511 State
bnk blg. Tels Travis 2286; res Travis 1082.
Poston, Albert CS St Anthony hotel. Bell tel 3422.
Rupley, Mrs Anna Boyd CS 501 W Agarita av.
Shiner, Mrs Irene B. CS 223 Oakland st. Tel C. 7037.
Smith, Mrs Lutie Harper CS 9 AM to 2 PM 407 Gunter blg.
Tels Crockett 7250; res Travis 2477.
Speer, Mrs Flo CS 312 5th st. Bell tel 1373.
Strohm, Mrs Lee A. CS 865 Estes av. Tel Crockett 7086.
Warner, Mrs Beulah Sandford CSB 2 to 5 PM 405 Gunter
blg. Tels Crockett 7250; res Travis 2477.
Williams, Mrs Ida B. CS 239 Avenue C. Tel C. 3314.

SHERMAN

Crowley, Mrs Demaris W. CS 816 N Porter st.

TEMPLE

Stitt, Mrs Kate Oberst CS 4 S 8th st.

TERRELL

Symmonds, Mrs Mary P. CS 201 Lawrence av.

TEXARKANA

Munson, Mrs Maggie H. CS 223 E 4th st. Tel 1149.
WACO
Denn, Mrs Emma K. CS 1128 N 10th st. N. tel 2141.
Hamilton, Mrs Sue M. CS 1724 Wash. st. N. tel 1787.
King, Mrs Lucy J. CS 914 Washington st.
Trice, Mrs Lillian C. CS 1718 Columbus st. Tel 2256.

UTAH

MILFORD

McKeon, Mrs Mary A. McKeon st.

OGDEN

Billings, Mrs Mary E. CS 147 W 27th st. Tel 1843.
Sturtevant, Mrs Mary CS 2338 Wall av.
Tolmie, Mrs Mary E. CS 314 28th st. Tel 1850.
Webb, Mrs Carlana C. CS 105 28th st. Tel 941 R.
Webb, Mrs Laura C. CS 435A Herrick av. Tel 1742.
Woods, Mrs Bertha B. CS mornings 756 27th st. Tel 1415.

PARK CITY

Huy, Mrs Sarah E. CS 10 AM to 2 PM 227 Main st.

PROVO

Craig, Mrs Anna K. CS 331 N 1st East st.

SALT LAKE CITY

Barnes, Mrs Liley G. CS 242 S 7th East st. Tel Hy. 786.
Brown, Mrs Carrie L. CS 276 E 3d South st.
Cheatham, Mrs Mary E. CS 362 E 3d South st.
Corbin, Mrs Geraldine CS 322 S 5th East st. Tel Hy. 2150 M.
Davis, Mrs Ida T. CS 20 Apricot st. Tel Wasatch 1703.
Doherty, Mrs Lovina CS 310 S 3d East st. Tel Was. 7367.
Grant, Mrs Drusilla S. CS 310 S 3d East st. Tel Was. 6944.
Kenworthy, Mrs May CS 1079 3d av.
Kimball, Miss Eugenia CS Hotel Utah.
Kimball, Mrs Lucretia Heywood CSB (teacher) 69 O st. Tel Wasatch 7355.
Morgan, Mrs Alice H. CS 228 S 3d East st. Tel Was. 8050.
Page, Mrs Mina Holton CS 214 E 4th South st.
Pauloo, Mrs C. Josephine CS 1 to 4 PM 18 J st.
Peebles, Mrs Gertie CS 243 East S Temple st.
Raybould, Mrs Lucy A. CS 2 to 4 PM except Sat 528 S W Temple st.
Sands, Mrs Annie L. CS 136 U st. Tel Wasatch 3451.
Schilling, Mrs Mary C. CS 174 N Main st. Tel Was. 3350 W.
Teasdel, Mrs Jennie A. CS 263 10th East st. Tel Hy. 670.
Tyler, Warwick A. CSB (teacher) 2 to 5 PM except Sat 1116 Newhouse blg. Res tel Wasatch 4646.
Van Cott, Mrs Ella Q. CS 10 to 12 M 169 E 1st South st.
Ward, Mrs Bonna D. CS 1009 9th East st.

VERMONT

BARRE

Walker, Mrs Rose F. CSB (teacher) Edgewood.

BENNINGTON

Quinby, Mrs Georgiana S. CS Pownal rd. Tel 178-6.

BRATTLEBORO

Chamberlain, Mrs Etta A. CS 74 Green st. Tel 214.
Gilman, Mrs Lucy A. CS 7 Bullock st. Tel 196 M.

BURLINGTON

DeVore, Mrs Imogene CS 43 Elmwood av. Tel 1166 W.
Putnam, Mrs Alice L. CS postal address 72 Main st.
Valier, Miss Edna M. CS 8 Walker blk. Tel 1008.

MONTPELIER

Allen, Mrs Elizabeth CS 15 Cliff st.
Standish, Mrs Phylura A. CS 24 Elm st.

RANDOLPH

Messer, Mrs Lizzie B. CS.

RUTLAND

Abraham, Mrs Esther T. 49 Roberts av. Tel 316 W.
Bosworth, Miss Grace M. CS 38 Cottage st.
Ross, Mrs Helen S. B. CSB (teacher) 88 Church st.

ST JOHNSBURY

Burt, Mrs Laura Miner CSB Boynton av. Tel 577.
Moore, Mrs Ida Fuller CS 54 Summer st. Tel.

SPRINGFIELD

Morse, Mrs Susie Holmes CS 10 AM to 2 PM 41 Pine st. Tel 104-3.

VERGENNES

Foster, Mrs Mary E. CS Maple st.

VIRGINIA

BARCROFT

Gemmell, Mrs Norah E. CS Mon Thurs. Tel Roslyn 19 H.

LYNCHBURG

Langhorne, Miss Mollie C. CS 1402 Church st.

NEWPORT NEWS

Weiser, Miss Minerva CS 10 to 12 M, 2 to 4.30 PM 504 Law blg, 27th st and Wash. av. Tels 256; res 1587.

NORFOLK

Borum, Mrs Lula CS 524 Mowbray arch. Tel 6970.
Chandler, Mrs Sallie Nelson CS 817 W Redgate av. Tel 3428 J.

de Murguiondo, Victor CS 218 Dickson blg. Tels 1747; res Portsmouth 110 J.

Dodamead, Mrs Helen A. CS 817 W Redgate av. Tel 3428 J.
Reid, Mrs Julia M. CS 10 AM to 3 PM 318 Dickson blg, Granby st. Tels 7479; res 1232.

Way, Miss Mary CS The Merrimac. Tel.

Williams, Miss Mattie P. CS 9.30 AM to 2.30 PM 317 Law blg. Tel 7340. Res 926 Moran av. Tel 5832.

PETERSBURG

Hamilton, Mrs Kate C. CS 318 Mechanics blg. Tel 835 W.
Pleasants, Mrs Nannie A. CS 304 Hinton st. Tel 325.

PORTSMOUTH

Duvall, Mrs Julia R. CS Rudwall apt, Middle st.

RICHMOND

Bernard, Mrs Alice CSB (teacher) 2301 Park av.
Hodges, Miss Alice B. CS 2301 Park av. Tel Blv. 2555.
Libby, Mrs Mabelle CS 10 AM to 12 M, 2 to 4 PM 1108 E Main st. Tels Rand. 5837; res Blv. 2895.
Miles, Mrs Elizabeth D. CSB (teacher) 9 AM to 12 M except Wed Sat 815 W Franklin st. Tel Mad. 2879.
Pugh, Mrs Mary L. CS 123 N Lombardy st.
Ream, Miss Frances M. CS 2301 Park av. Tel Blv. 2555.
Sanders, Mrs Mamie Redd CS 2210 Park av. Tel Blv. 2554 W.
Younger, Mrs Helen L. CS 1101 Grove av. Tel Mad. 173.

ROANOKE

Avery, Mrs Minnie Shaeffer CS 801 Elm av, SW.
Logwood, Mrs Emily H. CSB 9 to 11.30 AM except Fri 328 Mountain av, SW. Tels 3101 and 1926 W.
Mitchell, Mrs Fannie E. CS 9 to 1 PM 1015 Chapman av, SW. Tel 1292.

WASHINGTON

ABERDEEN

Israel, Mrs Martha E. CS 9 to 11 AM, 6 to 9 PM 117 No K st. Tel 639.

BELLINGHAM

Bugge, Mrs Adaline G. CS Mon Wed Fri Exchange blg. Tels 481; res 2033.
Caswell, Albert E. CS 310 Flora st. Tel 769.
Caswell, Mrs Estella CS 310 Flora st. Tel 769.
Ludwig, Mrs Myrl H. CS Mon Wed Fri 2319 Elm st. Tel 1246.
Moore, Miss Mabel M. CS Tues Thurs Sat 415 Exchange blg. Tels 481; res 1079.

BREMERTON

Mann, Mrs F. Nettie CS 2 to 5 PM 32 Harrison blg.

CENTRALIA

Gamblee, Mrs Nellie E. CS F and M bnk blg. Tel 93.
McRae, Mrs Olive M. CS 111 W Walnut st. Tel 367.
Yates, Miss J. E. Ethel CS Hotel Centralia. Tel 205.

COLFAX

Hull, Mrs Mary E. CS 304 Main st. Tel 185.

ELLENSBURG

Beatty, Mrs Susie A. CS.

EVERETT

Cowan, Mrs Anna M. CS 2423 Grand av. Tels.
Haskell, Mrs Rose D. CS 3730 Hoyt av. Tels.
Juleen, Mrs Charlotte E. CS 3519 Colby av. Tels.
Missimer, Mrs Mabel E. CS 2118 Rucker av. Tel 1018.
Sheridan, Mrs Nettie Pendleton CSB (teacher) 1 to 4.30 PM 401 Colby blg. Bell tel Main 256.
Waddell, Robert CS 1131 Colby av.
Williams, Miss Grace L. CS 2112 Colby av. Tels.

MOUNT VERNON

Barringer, Mrs Estella CS 911 Cleveland av. Tels.

NORTH YAKIMA

Cole, Mrs Minnie E. CS 2 to 4 PM 215 S 6th st. Tel 876.
Jordan, Mrs Anna L. Day CS 115 S 8th st.
Platt, Mrs Alice M. CS 10 to 2 PM 414 East B st. Tel 1105 Y.
Smith, Mrs Edna E. CS 14 S Naches av. Tel 895.

OLYMPIA

Moor, Ira B. CS 301 Capital apts. Tel 656.
Parker, Miss Rena B. CS 11, The Martin apts. Tel 816.
Ross, Mrs Gertrude CS Stevens home, East Bay av.

PORT TOWNSEND

Hinds, Mrs Martha J. CS 841 Tyler st.

PROSSER

Sloppy, Mrs Estelle CS Tel 74 L.

PULLMAN

Miller, Mrs Evelyn Depew CS see Moseow, Idaho.

RAYMOND

Weatherwax, Mrs Margaret E. CS Tel 167 W.

ST JOHN

Ashenfelter, Mrs Lida M. CS.

SEATTLE

Alexander, Mrs Edith S. CSB (teacher) 10 AM to 4 PM except Tues Fri 1263 Empire blg. Tels Ell. 3493; res Ell. 5037.
Anderson, Mrs Ida M. CS 10 AM to 2 PM Park drive, Loyal heights. Tel Ball. 272.

SEATTLE

Armstrong, Allen H. CSB (teacher) 2 to 5 PM 918 Green blg. Tel Main 1649.
 Armstrong, Mrs Harriett Morton CS 918 Green blg.
 Baker, Mrs Frances C. CS Windsor apts. Tel.
 Barron, Mrs Minna Pauline CS 11 AM to 4.30 PM The Normandie. Res tel Main 7600.
 Bass, Mrs Elizabeth E. CS 1235 8th av, W. Tel Q. A. 2239.
 Benedict, Mrs Margaret Caroline CS Riverton sta.
 Brierly, Mrs Mary CS 1067 Empire blg. Tel Ell. 2210.
 Briggs, Mrs Nellie CS 2419 Nob Hill av. Tel Q. A. 3101.
 Brueggerhoff, Mrs Ada CS 10 AM to 5 PM 824 Leary blg. Tels Main 4164; Res Ken. 408.
 Carey, Mrs Mary Elizabeth CS 312 Haight blg.
 Chezum, Mrs Frances G. CS 2 to 4 PM 706 N 63d st. Tel.
 Clark, Mrs Amanda Pairlee CS 1803 23d av. Tel East 3925.
 Cliff, Mrs Martha Emma CS 1 to 5 PM Hotel Madison. Tel Main 4165.
 Colby, Charles Warren CS 967 Empire blg.
 Colby, Mrs Emma G. CS 10 AM to 4 PM 967 Empire blg. Tels Elliott 4306; res East 4492.
 Coreoran, Mrs Mary E. CS Washington apts. Tel.
 Coulter, Mrs Harriet E. CS Hotel Lincoln.
 Craven, Edwin W. CS 1267 Empire blg. Tel Main 3780.
 Crittenden, Mrs E. Florence CS Beverly ct, 419 Queen Anne av. Tel Q. A. 442.
 Deamer, Miss Eugenia H. CS 705 Haight blg.
 Drake, Lewis M. CS 860 Empire blg.
 Elston, Mrs Jane C. CS 722 Haight blg. Tels.
 Estep, Miss Jessie CS 1824 24th av, N. Tel East 6070.
 Evans, Mrs Effie Hyde CS 1216 L C Smith blg.
 Fox, Miss Evangeline CS 10 AM to 5 PM 1018 Green blg. Tels Main 7360; res Capitol 1029.
 Gardner, Mrs Flora CS 1518 3d av, W. Tel Q. A. 1329.
 Glanville, Mrs Lydia C. CSB (teacher) 203 Queen Anne av.
 Goinges, Mrs Letta CS 1731 W 64th st. Tel Ball. 2347.
 Green, Mrs Mary E. CS 1520 Melrose av. Tel Ell. 1530 W.
 Griffith, Mrs Rubena V. CS 1820 17th av. Tel E. 3818.
 Harding, Mrs Lillian CS 4325 15th av, NE. Tel Ken. 424.
 Hart, Mrs Maude L. CS 1525 E 63d st. Tel Ken. 2529.
 Haviland, Byron B. CS 4321 Eastern av. Tel North 3746.
 Hawkins, Mrs Emma Augusta CS 1120 Jefferson st. Tel Main 4349.
 Hawley, Mrs Adela S. CS Hotel Lincoln. Tel Ell. 4181.
 Head, Mrs Julia A. CS 422 W Smith st. Tel Q. A. 690.
 Hensley, Mrs R. Ella CS University State bnk blg. Tels Ken. 118; res Ken. 2442.
 Hering, Mrs Jennie A. CS 1641 22d av. Tel East 5574.
 Holman, Mrs Fannie Robinson CS 862 Empire blg. Tels Main 5041; res Main 7400.
 Hoyt, Mrs Florence A. CS 7411 Bagley av at East Green Lake way. Tel Ken. 3242.
 Hoyt, Thomas Franklin CS 7411 Bagley av at East Green Lake way. Tel Ken. 3242.
 Ireland, Charles W. CS 401 Haight blg. Tel Main 3218.
 Johnson, Mrs Anna CS 4616 Bennett st. Tel Rainier 314.
 Kinney, Mrs Lula G. Heinz CS 4218 7th av, NE. Tel North 3830.
 Lee, Mrs Eunice H. CS 10 AM to 5 PM 867 Empire blg. Tel Elli. 2748. Res 1625 E Madison st. Tel E. 4118.
 Leyman, Mrs Margaret D. CS 2123 46th st, SW. Tel West 465 J.
 McMaster, Mrs Josephine CS 9 AM to 1 PM 1012 Queen Ann av. Tel Q. A. 3097.
 Metzner, Mrs Elva E. CS 5833 Woodlawn av. Tel Ken. 1121.
 Milnes, Mrs Bessie M. CS 11 AM to 3 PM except Fri Sherwood apts. Tel Ell. 1328.
 Morse, Mrs Nettie E. CS 565 Empire blg. Tels Main 1217; res East 6969.
 Moss, Mrs Frances L. CS Hotel Lincoln.
 Pearsall, Mrs Marion C. CS Madison hotel. Tel.
 Playter, John E. CSB (teacher) 9 AM to 5 PM 863 Empire blg. Tel Main 5041. Res Washington apts. Tel Main 7400.
 Playter, Mrs Nellie G. CS 9 AM to 5 PM 863 Empire blg. Tel Main 5041. Res Washington apts. Tel Main 7400.
 Poole, Mrs Austa L. CS 9 to 12 M 1214 15th av, N. Tel East 5032.
 Preston, Mrs Ella May CS 301 W Crockett st. Tel Q. A. 2434.
 Priest, Mrs Willa Trent CS 10.30 AM to 4 PM 1059 Empire blg. Tels Elliott 4815; res Kenwood 1292.
 Range, Mrs Hattie A. CS 2936 1st av. Tel Ell. 1396 W.
 Reese, Mrs Zora CS 431 Broadway, N. Tel N. Cap. 3016.
 Reilly, Mrs Ida CS Empire blg. Tel Main 2726.
 Richardson, Mrs Luella Lombard CS 12 M to 5 PM 707 Leary blg. Tels Elliott 1231; res East 7204.
 Ridgway, Mrs Anna C. CS 341 16th av, N. Tel East 9290.
 Sauer, Mrs Anna M. CS 408 23d av. Tel East 5559.
 Sergeant, Mrs Genevieve CS 705 Haight blg.

Sheldon, Mrs Abbie J. CS 12 M to 4 PM Empire blg.
 Sheldon, William K. CSB (teacher) Empire blg. Tel.
 Shriver, Miss Anna CS 10.30 AM to 4 PM 817 Joshua Green blg. Tels Ell. 3688; res Ell. 1846.
 Siegfried, Mrs Lou-Vee B. CS 11 AM to 3 PM except Sat 503 Leary blg. Tels Main 160; res East 16.
 Sims, Mrs Ethel May CS 1601 Grand av. Tel East 3626.
 Thomas, Miss Anne H. CS 1215 Columbia st.
 Totman, Mrs Josephine Quinton CS 801 Northern bnk blg. Tels Ell. 3617; res North 285.
 Tuek, Mrs Frances J. CS Windsor apts. Tel Main 6630.
 Twist, Mrs Mae CS 116 N 65th av. Tel Ball. 1847.
 Walker, Mrs Margaret Mason CS 717 Green blg. Tel Elliott 2868.
 Washburn, Mrs Maria D. CS 516½ E Mereer st.
 Wiard, Mrs Juliaette B. CS 4926 44th av, S. Tel Rai. 509 R.
 Wilson, Mrs Gertrude CS 10 AM to 5 PM 751 Empire blg. Tel Elliott 3919. Res Congress hotel. Tel Main 6108.
 Wilson, Norman C. CS 2623 3d av, W. Tel Q. A. 3712.
 Worden, Mrs Mary F. CS 3029 49th av, SW. Tel West 149.

SEDRO WOOLLEY

Caskey, Mrs May R. CS 501 Talcott st. Tel 52.
 Condry, Mrs Esther P. CS 429 Talcott st. Tel 1032.

SNOHOMISH

Bakeman, Mrs Louisa CS 317 Avenue B.
 Barnes, Mrs Minnie CS 325 Avenue D. Ind. tel 373.

SPOKANE

Baker, Miss Ida L. CS 426 Auditorium blg. Tel Main 8653.
 Bentley, Mrs Sarah CS 826½ S Monroe st. Tel River. 599.
 Bowers, Mrs Nellie A. CS 520 Fernwell blg. Bell tel.
 Brodie, Mrs Luey G. CS 228 Hutton blg.
 Brooking, Mrs Josephine CS Parsons hotel. Tel Main 3863.
 Burke, Mrs Rachel S. CS 903 W 3d av. Tel River. 325.
 Cannon, Mrs Fanny Brown CS W 1422 9th av. Tel.
 Carleton, Mrs E. Phillis CS 333 Auditorium blg.
 Carruthers, Mrs Maria CS 320 S Lincoln st.
 Child, Mrs Susan CS 2506 Pacific av.
 Cramer, Miss Helena A. CS Hutton blg. Tel Main 3381.
 Davis, Mrs Louisa B. CS E 813 Augusta av.
 Davis, Mrs Virginia CS 1403 10th av. Tel Main 771.
 Hubbard, Walton CSB (teacher) by appointment 817 S Adams st.
 Ingram, Mrs Sarah J. CS W 23 Nora av. Bell tel.
 Lund, Olof CS 508 Hutton blg. Tel Main 3630.
 Maey, Miss Elizabeth G. CS 520 Fernwell blk. Bell tel.
 McLaughlin, Mrs Sarah Jane CS 516 W 4th av.
 Millis, Mrs Mattie CS 1104 5th av. Tel.
 Pape, Mrs Mildred CS 517 Fernwell blg. Tel Main 2740.
 Pattison, Mrs Isabel M. CS Cambridge ct. Tel.
 Renshaw, Paris H. CS 1 to 5 PM 326 Hutton blg.
 Seeker, Mrs Marguerite CS 2324 Boone av. Tel Mx. 2531.
 Taylor, Mrs Betsey R. CS 10 AM to 1 PM Parsons hotel.
 Thompson, Joseph W. CS 12 M to 4 PM 509 Hutton blg. Bell tel Main 1216. Res 1811 10th av, W. Tel Main 2798.
 Thompson, Mrs Martha Sutton CSB (teacher) 10 AM to 1 PM except Mon 509 Hutton blg. Bell tel Main 1216. Res 1811 10th av, W. Tel Main 2798.
 Van Orman, Mrs Eva V. CS W 1604 Pacific av.
 Vliet, Mrs Sarah Jane CS 309 S Wall st.
 Watts, Mrs Gertrude M. CS 228 Hutton blg. Bell tel.
 Wragg, Mrs Anna M. CS Iris apts. Bell tel.
 Wright, Miss Mary Louise CS 519 5th av. Tel.
 Wright, Mrs Sophia W. CS 178½ S Howard st.

TACOMA

Ashby, Mrs Dell 802 No G st. Tel Main 2271.
 Baker, Mrs Mabel CS 632 N Anderson st. Tel Main 8054.
 Barr, Mrs Susan E. CS 809 N 2d st. Tel Main 6780.
 Berkman, Miss Effie V. CS 601 Berlin blg.
 Crandall, Mrs Mamie CS 4505 So J st. Tel.
 Ebbesen, Mrs Mattie Wetherbee CS R R 1, box 79 B.
 Ferguson, Mrs Barbara CS 2124 N Prospect st.
 Hiatt, James F. CS 806 Tacoma blg. Tel Main 7141.
 Kraft, Charles F. CS 925 Fidelity blg. Tel Main 1226.
 Kraft, Mrs M. Belle CS 925 Fidelity blg. Tel M. 1226.
 McKenzie, Mrs Louise CS The Webster apt. Tel Main 3093.
 Nicewanger, Mrs Blanche CS 5404 S Warner st. Tel Madison 1643.
 Robertson, Mrs L. Gertrude L. CS 707 Fidelity blg. Tel.
 Thomas, Mrs Eva V. CS 419 Cal. blg.
 Trimble, Mrs May CS 6, St Helens apts. Tel M. 5342.
 Young, Miss Fanny M. CS 2706 N Warner st.
 Young, Miss Henrietta CS 2706 N Warner st.

THREE TREE

Stecher, Mrs Grace Nixon CS Tel Sidney 787.

VALLEY (Stevens Co)

Sanborn, Mrs Violet B. CS.

VANCOUVER

Medaris, Mrs May CS 209 W 11th st. Tel 638.

WALLA WALLA

Burr, Miss Mary E. CS 380 S 4th st. Tel 902.
 Duckworth, Mrs Ella M. CS 1047 Valencia st. Tel 2504.
 Fisher, Mrs Arta CS 10 AM to 4 PM 8 Whiteside blg. Tel 342.
 Hunt, Mrs Hopie M. CSB (teacher) 534 S Palouse st.
 Onstine, Mrs Lydia Roxana CS 320 E Cherry st.
 Sheets, Mrs M. Blanche CS 409 E Main st. Tel 2063.

WENATCHEE

Hobaus, Mrs Minnie CS 116 Okanogan av. Tel Red 563.

WEST VIRGINIA

CHARLESTON

Malick, Mrs Ruth M. CS 1038 6th st.
 Ritter, Mrs Elizabeth CS 214 Broad st.
 Stark, Mrs Sophia A. CS 215A Broad st.

CLARKSBURG

Vickers, Mrs Sarah CS 301 Milford av. Tel 1103 J.

HUNTINGTON

Frick, Mrs Margaret Shelly CS 23 Emmons apt.
 Smith, Mrs Laura Hadley CS 1227 6th av. Tel 2871.

KENOVA

Mercer, Mrs Dona Davidson CS Tel 82.

MECHAN

Rogers, Mrs Essie E. CS 6th st. Tels.

MORGANTOWN

Dering, Mrs Lucy M. CS 542 Spruce st. Bell tel 233 R.

PARKERSBURG

Eagon, Miss Mattie K. CS 4 Paden apts, 7½ st.
 Mead, Mrs Catherine CS 320 9½ st.

SHEPHERDSTOWN

Pierce, Mrs Eugenia CS.

WHEELING

Gaddis, Mrs Florence B. CS The Wilomet, 50 15th st.
 Both tels.

Krupp, Mrs Marie CS N Front and Penn sts. Tel 315 R.
 McCoy, Mrs Margaret G. CS 26 Maple av, Woodlawn. Bell
 tel Alt. 129 J.

Miller, Mrs Marie CS Beech Glen. Tels Bell 328 J; Nat 131 L.

WISCONSIN

ANTIGO

Gelbke, Mrs Lenora CS 406 8th av.

APPLETON

Beuscher, Mrs Anna E. CS 701 Morrison st. Tel 1936.
 Willson, Mrs Clara L. CS 499 John st. Tel 1126.

BELOIT

Florey, Mrs Mary CS 822 5th st. Tel 229.
 Hunt, Miss Minnie E. CS 302 Euclid av.
 Rosenblatt, Mrs Mary CS 1015 Chapin st.
 Stevens, Mrs Addie Corey CS 325 Euclid av.

BRULE

Ainsworth, Mrs Etta C. CS.

CHILTON

Goff, Miss Agnes N. CS.

COLUMBUS

Sawyer, Mrs Clara CS 9 to 11 AM, 2 to 4 PM.

DEHAVAN

Turner, Alvah J. CS 9 AM to 12 M, 3 to 5 PM. Tel 78.

EAU CLAIRE

Miller, Mrs Selma CS 3d floor, Parker blg.
 Nourse, Miss Laura C. CSD (teacher) 9 AM to 12 M 318
 Gray st. Tel 875.

Skeels, Mrs Mary Helen CS 1239 S Farwell st.
 Towle, Mrs Jennie CS 1645 Menomonie st. Tel Black 862.
 Wagner, Mrs Emily CS 532 N Barstow st. Tel 1194.

FOND DU LAC

Barnes, Mrs Hattie J. CS 360 Western av.
 Doms, Charles F. CS 24 S Main st. Tel 1305.
 Kellogg, Mrs Gertrude C. CS 109 4th st.
 Phinney, Mrs Anna B. CS 108 6th st. Tel 3292.

FORT ATKINSON

Caswell, Mrs Gertrude CS.
 Gosselin, Mrs Clara Cornish CS 316 Merchants av.

GREEN BAY

Bast, Mrs Edith CS 345 N Chestnut av. Tel 1990.
 Harder, Mrs Abbie CS 118 N Madison st. Tel 348.
 Liebenow, Mrs Magdalena CS 106 N Monroe av. Tel 1997.
 Pfaff, Miss Lona Anna CS 216 Pine st. Tel 350.

GREEN LAKE

Kutchin, Mrs Harriet S. CS postal address.

JANESVILLE

Atwood, Mrs Alta Doty CS 209 S Jackson st.
 Burch, Mrs Etta CS 447 Madison st.
 Persels, Mrs Clara J. CS 420 3d st. Tel 110.
 Sherer, Mrs Helen Copeland CS 408 N Jackson st.

JEFFERSON

Garfield, Miss Ellen Rebecca CS Tel 216.

KENOSHA

Clarkson, Miss Elizabeth Evans CS 561 Park av. Tel 2323.
 Sammons, Mrs Bessie S. CS 453 Market st. Tel.

LA CROSSE

Aepfl, Mrs Lucy M. CS 928 Rose st. New tel 1815 A.
 Bennett, Mrs Hannah M. K. CS 421 West av. S.
 Bunting, Miss Alice I. CS 9 to 11 AM 1139 State st.
 New tel 1667 M.

Hyman, Miss Rose CS 139 S 9th st. Tel Green 719.

Lowry, Mrs Elma I. CS 1728 Kane st.

Richmond, Mrs Mary J. CS 928 Rose st. New tel 1815 A.

LYONS

Cole, Mrs Aurelia C. CS Church st.

MADISON

Benthussen, Mrs Emma CS 153 E Gilman st. Tel 6388.
 Bresee, Mrs Catherine E. CS The Baskerville. Tel 1602.
 Converse, Mrs Ada B. CS The Varsity. Tel 5960.
 Fox, Mrs Ida K. CS mornings 914 Spaight st. Tel 2930.
 Jones, Mrs May Bennett CS 1731 Regent st.
 Post, Mrs Lotte Eddy CS 206 E Mifflin st. Tel 1135.
 Ross, Mrs Virginia CS 1202 Elizabeth st. Tel 4082.
 Steul, Mrs Kate Paulus CS 424 W Main st.
 Wise, Mrs Alice Deards CS 1121 E Johnson st. Tel 1512.

MANITOWOC

Thrall, Mrs Camilla CS 844 N 7th st. Tel 1020 J.

MARINETTE

Johnstone, Mrs Frankie M. CS 1864 Liberty st.
 Longfellow, Mrs Alice Eden CS 1434 Newberry av.
 Watson, Mrs Hessie E. CSB (teacher) 1431 Newberry av.

MILTON

Wilbur, Miss Irene K. Plumb st.

MILWAUKEE

Atwood, Mrs Mary Joss CS The Cudahy, Mason st.
 Bangs, Miss Gussie E. CS 6, 2212 State st.
 Bergeh, Mrs Belle M. CS 2120 Grand av. Tel West 2192.
 Bingenheimer, Mrs Penelope H. CS 59 33d st.
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